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THE MAGNET OF BAGHDAD

A visit to Iraq is hardly high demand in Tourism these days, except for the purpose of visiting religious sites and participating in such ceremonies annually.

Sufi Islam holds a special reverence for such a country lined with mosques and tombs linked to some of the greatest personalities who represent the religion.

Iraq is one of those blessed countries where the holy graves of some of the earlier Messengers (عليه السلام) before Prophet Muhammad (ﷺ), are located. Prophet Yunus (عليه السلام) and Prophet Danial (عليه السلام). Sadly, both tombs were blown up by the wahhabi-inspired ISIS.

Hazrat Ali (عليه السلام), 4th successor from the Khulafa-ar-Raashideen, is buried in Najaf, his son Imam Hussain (عليه السلام), the famous martyr of Karbala, and many other noble members from the Ahlul Bayt of the Holy Prophet (ﷺ), are there in Karbala and elsewhere. Great Sahaba (companions), such as Hazrat Talha (عليه السلام), and Hazrat Zubair (عليه السلام) amongst others, have also added value to the history of Iraq. The great Sufi masters like Junaid Baghdadi, Sarri Saqti, Ma'rouf Karkhi, and the famous Imam Ghazzali (عليه السلام) are the dominant figureheads here. So too the saintly scholars like Imam Abu Hanifa (عليه السلام) and scores more.

One name however, towers above most. Sheikh Abdul Qader Jilani (عليه السلام). His holy shrine is the site of an annual visit by devotees from all over the world who come to mark the death anniversary commemorations of the Saint.

In the last years South African visitors have

been on the increase, desperate not to miss out, never mind the unrest and life-threatening dangers on a daily basis.

The awe inspiring experience of sighting the famed blue dome and the dazzling splendour of entering the chamber, in direct audience of the grand sultan of the sheikhs, the Ghous-al-Aazam, has been shared with many leaving all with a yearning to also be present drowning in the effervescent ocean of light and spirituality.

Ghouspaak, as he is lovingly referred to, is a senior figure in command of the popular beliefs in the Ahle-Sunnah ideology, and few can refute or challenge his contribution in reconciling the tareeqat (sufism) with the shari'at (mainstream laws and discipline) of Islam.

A writer of many books, who delivered some of the most epic sermons in his lifetime, who formatted important measures both in theory and practice, to aid the flow of sufi principles into a practical way of life. The most outstanding feature of this contribution would be his emphasis on the sunnah and reliance upon the Qur'an.

His story is filled with wonders reflecting truth and good behaviour as a boy, and sublime achievements in his maturity. Any beginner in the sufi path would be encouraged to study the life of this model of sainthood who left a legacy of supreme guidance for seekers until the end of time.

May Allah grant a safe journey to those attending Gyarwee Shareef in Baghdad and fulfilment of their highest expectations. Wishing all followers Urs Mubarak!

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A TRIBUTE TO KHWAJA NIZAMUDDIN AULIA

THE STORY BEHIND AMIR KHUSRO'S NAMI DANAM

The Holy Prophet Muhammad ﷺ's Court

From the sunrise of every Thursday to the afternoon (asr) of every Friday, the Holy Prophet Muhammad ﷺ holds an assembly of all the Friends of Allah (Aulia - Allah). This does in no way mean that those who visit the Mazaars of saints on Thursdays until the afternoon (asr) of every Friday will not receive their attention. The essential beings (ruh) of all these saints, in fact of all humans are transcendental in nature, so attention (tawajjuh) is guaranteed for their attention is focused all the time at their respective Mazaars. In fact at this time the tawajjuh is greater for they sit in a highly spiritually charged assembly. In this weekly assembly of the Holy Prophet Muhammad ﷺ half of the time is spent on issues concerning the Muslims and half on those of the rest of the world. It is so because the Holy Prophet ﷺ is mercy for the universe (Rahmat-ullil-Alamin) and not mercy for the Muslims only (Rahmat-ullil-Muslimeen). He pays due attention to all.

Nami Danum

Every being has an energy body and a physical-cum-energy body like the one they have in this world. This fact was amply demonstrated in the episode that created the famous poem of Hazrath Amir Khusro ؒ, every couplet of which ends with the phrase '*shab jaye kih mun budam*' (the Blessed Night where I was).

"In the times of Hazrath Mehboob-e-Ilahi Khwaja Nizamuddin Aulia ؒ, there lived a saint enjoying good relations with Hazrath Amir Khusro ؒ. They often met and exchanged views. One day the saint asked Hazrath Amir Khusro ؒ, 'in the court of the Holy Prophet Muhammad ﷺ, I saw almost all the Friends of Allah (Aulia - Allah) but I could not spot your shaikh (spiritual guide) there. Why is it so? A disciple like Hazrath Amir Khusro ؒ, who would not hesitate to sacrifice his life for his Shaikh, could not accept such a remark about his shaikh. He went straight to Hazrath Mehboob-e-Ilahi and conveyed to him what his friend had told him. Hazrath Mehboob-e-Ilahi smiled and said, 'tell your friend that next time you too will accompany him on that journey and try to locate me. You will find me there.'

Hazrath Amir Khusro ؒ conveyed the message to his friend. Both of them sat in muraqaba (spiritual contemplation) with their eyes closed. Their spiritual ascent started and they reached the first heaven. There they saw an assembly of the Friends of Allah (Aulia - Allah) with the Holy Prophet Muhammad ﷺ sitting in the middle. They looked around and tried hard to find Hazrath Mehboob-e-Ilahi, but failed. Hazrath Amir Khusro asked one of the saints present there, 'where is my shaikh?' The saint asked a counter question, 'who is your shaikh?' Hazrath Amir Khusro ؒ replied, 'Hazrath Nizamuddin, Mehboob-e-Ilahi ؒ' The saint replied,

'how can you find him here? Look for him in the next heaven.

Hazrath Amir Khusro ؒ and his friend ascended to the second heaven to find a similar assembly of saints there. The Holy Prophet ﷺ was present with them too. The majesty and sublimity of this assembly was greater than the one in the first heaven. Here too they looked for Mehboob-e-Ilahi ؒ and here too they failed to find him. Hazrath Amir Khusro ؒ asked the same question from one of the saints, who told him to go still higher to find him.

Hazrath Amir Khusro ؒ and his friend ascended to the third heaven, where they found an even grander assembly with the Holy Prophet Muhammad ﷺ sitting in the middle. But Hazrath Mehboob-e-Ilahi ؒ was not present there too. So they kept climbing the heavens one after the other till they reached the seventh heaven. There they saw the Holy Prophet Muhammad ﷺ with his companions and a few selected Friends of Allah (Aulia - Allah). The splendors and bounties of this assembly were much greater than those of the lower heavens. The Holy Prophet Muhammad ﷺ sat on a mat with his comprehensive beauty and radiance. They looked for Hazrath Mehboob-e-Ilahi ؒ here too but could not locate him. They asked someone about him and he told them, 'Just focus on the screen of light at the back of the Holy Prophet Muhammad ﷺ, you will be able to find him there.' They concentrated at the curtain of light behind the Holy Prophet ﷺ. The excessive brilliance of the light concealed Hazrath Mehboob-e-Ilahi ؒ initially, but slowly, his figure emerged just behind but to the left of the Holy Prophet Muhammad ﷺ. He wore a robe of brilliance and looked extremely majestic. To the right of the Holy Prophet ﷺ was Hazrath Abu Muhammad Shaikh Abd al-Qaadir Jilaani ؒ. This was the Station of the Beloveds (Maqaam-e-Mahboob). Here was found Maboob-e-Khuda, Hazrath Muhammad Mustafa ؑ, Mahboob-e-Subhaani Hazrath Abu Muhammad Shaikh Abd al-Qaadir Jilaani ؒ and Mehboob-e-Ilahi, Hazrath Nizamuddin Aulia ؒ. The decorum of that assembly would not permit any act of discourtesy, so they did not speak a word. Hazrath Amir Khusro ؒ greeted Hazrath Mehboob-e-Ilahi ؒ by signaling only, which he acknowledged and signaled back at them to leave. The two visitors descended while revisiting the assemblies on the lower heavens on their way back. Their spiritual journey terminated and they ended their muraqaba.

When Hazrath Amir Khusro ؒ visited Mehboob-e-Ilahi, Hazrath Nizamuddin Aulia ؒ the next time, he asked him to narrate the entire experience of their spiritual journey. Hazrath Amir Khusro ؒ was a composer and singer of Sufi music and poetry. He sat down with the musical instrument and started narrating his experience in lyrics as on the next page.

NAMI DANAM

Nami danam cheh manzil bood shab jahe keh man boodam
I do not know the stations, the blessed night where I was,

Baher su raqsey bismil bood shab jahe keh man boodam
All around me were half-slaughtered victims of love,
tossing about in agony.

Raqeeban gosh ber awaz, ou der naaz-o-mun tersaan
My rivals were all ears, elated he, and craving I!

Sukhan guftan chih mushkil bood shab jahe keh man boodam
How hard it was to say a word! The blessed night where I was!

Pari paiker nigare, sarve qadday lalah rukhsaray
A fairy-like my beloved, he stood aloft with rosy cheeks,

Sarapa aafte dil bood shab jahe keh man boodam
Luminous was he embodied, the blessed night where I was!

Khuda Khud mir-e-majlis bood ander lamaka Khusro
God Himself chaired assemblage in the non-place, O Khusro!

Muhammad sham'ay mehfil bood shab jahe keh man boodam
Muhammad ﷺ illuminated the assembly, the blessed night where I was!

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HAZRAT SHAIKH ABDUL QADIR JILANI ﷺ

NAMES AND TITLES

The many names (titles) given to Hazrat Abdul Qaadir (RA), but let us start with the short form of the name as it appears on the cover and title page of books.

Shaikh: A term applied throughout the Islamic world to respected persons of recognized seniority in learning, experience and wisdom. Its basic meaning in Arabic is "an elder; a man over fifty years of age. (The spellings Sheikh and Shaykh may also be encountered in English language publications.)

'Abd al-Qadir: This is his personal name, meaning "Servant [or Slave] of the All-Powerful." (The form 'Abdul Qaadir, which the reader may come across elsewhere, is simply an alternative transliteration of the Arabic spelling.) It has always been a common practice, in the Muslim community, to give a male child a name in which 'Abd is prefixed to one of the Names of ALLAH..

Al-Jilani: A surname ending in -ii will often indicate the bearer's place of birth. Shaikh 'Abd al-Qaadir was born in the district of Giilaan, south of the Caspian Sea, in A.H. 470/1077-8 C.E. (In some texts, the Persian spelling Giilaanii is used instead of the arabicized form al-Jilaanii. The abbreviated form al-Jiilii, which may also be encountered, should not be confused with the surname of the venerable 'Abd al-Karim al-Jilii, author of the celebrated work al-Insaan al-Kaamil, who came from Jiil in the district of Baghdaad.) Let us now consider a slightly longer version of the Shaikh's name, as it occurs near the beginning of Al-Fath ar-Rabbaanii [The Sublime Revelation]: Sayyidunaa 'sh-Shaikh Muhyi'd-Diin Abuu Muhammad 'Abd al-Qaadir (RA).

Sayyidunaa 'ash-Shaikh: "Our Master, the Shaikh." A writer who regards himself as a Qaadirii, a devoted follower of Shaikh 'Abd al-Qaadir, will generally refer to the latter as Sayyidunaa [our Master], or Sayyidii [my Master].

Muhayud-Din: "Reviver of the Religion." It is widely acknowledged by historians, non-Muslim as well as Muslim, that Shaikh 'Abd al-Qaadir displayed great courage in reaffirming the traditional teachings of Islam, in an era when sectarianism was rife, and when materialistic and rationalistic tendencies were predominant in all sections of society. In matters of Islamic jurisprudence [fiqh] and theology [kalaam], he adhered quite strictly to the highly "orthodox"

school of Imam Idris as Shafii and Imaam Ahmad ibn Hanbal. Radiya'llaahu 'anhu"May Allah be well pleased with him!" This benediction is the one customarily pronounced—and spelled out—in writing after mentioning the name of a Companion of the Prophet ﷺ. The preference for this particular invocation is yet another mark of the extraordinary status held by Shaikh 'Abd al-Qaadir in the eyes of his devoted followers. Finally, we must note some important elements contained within this even longer version: al-Ghawth al-A'zam Sultaan al-Awliyaa' Sayyidunaa 'sh-Shaikh Muhyi'd-Diin 'Abd al-Qaadir al-Jilaanii al-Hasanii al-Husainii (RA).

Al-Ghawth al-A'zam: "The Supreme Helper" (or, "The Mightiest Succor"). Ghawth is an Arabic word meaning:

- (1) A cry for aid or succor.
- (2) Aid, help, succor; deliverance from adversity.
- (3) The chief of the Saints, who is empowered by ALLAH to bring succor to suffering humanity, in response to His creatures' cry for help in times of extreme adversity.

Sultaan al-Awliyaa': "The Sultan of the Saints." This reinforces the preceding title, emphasizing the supremacy of the Ghawth above all other orders of sanctity.

Al-Hasanii al-Husainii: "The descendant of both al-Hasan and al-Husain, the grandsons of the Prophet (ﷺ)." To quote the Turkish author, Shaikh Muzaffer Ozak Efendi (RA) "The lineage of Shaikh 'Abd al-Qaadir is known as the Chain of Gold, since both his parents were descendants of the Messenger (ﷺ). His noble father, 'Abdullaah, traced his descent by way of Imaam Hasan, while his revered mother, Umm al-Khair, traced hers through Imaam Husain." As for the many other surnames, titles and honorific appellations that have been conferred upon Shaikh 'Abd al-Qadir al-Jilani, it may suffice at this point to mention al-Baaz al-Ashhab [The Gray Falcon].



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BALANCING YOUR LOAD

Assalaamu alaikum

So, how is the new year treating you? I'm quite certain that even though we are only in the first month of the year, a few of you already feel overwhelmed with the workload and the expectations of those around you.

Some of you may have school work to deal with; others may be busy with further studies; or, just caught up in a hectic schedule. How do you avoid making a mess of it all?

Yes, I'm sure that some of you may have a winning formula; but, the majority fluster and flounder their way through, just getting by, all the while hoping that no one notices their minor slips.

In which category do you fall in? What is the secret behind those who remain cool and calm? What formula can you use that would work for you?

Firstly, TRUST! Place your trust in Allah's hand. The very same way you trust that there would always be sufficient oxygen available for you! Trust that Allah will guide you and never desert you. In doing this, you will ensure that you too remember through Dhikr and Salaah. If you are able to do this, there is no reason for undue exertion and stress. Start off with small doses and, with practise, it will be easier.

TRUST those around you, trust that they will not let you down when you need them! This will take loads off your shoulders. Let them know that you have placed your trust in them so that they are aware, and will try to go the extra length for you. You will see the difference in your interaction with them.

Be CONFIDENT that you will be able to manage any situation that you are presented with. Approach your tasks with enthusiasm and vigour. This positivity will surely lead to success.

In keeping with the above INTERNAL issues, you have to allow yourself a balance EXTERNALLY. This comes in the form of the following:

- Be certain that you have all that is needed in order for you to complete whatever task you may have. For eg, all the necessary research, notes and instructions for an assignment.
- Know how much of time you have at your disposal so that you pace yourself well. I don't think I need to point out to you that it's always a good idea to plan ahead so that those unforeseen interruptions don't interfere with your deadlines.

These are a few factors that we should be practicing so that we are on top of things. These days, we hear many people moaning about how unreliable time is. We know it to be true yet, we allow ourselves to be caught in its web; with that comes undue stress and pressure.

Let's strive towards embracing good habits so that Shaytaan does not get any satisfaction from our behavior. Let's work towards maintaining harmony and good vibes so that we may pass on all this positivity to those who are near and dear to us so that they may also continue the chain and...what will we achieve? Contentment, peace, a tranquil heart and ... focus!

Simple, isn't it?

All the best from Yasmin Omar

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DELIVERIES TO ALL AREAS

Saudi/Iran Tensions: Where is it headed to?

Written by: Iqbal Jassat

Is the battle between Saudi Arabia and Iran one that revolves around hegemonic designs or simply sectarian?

In the period since the Saudi execution of 47 people, including human rights activists such as Sheikh Nimr al-Nimr, there has been a flurry of commentaries. Many of the self styled "experts" on western media platforms have resorted to putting it down as no more than a battle between Sunni Saudi and Shia Iran.

While there is an element of truth in it, to exclude the main factor would be a disservice to making sense of the explosive current hiatus. It is a factor which for obvious reasons makes leaders in Washington, Paris and London quite uncomfortable to acknowledge. Why? It has to do with the all important question of legitimacy.

Saudi Arabia's legitimacy has never been addressed or appropriately dealt with. The Saud family dynasty owes its birth to British colonialism. Since the demise of the Ottoman Caliphate, which was engineered by the British, the Hejaz which hitherto was known as the Arabian Peninsula, became known as Saudi Arabia. Islam's birthplace and the source of its history and power became the private fiefdom of an Arab warlord, courtesy of the English Raj. Instability in the Muslim world became the order of the day.

Overnight, the entire Middle East was carved up by colonial masters and puppet regimes installed. Concurrently, Palestine became a huge casualty following the ethnic cleansing and dispossession caused by Jewish Zionists whose political philosophy was and remains entrenched in settler colonialism. Around this time, in the Persian region, a democratically elected leader was deposed in a CIA engineered coup and as in the case of the Saud monarchy, the illegitimate Pahlavi dynasty was installed.

Though this brief overview doesn't go into details, it certainly sheds light on the possible reasons for the current conflict between Saudi Arabia and Iran. It reminds us of the fact that the present political map of the Muslim world was drawn by western colonial powers to ensure their continued domination over the lands and the people, the majority of whom are Muslim.

Against this background, a major change occurred when the massively popular Islamic Revolution in Iran overthrew the Shah. This not only ended the Shah's false dynasty, but also ended western dominated influence. The Shah was no different to various Saudi kings. In fact many of the region's so called kings and emirs excel in the way they've allowed their kingdoms to function as extensions of western imperialism. Like the Shah, hardly any of them have ever lifted a finger in defense of Palestine,

despite the intensity of the savagery visited upon the Palestinians by Israel. Indeed, it has become evident now that Saudi Arabia and the rest are not only dependent on Israel and the US for their security, but also resent the notion of a free and independent Palestine.

As for Iran, their narrative is different and evidently made a huge impact in the region, by way of inspiring regional activists to effect change. Ultimately the key to understanding what appears to be an ugly sectarian conflict, is embodied in the concept of "change". It is exactly what the Arab Spring represented.

That "change" is frightful for these western client regimes is explained by the intervention made by Saudi Arabia to finance and aid Egypt's military coup, which overthrew the democratically elected, Mohammed Morsi. This illustrates that the bogey of sectarianism which is currently deployed to discredit Iran as a "Shia" threat, did not exist in the case of Egypt. Despite this, and notwithstanding the fact that the Ikhwaan al Muslimeen or Muslim Brotherhood enjoyed close affinity with Saudi Arabia, it mattered not. What mattered was the change inherent in a process that would allow accountability, freedom of expression and participatory governance. True democracy would then be introduced.

What confronts the world is not the Sunni/Shia divide. Despite the danger of polarization and grim reality of unnecessary bloodshed, the real problem is political and the attendant question of legality.

Iran unquestionably would have powerful elements within various strata of its socio-political landscape, intent in the defense and promotion of Shia interests. That such conditions exist may be explained by them as a form of reluctant reaction to severe provocation. To Iran's credit, its official stance as embodied by the leadership is one of "Wahdaniyya" or Unity of all Muslims. However, its engagement in Syria hasn't done much to salvage its revolutionary credentials and commitment to "Wahdaniyya".

The current tensions resulting from Saudi executions and its savagery in Yemen, in addition to Bahrain, will require Iran to step back and reassess their strategy which hitherto has been one of unconditional support for the freedom struggle of Palestine. Knowing that the Arab dictatorships have historically manipulated the Palestinian Liberation Organization, PLO, it is crucial for Iran to retain its unqualified support without resorting to any malicious string pulling. The common goal of all Muslims is the liberation of al Quds and Masjid al Aqsa. Neither Saudi Arabia, nor Egypt or any of the other Muslim regimes besides Iran has enjoyed the confidence of the Palestinians that they would move beyond rhetoric to secure freedom for a long suffering people.

VICES OF THE TONGUE

BY MOULANA AHMED KHOROLO - SAABERIE CHISHTY DAWAH CENTRE

The uncontrolled use of the tongue engenders numerous gross vices which impede the progress of the self towards its goal, and these vices do not belong to a particular organ of the body, i.e. the stomach, the ear or the eye. The sway of the tongue includes everything existing actually or potentially. It translates into words, inner thoughts, fancies and emotions. The function of the other senses are limited, but the function of the tongue is all-embracing, like that of the mind. It is influenced by the mind; and in turn the mind is affected by it. The words and expressions uttered by the tongue give rise to corresponding emotions in the mind and leave definite impressions upon it. Indecent and false speeches induce dreams of a similar nature: the evils of speech are many and it is an arduous task to guard against them all. So silence or keeping speech limited to bare necessity is a golden rule.

Some of the vices pertaining to speech are as follows: one should not waste his life in useless speech. Every moment of one's life should be given to contemplation or devotion. The physical cure for talkativeness consists in checking it by retiring into loneliness or putting small pebbles in the mouth. Talking of immoral things, uttering indecent words, ridiculing, joking, abusing, cursing and similar vices should be avoided. Contradiction, disputation, and quarrelling should not be resorted to. One should not endeavour to pry into the secrets of others. One should not make false promises since this deforms and darkens the soul. Falsehood in speech is a heinous sin. But it is permissible in an emergency when the end in view is good, e.g. the protection of a muslim refugee against a tyrant, the restoration of happy relations between wife and husband, or reconciliation between two muslims. In all other circumstances lying is strictly forbidden. In cases where truth and falsehood appear to have equal claims, the former must be adopted. Except in a serious emergency, falsehood is immoral and truthfulness imperative.

Slandering (ghiba) consists in speaking about a person in such a manner that if he heard it his feelings would be injured. It is worse than adultery. He who commits it feeds on the dead body of his brother. A statement may be true, nevertheless it may be slanderous. The various forms of slander are: talking of other's physical defects, low birth, bad character, evil habits, etc. Slandering is not only done with tongue, but also by means of gestures and writing. Suspicion is also a form of slander, for thinking ill of a person is not lawful. Any thought about a person which tends to lower him and is actually not based on positive proofs must be taken as satanic. The causes of slander are many but a few of

them are mentioned below:

1. Anger;
2. Seeking the pleasure of others;
3. Self-defence or self-justification, i.e. when a person charged with a crime attempts to exonerate himself by imputing the crime to someone else;
4. Self-glorification. Sometimes one finds fault with another person in order to praise oneself by implication, e.g. one may charge a person with ignorance in order to advertise one's own knowledge;
5. Envy;
6. Feeling of pleasure at another's misfortune;
7. Carelessly giving out the name of a person who has committed a fault;
8. Anger for the pleasure of Allah, One may express his anger at another's transgression, and may not mention his name while expressing his anger. This kind of indignation should be expressed without naming the person; else it would amount to slander. But there are certain exceptional cases when slandering is allowed. Such cases of emergency are noted below:
 - A. One can slander the wrongdoer for one's own safety and the safety of the public before a lawful authority, i.e. the king or the judge;
 - B. One can disclose the faults of another in order to prevent him from following an evil path;
 - C. The oppressed can ascertain the opinion of a lawyer against a wrong-doer.

Tale-bearing is the communication of a person's words to another through words, gestures, writing and action in a manner harmful to the former. Flattery or exaggerating the merits of a person produces six evils: four in the flattered. The flatterer is generally prone to the evils of talkativeness, falsehood, hypocrisy and pleasing a tyrant; the flattered becomes proud and neglects to improve himself. Self-praise is bad, therefore, it is prohibited. But a teacher may describe his own virtues so that his pupils and disciples may be encouraged to follow them

May Allah make us among those whose tongue is protected. And can only say what is pure/good to other human beings be a Muslim or non-Muslim.

May Our Creator Most High make us among those who other human beings feel protected through the use of our tongue. Amen

What are the etiquettes of covering dishware and the etiquettes when going to bed?

Another Hadith of Sahih Bukhari mentions, "Close your dishware (I.e. Cover your pots) and seal the mouth of the water skins and press your doors closed and gather your children for during this time the Jinns are circulating and they swoop down to carry away and at the time of going to bed put off the lamps, candles, etc for sometimes the rats drag the flame with it causing the house to burn down.

It is also mentioned in another narration of Muslim that there comes a night in a year wherein affliction (pandemic etc) descends. If any dishware is not closed or if the mouth of any water skin is not tied, then if the pandemic passed by there it will creep into it.

Hadith 2- Imam Ahmed, Muslim and Abu Dawud have reported from Hazrat Jabir that Rasoolullah (ﷺ) said, "When the sun sets, then until the blackness (i.e. Darkness) of Esha does not start to disappear, do not release your animals and your children for it is the time when the Shayateen are circulating.

Hadith 3- It is in Sahih Bukhari and Muslim on the authority of Abu Musa Ash'ari that a house had burnt down one night in Madina. Junior (ﷺ) said, "This fire is your enemy, put it out when going to sleep."

Hadith 4- It is reported in Sahih Bukhari on the authority of Ibn Umar that Rasoolullah (ﷺ) said, "Don't leave fires burning in your house when going to bed."

Hadith 5- It is in Sharhus Sunnah from Jabir that Nabi (ﷺ) said that when you hear the barking of dogs and the braying of donkeys at night read "Aaozu Billahi Minash Shaytaan nir Rajeem" for they see that which you are not able to see and when the sound of footsteps stop (i.e. When people stop walking around) then avoid coming out of the house for Allah leaves whosoever he wills from amongst his creation to circulate the earth at night.

[Bahaar-e-Shariat Volume 16]



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SUNBURNS: SIGNS AND SYMPTOMS

COMPILED BY HASINA BEGUM SAYED

- o Redness of the skin or erythema
- o Skin that's warm or hot to the touch
- o Discomfort when skin gets touched or rubbed against clothes
- o Peeling or flaking of the skin
- o Extreme dryness or wrinkling of the skin

These symptoms are not immediately visible after a few hours from exposure and are most painful in the first 24 hours.

Just like ordinary burns, sunburns are also classified into three degrees: first, second, and third. First- and second-degree sunburns are fairly temporary and are manageable at home. In third-degree sunburns, infection-prone skin breakouts, fever, and chills can occur, and immediate serious medical attention is highly recommended..

The amount of antioxidants you get from your diet plays a major role in how you effectively avoid sunburn.⁵ The more antioxidants you have in your skin, the lower your risk of getting burned. They act as an internal type of sunscreen and allow you to maximize your sun exposure while minimizing the risks.

Dietary sources of effective antioxidants include whole fresh vegetables and fruits such as raspberries, blackberries, and blueberries. You may also try goji berries, but avoid the juice. Manage your fruit consumption to avoid the dangers of excess fructose. Vitamins A and C are also important – your cells use them to regulate both light absorption and protection against sun overexposure. Make sure that you have this built-in protection (especially if you are very light-skinned), since you want to expose at least 40 percent of your body to sunlight for at least 20 minutes each day.

Home Remedy Recipes to Treat and Soothe Sunburns

Instead of taking over-the-counter anti-inflammatory medications or painkillers, which may only worsen your condition, go natural with these home remedies:^{6, 7}

* Aloe vera - One of the best remedies to help repair your skin, it is loaded with powerful glyconutrients that accelerate healing. Ideally, it is best to use the gel from a fresh plant. Cut a matured aloe vera leaf open, and a thick gel-like juice that will come out of it. Use that as a topical ointment to reduce the sting and redness of your sunburned skin. Apply it five times a day until your condition improves.

* Potatoes - Potatoes have starch-based compounds that may help soothe sunburn. Chop an uncooked potato into slices, and rub or pat down a piece on your sore sunburned spots. You can also try grating a cold raw potato and applying it as a poultice.

* Honey - The ancient Egyptians were known to use honey as a topical salve for skin burns.

* Vinegar - The acetic acid found in vinegar is said to reduce pain, itching, and inflammation. Add a cup of cider vinegar into your bath water and soak your burned skin into it. It can also work like a natural aspirin. Simply dab a bit of white vinegar on to your sunburn for 20 minutes of instant pain relief.

* Coriander oil - For a soothing effect, use it as an essential oil by lightly rubbing it onto your sunburn.

* Green tea - Green tea's catechin and tannic acid help soothe sunburn pain. Soak a couple of tea bags in cool water. You can either use the tea bags themselves as a cold compress on the burnt areas, or wash your face gently with the cold tea extract. Studies also suggest that drinking just two cups of green tea a day can provide additional sun-protective benefits.

* Strawberries - Like green tea, berries also have tannin, which helps alleviate the sting of sunburn. Use it as a topical balm by mashing a cup of ripened strawberries and applying it on top of your sunburns. Let it stay after a few minutes, and then rinse with fresh, tepid water afterwards.

* Cucumbers - With cucumber's cooling effect, simply putting it on top of your sunburns is guaranteed to provide instant soothing effects. You can also use it as a paste by mashing it and applying it on your skin.

* Lettuce - To take advantage of lettuce's painkilling benefits, boil its leaves in water. After straining, allow the liquid to cool. Keep it chilled inside the refrigerator. Using clean organic cotton balls, carefully apply the lettuce juice over the affected area.

Additional Tips:⁸

* Drink plenty of water

* Dip the affected areas into a tub of cold water to lessen the soreness and sting.

* To avoid further irritation, do not wash your sunburns with harsh soaps.

* Refrain from putting petroleum jelly on your sunburn, as it may only exacerbate the burn by blocking pores.

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I'm proud to be a Sunni and I appreciate the values of our Aqeedah and its teachings by realizing the most aspects of Islam that revolves around our lives and also give a full meaning of it. Understanding and following the Sunni Aqeedah is the key driver for change, a compassionate touch of modality, a social cohesiveness to the community that brings more love to Islam, Allah and His Rasool, the Auliya Allah etc. Our beliefs have changed lives and brought forth happiness and more attachment to Islamic Activities, Meeladun- Nabi, celebrating Urs Shareef and celebrating of Gyarwee Shareef etc. It is good that Islam is a way of life and we must be glad that we follow these practices. We must submit our whole to the commands and teachings of Allah and His Prophet Muhammad (saw). Our commitment to Islam must not only be lifelong but also life-wide. Islam aims to build a society which is a model of civility, courtesy, and consideration of others, and it does so by emphasizing these attributes as a matter of faith.

Hazrat Sheikh Muhaqqiq 'Abd al- Haq Muhaddith-e-Delwi states: the sign of the faith of a true believer is that the Holy Prophet (ﷺ) should be the most beloved and exalted to him than anything or anyone else. The meaning of the Holy prophet (ﷺ) being the Most beloved is that one believes the fulfilling the rights of the Prophet to be more importance and superior than fulfilling the rights of anything or anyone else. This is such that one accepts the religion brought by the Messenger of Allah, follows the Sunnat of the Holy Prophet ﷺ, respected the prophet, sacrifices everyone, and everything, including one's life, wealth, progeny, parents, relatives and friends upon seeking the pleasure of the beloved of Allah. This means that one should be happy and content even if his life is lost, but one should never tolerant any right of the prophet being neglected.'

As we are blessed to be the pioneers of the Salaa-sil order, the great Awliyah-Allah and All Saints- we are destined to play an important duty in the strengthening the building of Islam with an absolute conscience of the Muslim acute sense of love. Their supplications have grown us from strength to strength and may it always remain a haven and a beacon of light and guidance. So overwhelmed, delighted in all responses that this Society always has, an upright moral character that is so special in everything, special celebrations etc., thus upholding the teachings of Islam. It's so amazing that we find people spiritually connected and we are all blessed in making it a life.

One of the many prominent Kitaabs illustrates the beliefs of a Sunni Muslim- 'Our Sunni Identity'. It is compiled through Question and answer concerning the beliefs and practices of the Ahlus Sunnah Wal Jamaa'ah, about Allah and His Prophets and the Awliyah. This Kittab is researched and compiled by M.Y. Abdul Karim. This book is so beneficial and so handy especially to our Madrassa's and any Muslim who wishes to understand all concepts, however since a lot of people out there have bad assumptions and misconceptions towards our blessed Sunni Aqeedah. It is so important for all to get hold of this Kittab and understand as well as to teach others about the meaning of our identity. It is again compiled in three volumes, - concerning the fundamental beliefs of Islam, concerning the Noble Messenger of Allah, and concerning the Awliyah Allah and other practices. Whosoever is willing to get hold of this Kittab should contact Moulana Sayed Yusuf.

May Almighty Bless Saaberie Chishty Society, which have established a Sunni stand story of its activities with a profound influence of touch of grace and blessings from those whose selfless efforts, dedication, and spiritual guidance of the efforts of all those who are part of it, which supports and contribute towards its growth in whatever form and grant them Rewards in this life and the Aakhirah
Ameen!



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MATERIAL WEALTH

BY FAIZEL KHAMKAR

President Jacob Zuma decided on a cabinet reshuffle and removed the finance minister, replacing him with a person who is regarded as an unknown quantity. Some of the criticism against the new appointee was inadequacy and alleged maladministration. The media had a field day in opening up a range of criticism against the president. These criticism included cronyism, serving self interest and questioning his leadership qualities. Needless to say the liberals were in the forefront of the attack on the presidency.

A host of other pressures were put on the presidency including from the global sector resulting in billions of rands being lost as a result of discarding South African currency which lost significantly. The capitalist were in a frenzy and following a meeting a meeting with big business and bankers the new finance minister was replaced by Pravin Ghordan a former finance minister with a good track record. Could this capitulation within hours of having a meeting with the capitalist be seen as "political blackmail"? Interestingly enough even with the new appointment which was meant to appease the capitalist the currency weakened even further.

Critically missing in this whole debate was the original root problem which now surfaced. The South African economy can best be described as light weight when compared to other economies in the world. This weakness required certain protective measures to be put in place to protect the local economy. A strong restrictive currency regulation was one of the tools which were put in place. On the pretext of enticing foreign investments pressure was applied to relax these protective measures. The government relented to this pressure. This resulted in billions being lost with big business based in this country taking the resources of this country and relocating abroad. Furthermore other local resources were also lost to foreign "investments". South Africa was now set up for having its resources pilfered and at the same time the economy became vulnerable to all kinds of abuses at the cost of the citizens. We only have to look at the productive capacity of this country which suffered immensely. As proof of the effects of such policies look at the dismal unemployment rate.

The initiators of this debacle had no serious concerns because the negative effect of this policy affected the poor and they felt that their wealth was immune to the vagrancies of these policies. The capitalist are now suffering from the corruption earned from their own hands and have remained silence on their role whilst shifting blame elsewhere. Vavi and other members of COSATU had publicly had critically condemned these moves and on hindsight were proven to be correct. This raises the question as to what role big business had in silencing their critics in COSATU?

A more burning issue is the role of big business in society. Who is running the affairs of this country: big business or the politicians who were mandated by the masses of country? This question should be posed on a global scale as South Africa is not unique in these circumstances. If in effect it is big business then we have a serious problem on our hands. These capitalist with the support of the liberals have a proven record of being uncaring and being at the heart of human right abuses. In modern times they were the architects of organising and controlling the slave market. Modern day workers have suffered enormous humiliation at their hands. Their much publicized acts of charity are a facade hiding their agenda of dehumanising solely for profit. The global wars and unrest witnessed around the world, mayhem which cost countless lives and made millions of people homeless and refugees have only one winner, the capitalist.

South Africa is being pressurised by the AGOA agreement which threatens countless jobs in this country. The American capitalist are demanding unrestricted access to export their meat to this country or face the removal of trade benefits. The meat which they wish to market in this country however contains an ingredient which contaminates the meat to the extent that consuming such meat can cause ill health. Subsequently agreements had been reached. The question remains "at what cost? The final details we will never know.







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Nabi Sallallahu Alaihi Wasallam said:
"Look at those who are below you and do not look at those who are above you. That will be more likely to prevent you from being ungrateful for Allah's bounties on you." (Bukhari)

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

London, UK – The results of a survey released by the Pew Research Centre has shown that the majority of Muslims across the globe are repulsed by the actions of Daesh, also known as Islamic State (IS). The percentage of those approving of Daesh reached double figures in only three of the 11 countries in the Middle East, Africa, and Asia where polls were conducted. In all but one of these countries, a clear majority of people questioned expressed negative views of Daesh. In Lebanon, Pew data says, "almost every person surveyed who gave an opinion had an unfavourable view of IS, including 99 per cent with a very unfavourable opinion. Distaste toward IS was shared by Lebanese Sunni Muslims (98 per cent unfavourable) and 100 per cent of Shia Muslims and Lebanese Christians." In the Palestinian territories, 84 per cent of those questioned expressed negative views of Daesh. The figure in Gaza, governed by the Hamas movement, was even higher at 92 per cent against. The biggest expression of support for IS, in all the countries in the survey, was in Nigeria, although this was also only 14 per cent.

Rabat, MOROCCO – Director-General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) Dr Abdulaziz Altuwaijri has said that the official recognition of Palestine as an independent state by the Vatican is "a just position toward the Palestinian people who have suffered too long under the Israeli brutal occupation and endured various forms of injustice, oppression

and persecution." He called on the international community to work to end the Israeli occupation of Palestinian territories and enable the Palestinian people to live in an independent state with Jerusalem as its capital.

Washington, USA – American Presidential hopeful Donald Trump, who leads polls for Republican nomination, has said that it does not concern him at all that he is being used in a recruitment video by terrorist organisation Al-Shabaab. The organisation has been using a quote from Trump in December calling for the "total and complete shutdown" of Muslims entering the United States. The video has said to Muslims: 'You either join Al-Shabaab group or leave the United States because of what Trump is proposing.' Trump remained unrepentant about his remarks which were decried across the globe and within the US. "What am I going to do? I have to say what I have to say," he said.

Superior, USA - Bruce Hagen, the mayor of this city in the US state of Wisconsin, has agreed to meet with members of the Muslim community who have been upset by his Facebook comments about President Barack Obama. The mayor drew protests when he responded to a picture of Michelle Obama, posting a message saying: "She and her Muslim partner have destroyed the fabric of democracy." The mayor plans to have dinner at the Islamic Centre to discuss with ICTP President Ibrahim Al-Qudah his reasons for saying what he said and try to make amends.



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Yangon, MYANMAR - Authorities banned a mosque on the outskirts of the commercial capital from celebrating its centennial jubilee following complaints from the country's firebrand nationalist monk Wirathu. A caretaker at the mosque said that the local authorities refused to give the Muslims permission to celebrate the mosque's 100th birthday scheduled for Monday, January 4, which coincided with the 68th anniversary of Myanmar's Independence Day. The incident has put a huge damper on hopes that the situation of the Rohingya Muslims would improve after Myanmar's deputy immigration minister last month rejected an appeal by nationalists to strip hundreds of Muslims of citizenship. Just over 200 Muslims in conflict-hit Rakhine state were granted citizenship as part of a government verification process that started in mid-2014. There are about one million Rohingya Muslims in Myanmar, which refers to them as 'Bengalis' and considers them to be stateless. But the community has argued that their families have lived in Myanmar for generations, and that therefore the entire minority should be granted citizenship. They face vehement opposition from Buddhist extremists who regard them as invaders.

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