

'Al Kawsar

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A Return to the way of Sunnah is a matter of survival

Follow the Sunnah! Somehow that line has become more and more unfashionable over the years. Society's elite regards it as embarrassing. They see it as narrow-mindedness, ineptness, almost damaging, in adapting to modern times. They argue against 'archaic laws' seemingly introduced only counter-progressive in a world vastly changed since the times of the earliest Muslims.

Their solution. Follow the Qur'an. It is God's book. It is accurate and scientific, yet simple to follow, practical and sufficiently adaptable to fit in with these technological times. Then they question the accuracy of Hadees, the issue of variations, and the time-gap.

The Sunnah of the final messenger Muhammad (ﷺ) appears to be playing second fiddle to a lifestyle patterned largely by the non-Muslim majority. Blame it on westernization and globalization, but the transformation from a pro-sunnah mentality to a common materialistic mindset, within rank and file, is all but complete ever since the bitter post 9/11 hate-mongery and media propaganda associated with labels of 'fanaticism' and 'fundamentalism'.

Throwing in his lot with the popular 'democracy-or-nothing' ideologies and its high standing in civil society, today's Muslim is a meek submitter, an apologist, and a well-wisher of his oppressor, incapable of finding the space needed to practice Islam the prescribed way.

The anti-muslim lobby are fiercely promoting their cause, demonising and isolating muslims, reminiscent of the crusaders who represented the Christian Church, sworn to wipe out Islam from the face of the earth. Their crusade is still alive. Actually it never died off completely. Current events create suspicion of underground activities and sinister plots to establish a superpower leadership base, creating disunity and wars of displacement and destruction, to kill off the threat and potential of an emerging Islamic commonwealth and renaissance

Any threat against what has become their 'civilization' must be overpowered either through

media-stifling or restrictive laws in the name of human-rights. Setting standards to contrast the Sunnah, so that the Sunnah would appear awkward against a modern outlook. To survive and to maintain their rightful position today, the Muslim nation (ummah), as the 'believers' and flag-bearers have no option but to fight back and defend. "We have to fight them where they fight us", is the natural response, of necessity, in defence of an inequitable onslaught, it might be argued. The opposition are desperate to obliterate the Sunnah, removing it by displaying some replacements, in a deceptive package, branded more attractively. Returning to the Sunnah and reviving interest in the Sunnah is vital.

It is necessary to export the message of the Messenger (ﷺ) and to collectively exemplify the relevance of the Sunnah, as suitable for all in its entirety, in applying the globally desired objectives of Justice and Equality based on Truth and Compassion. To demonstrate truth, justice, and charity is the standard of Islam as well as the criteria for mankind. And its approach is God-centred and God-driven. No apologies for that!

Those who believe in such principles consider themselves as committed Muslims. As Muslims, they will believe that there is another life beyond this material one, that there is a hereafter. They will understand that there is a purpose in life that may be different to what the marketers of this world project. To a muslim, Prophet Muhammad (ﷺ) is the best of all who ever walked on earth. His footprints can lead to salvation. A Muslim believes this, and declares his belief as LA ILAAHA ILLALLAH MUHAMMADUR RASOOLULLAH (There is no God except Allah, Muhammad is the Messenger of Allah).

*"Tariqe Mustafa Ko Chorna Wajhe Barbaadi
Isse se Qaum dunya me huwi be iqtidari"*
(Iqbal)

Translation:

"Destruction appeared to that nation,
who lost it's leadership of the world
Ever since relinquishing the path of
(Muhammad) Mustafa ."

A TRUTHFUL BOY

Sheikh Sayed Abdul Qadir Jilani (RA)

Long ago there lived a youth who was fond of reading and writing. Unfortunately, there was no large school of learning where he lived. His father had died and the boy lived with his mother. One day he asked his mother if he could travel to Baghdad (Iraq) and seek knowledge there.

Baghdad was a very big city. There were many famous schools and colleges where great Sufis and people who were very close to ALLAH stayed. The youth said to his mother, "My dear mother, let me learn as much as possible because an unread person is called ignorant and useless. He is not respected. He is like a blind person who does not know what is happening in the world around him and in the life hereafter. Ignorance is death on earth and leads to gloom and despair. To know many things brings light into a person's life. A knowledgeable person is well-known and well-liked amongst those who are ALLAH's chosen ones. Without knowledge, one doesn't even know how to pray." The mother was a good lady. She worshipped ALLAH day and night. Recitation of the Holy Qur'an was her hobby. She was delighted to hear that her son wished for learning. She thanked ALLAH that her son had no bad habits.

This pious lady had only managed to save forty Ashrafis (Persian coins) but these she gladly gave to her son. She prepared some food for him to eat during his journey and sewed the money into the lining of his coat under the armpit, thus hiding it away. When everything was ready, she said to her son, "I must tell you one thing. Listen to it carefully, remember it always and do it. Whenever you speak, speak only the truth. Remember that the Prophet Muhammad (ﷺ) said, 'Truth is Salvation.' You can save yourself from great worry by telling the truth. Truth will save your life." Luckily, there was a caravan going to Baghdad. The youth went with it. They travelled for some time until one day a band of robbers came down from the hills. The robbers began to steal all they could. One of the robbers took everything from the youth and asked him roughly if he had anything else. The boy calmly answered, "Yes, I have forty Ashrafis." The robber said, "You must be joking!" The youth replied, "No, I am not." Indeed, had his mother not told him to speak the truth! The robber stared at him as the boy carried on speaking, "I am travelling for a good cause. Those who go out to look for learning are walking towards

Heaven. The angels will help them on their journey. I am going to be a learned man. I am a descendant of the Holy Prophet (ﷺ). Telling lies does not befit me. What are forty Ashrafis that I should tell a lie in order to keep them? Not even if I were to be killed would I do this. A Muslim does not tell a lie but speaks the truth even in the face of fear and danger."

While the youth was talking, another robber came up to him. He pushed him and said, "What have you got?" The boy replied, "Forty Ashrafis." This prompt reply made the robber stop and think. Everyone except the boy, who remained completely unmoved, seemed to be lost in amazement or terror-stricken. Indeed he must not be joking. Puzzled, the robber took him to his leader.

"What is your name and town?" the leader asked. "My name is Abdul Qadir and I come from Jilan," the boy said.

"And where are you going?" "Baghdad." "What will you do in Baghdad?" "I am going to be educated."

"Well, well! Have you any money?" "Yes sir, I have forty Ashrafis. Haven't I already said so?"

"Where are they?" enquired the leader. He looked closely at the boy. "Here, under my armpit," the boy answered as he pointed to the lining in his sleeve. "My mother sewed them inside my coat." The leader laughed. "You must be very simple. You don't tell people such things." "Muslims don't tell lies," the youth replied.

The leader raised his eyebrows. "The boy is not so simple after all," he thought. "What great faith in Islam has this young lad! Without it he would not have told the truth. We make our children into clever liars; we tell lies ourselves day and night and destroy ALLAH's creatures by making them hide the truth. This life is not worth living. This boy knows more of ALLAH's wisdom than I, a grown man." He bent his head in shame. Tears rolled down his cheeks. He stood up, embraced the youth and asked his forgiveness. Greatly surprised, the youth exclaimed, "Pray to ALLAH for forgiveness, for he expects His creatures to ask Him alone for His mercy."

There, before him, the leader and his companions repented of all their sins and promised to live the lives of noble people, their first good action being that of returning all the stolen loot to the travelers. Alhumdullilah today we know him as the King of all the Aulias (Friends of ALLAH)



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HAZRAT IMAM MALIK

A TRUE LOVER OF MADINA

The Maliki Madhab named after Imam Malik, is one of the four schools of jurisprudence that are followed by Sunni Muslims to this day. Imam Malik was a student of Imam Abu Hanifa and Imam Ja'far al-Sadiq. Imam Malik was born the son of Anas ibn Malik (not the Sahabi) and Aaliyah bint Shurayk al-Azdiyya in Madinah around 711. His family was originally from the al-Asbahi tribe of Yemen, but his great grandfather Abu 'Amir relocated the family to Madinah after converting to Islam in the second year of the Hijri calendar, or 623 CE. According to Al-Muwatta, he was tall, heavyset, imposing of stature, very fair, with white hair and beard but bald, with a huge beard and blue eyes

Imam Malik was a man of aura, meaning he was a man of respect. Every scholar was a man of respect. When you looked at Imam Malik, even if you didn't know that he was an imam, his features struck you. You would find something inside of you forcing you to respect this man. In Arabic this is called aura. He used to say there is nothing harder upon me in life than when I was asked a question on Halal and Haram because I am representing the Hukm, the ruling of Allah Himself, the Creator of the world.

Imam Malik spent his whole life in Madinatul Munawwarah – the land of Rasulallah (ﷺ). He lived for 90 years. He never left Madinah in his entire life, only to Makkah when he went to perform his Hajj and Umrah. In fact, not only did he ever never leave Madinah in his life until his passing, but he never rode on a camel or any transport vehicle. Because in his righteousness and love for Rasulallah (ﷺ) and as a role model, he saw it befitting himself as a scholar in Madinah to always have his feet stuck to the ground of the land where the blessed body of Rasulallah (ﷺ) is buried. He saw it disrespectful as an imam, representing his deen in the highest esteem to lift himself off the ground, out of respect for Rasulallah (ﷺ) whose blessed body was in the ground. Never in his 90 years, except for Hajj and Umrah – when outside Madina – did he lift his legs off the ground.

In the time of imam Malik's middle ages, a young man, at the age of about 13 years old, his mother from Makkah said to him, "My son you are now well known. You have memorised the whole Quran and you have memorised the hadeeth. You have memorised poetry. I want to send you to Imam Malik to learn his adab (character) before you learn his knowledge." She got him ready. She wrote a letter to the governor of Makkah who happened to be her cousin asking him to write a letter to the governor of Madinah requesting him to go with her son to Imam Malik, to intercede for him to be his teacher. The young boy took the letter, along with some food, he set off through the desert seeking knowledge.

He reached the governor of Madinah and gave him the letter written by the governor of Makkah. The governor of Madinah's face changed when he read the letter. He began to sweat. The young boy looked at him and asked, "What's wrong?" He said, "Wallahi if the governor of Makkah asked me to walk barefoot in the middle of the desert with nothing on my head it would be easier than

for me to go to Imam Malik's house – because he had so much respect for him.

The boy innocently said to him, "You don't have to go to him, make him come to you." He didn't realise that going to Imam Malik wasn't as simple as going to the officials. The governor of Madinah laughed and together they went to Imam Malik's house. The knocked on the door and Imam Malik's servant answered. The governor of Madinah asked for Imam Malik. She said to him if it they had a religious question they could write it on a piece of paper and he will answer it for them. If they want to learn Ahadeeth they should go to his circles of dars (lessons) and if it is a government issue, this was not the time, there is another time for it. The governor of Madinah said to the servant, "I have a letter for him from the governor of Makkah."

A big, tall man, blonde, white, coloured eyes, unlike the people of Madinah came to the door. They looked up at him and a servant lady brought him a chair and he sat on it. He sat and said, "What does the governor of Makkah want from me?" Without a word, the governor of Madinah gave Imam Malik the letter. When Imam Malik read the letter he threw it away saying, "There is no power or might except by Allah. Has it come to this that knowledge now needs connections?" He looked at the young boy and the young boy said to him, "May Allah straighten the path of the Shaykh." Out of respect he said, "I am a Qureshi, out of the lineage of Rasulallah (ﷺ)." In saying this he forced the Imam to listen to him. "I am Qureshi. I have memorised the Quran at the age of seven. And you muwatta, the whole of it, I have memorised it with its chain of narrations, I have memorised it by the age of 10. My mother sent me here to learn from you."

Imam Malik looked at him and said, "Oh young boy, Fear Allah and stay away from sins. If you do so there will be something of your future." This young boy was Imam Muhammad ibn Idrees ash Shafi'i.

Imam Malik passed away at the age of 84 in Madinah in 795 and is buried in Jannat ul-Baqi across from Masjid – un – Nabawi. Imam Malik's last words were related by Isma'il Ibn Abi Uways who said, "Imam Malik became sick, so I asked some of our people about what he said at the time of his death. They said, 'He recited the shahadah (testification of faith), then he said, 'Their affair is for Allah, before and after.'"



Saudi Engineered Chaos And Conflict

BY FIROZ OSMAN

An unprecedented wave of arrests have rocked the House of Saud since the ascension of American and Israeli-backed Crown prince Muhammad bin Salman (MbS), heir to throne of the oil-rich kingdom.

Scores of princes, religious leaders, political ministers and billionaire businessmen have been arrested under charges of corruption, most prominent being Al Walid bin Talal (worth \$18.5 billion according to Forbes), Prince Nayyef, head of the National Guards and infamous arms dealer Prince Bandar bin Sultan.

The Wall Street Journal reported that Crown Prince Mohammed bin Salman is targeting \$800 billion in assets believed to be held in 1,700 frozen bank accounts. Every commercial contract with a Saudi prince is a corrupt deal, so the "anti-corruption" drive is simply a ploy to destroy his political and tribal opponents.

The resignation of Lebanese Prime Minister, Saad Hariri, was astonishingly held from the Arabian capital, Riyadh. This bizarre proclamation gives credence to suggestions that Hariri has been detained and was pressurised by the Saudis with the intention of destabilising Lebanon.

After having pulverised to smithereens the poorest Arab country Yemen, at a cost of between \$100-500 million a day, the Saudis have failed to vanquish the resistance after three years of fighting. Instead, they have committed egregious war crimes, devastating the land and leaving twenty of its 28 million people near-starvation, killing more than 10,000 people.

The Saudis have coerced other members of the Gulf Coordinating Council (GCC) to isolate Qatar, apply economic sanctions, shut down Al Jazeera television and engineer a regime change.

The Saudis, having lost the war in Syria with its proxies being resoundingly defeated, have now taken the lead with its American and Israeli allies, to confront Hizbullah and Iran. And the missile attack on the Riyadh airport provided the pretext to generate a climate of tension.

The antipathy of the Saudis towards Hizbullah and Iran was clearly evident when they supported Israel's invasion of Lebanon in 2006 with the primary purpose of destroying Hizbullah. Millions of dollars were offered to Israel to destroy Hizbullah. And millions more to create a rift between sunni and shia communities.

Instead, Hizbullah leader Sayyed Hassan Nasrallah secured a place in history as a legendary Middle Eastern strongman for inflicting the only defeat upon Israel that ended its occupation of southern Lebanon. Not since Egypt's Gamal Abdel al-Nasser had any political leader enchanted Arab youth in the 1960s, captured as many hearts and minds of Arabs and Muslims.

He became an Arab Che Guevara, personifying an Islamist resistance struggle. A poll by the Ibn Khaldun Centre, an Egyptian non-governmental organization, saw Nasrallah come top as the most popular figure in the Middle East, while a Lebanese poll found Hezbollah supported by 89% of the country's Sunnis, despite being a Shiite organization.

Nasrallah differed from most Arab political leaders in that he is incorruptible, intellectual, fearless and

grounded in Islam. In 1997, his son Hadi Nasrallah died in the battlefield in Southern Lebanon fighting against Israel, demonstrating his commitment to free Palestine, but also exposing the hypocrisy of most Arab leaders who would talk about sending people to sacrifice themselves, but rarely do they sending their own sons into battle.

The illegitimate Arab monarchies and despotic regimes, Israel and many Western nations found common cause to confront Hizbullah, the Palestinian resistance movements, Hamas and Islamic Jihad, and their primary supporter, Iran.

The stunning victory of Hamas in a democratic election saw the Arab regimes support Israel's strangulating siege on Gaza in an attempt to oust the legitimate Palestinian government. The Arab Uprising that overthrew of Egypt's Hosni Mubarak and was replaced by the Islamic Movements' Muslim Brotherhood. This shocked the regional illegitimate, autocratic rulers.

Saudi Arabia, the United Arab Emirates (UAE), Israel and the West engineered the coup against Mohammed Morsi and installed the military dictatorship General Abdel Fatah el Sisi. However, they have failed to institute a regime change in Syria, with Bashar Asad managing to hold onto power aided by Hizbullah, Iran and Russia.

The Saudi regime has spent millions of dollars to reverse the popularity of the resistance movements and demonise as "terrorists" the Muslim Brotherhood, Hamas and Hizbullah, often using the sectarian card to vilify Iran of having a "shia" agenda.

Journalist and analyst Abdel Bari Atwan wrote: "All that is currently happening is part of a well-studied and carefully planned scheme. It is the prelude to a sectarian war, conducted under an 'Arab nationalist' guise. And its main target is the rising 'Shiite' Iranian force, aiming at clipping its strike forces in Yemen, Lebanon and Iraq, with U.S., regional, and Israeli backing."

Israel and Saudi Arabia have now forged common enemies, primarily Hizbullah and Iran. American president Donald Trump has decertified the Iranian nuclear deal signed by former US president Barack Obama. Is creating chaos in Lebanon the next step?

Will the rash, brash, ambitious and young Saudi MbS with massive financial clout goad the warmongers Donald Trump and Bibi Netanyahu into a conflagration against Hizbullah, Iran and Russia to ignite a destructive world war?

More chaos and bloodshed awaits the region.



HAZRAT NIZAMUDDIN AULIYA

Nizamuddin Auliya was the fourth Spiritual Successor (Khalifa) of Hazrat Khwaja Moinuddin Chishti of Ajmer. The Chishti order he belonged to believed in moving close to God through renunciation of the world and service to humanity, and Auliya, like his predecessors stressed on love as a means of realizing God. He was spiritually inclined from a young age. Having lost his father when he was a small child, he was raised by his mother who was a very pious woman. She ensured that her son learned to recite the holy Quran and studied Ahadith (traditions of the Prophet Mohammed). He grew up to be an intelligent and sharp-witted boy who excelled not only in religious studies, but also in mathematics and astronomy. When he was 20 he became a disciple of the Sufi saint Fariduddin Ganjshakar, commonly known as Baba Farid. He grew much attached to Baba Farid and received spiritual training along with lessons in "Awarif-ul-Ma'Arif" (a unique publication of Hazrat Khwaja Shihabuddin Suhrawardi on Sufism), and "Tamheed Abu Shakoor Salmi." Nizamuddin Auliya went on to succeed Baba Farid and became the founder of the Chisti Nizami order. Regarded an unparalleled Sufi of his time amongst all the existing Sufi orders, he was renowned for his simplicity and service to humanity.

Childhood & Early Life

Nizamuddin Auliya was the fourth Spiritual Successor (Khalifa) of Hazrat Khwaja Moinuddin Chishti of Ajmer. The Chishti order he belonged to believed in moving close to God through renunciation of the world and service to humanity, and Auliya, like his predecessors stressed on love as a means of realizing God. He was spiritually inclined from a young age. Having lost his father when he was a small child, he was raised by his mother who was a very pious woman. She ensured that her son learned to recite the holy Quran and studied Ahadith (traditions of the Prophet Mohammed). He grew up to be an intelligent and sharp-witted boy who excelled not only in religious studies, but also in mathematics and astronomy. When he was 20 he became a disciple of the Sufi saint Fariduddin Ganjshakar, commonly known as Baba Farid. He grew much attached to Baba Farid and received spiritual training along with lessons in "Awarif-ul-Ma'Arif" (a unique publication of Hazrat Khwaja Shihabuddin Suhrawardi on Sufism), and "Tamheed Abu Shakoor Salmi." Nizamuddin Auliya went on to succeed Baba Farid and became the founder of the Chisti Nizami order. Regarded an unparalleled Sufi of his time amongst all the existing Sufi orders, he was renowned for his simplicity and service to humanity.

Later Years

Nizamuddin Auliya succeeded Baba Farid upon his death to become the fourth Spiritual Successor (Khalifa) of Hazrat

Khwaja Moinuddin Chishti of Ajmer. As a Sufi dervish he lived a life based upon the essential teachings of Islam and principles of Sufism. His life was an embodiment of the principle of "simple living and high thinking".

After living at various places in Delhi, he finally settled down in Ghiyaspur, a village near the city. There he built his Khanqah which attracted people from far and near, hailing from all walks of life.

He was passionately committed to helping the needy, feeding the hungry and being sympathetic to the oppressed. His kitchen was always open and thousands of hungry and needy people used to eat there daily. He personally supervised the Khanqah to ensure that all the visitors arriving at the Khanqah were treated most hospitably irrespective of their religion, caste, creed or social status.

He was very generous towards the poor though he personally maintained a very austere lifestyle. He wore very simple clothes and fasted daily, eating only a small piece of barley bread with some vegetable soup.

Auliya was also very generous in accepting disciples. He had over 600 khalifas who continued his lineage all over the world. A khalifa is a disciple who is given the authority to take his own disciples and thus propagate the spiritual lineage. Some of his most famous disciples were Nasiruddin Chiragh Dehlavi who became his spiritual successor and poet Amir Khusro who was Auliya's most loved disciple.


Major Work

Nizamuddin Auliya was the founder of the Chisti Nizami order. Many of his disciples became renowned Sufis of the Chisti Nizami order who went on to spread the message of Sufism all over the world. His descendants and disciples include Muhammad Hussaini Gisudaraz Bandanawaz, Gulbarga, Shah Niyaz Ahmad Bareilvi, Muhiuddin Yousuf Yahya Madani Chishti, and Shah Mohammad Shah.

Personal Life & Legacy

Nizamuddin Auliya did not marry. He considered the descendants of his brother Jamaluddin as his own descendants, and raised his brother's son Ibrahim after his death.

He had an overwhelming love for Prophet Mohammad. Some time before his death he had a vision of the prophet and realized that his end was near. Following the vision he became very eager to leave his worldly body so that he could be united with the prophet. During the last 40 days of his life, he gave up food and died on the morning of 3 April



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GRILLED OR FRIED, SOMETHING TO BE TRIED

IMAM GHAZALI'S ADVICE TO THE YOUTH

Imam Abu Hamid al-Ghazali (d. 505/1111) wrote a small book of advice on written request by one of his close disciples and although it is nearly a thousand years old, it has a rich trove of advice for the current youth in our times who are trying to navigate around the complex experiences and challenges that make up the modern life in order to change from a heedless and neglectful state to a altered state or condition. Below are just a few snippets of examples from this wonderful book and their relevance and applicability for the youth in their contexts:

Advice 1:

Imam al-Ghazali states: "Even if a person reads and teaches a hundred thousand books on intellectual and knowledgeable issues but does not act on any of it, then it will not benefit him at all..."

Some of the young Muslims – especially those who read Islamic books or even academic material – only love debating, arguing and talking about Islamic topics and issues (especially in *`aqidah* and *fiqh*) but they do not act on what they know. Their knowledge is almost academic and non-practical. Imam al-Ghazali is advising that this is wholly inconsistent and a big failing. It is inconsistent because a person ought to practice what they know and teach it to others and it is a failing and weakness because their knowledge should make them act but it does not and this is the most unfortunate kind of knowledge.

Advice 2:

Imam al-Ghazali states: "...O beloved disciple, knowledge without action is madness and action without knowledge can't be!"

The advice here is extremely important in that a person needs both knowledge and action. If he does not have the required knowledge then he may not know whether he is performing his actions correctly and acceptably according to the rules of the Shari`ah (e.g. he may be praying incorrectly, fasting incorrectly, buying and selling incorrectly, justifying disobedience to Allah without knowing, etc.). However, if one has knowledge but it does not cause them to move and act then this knowledge is not beneficial and in effect makes it pointless and this is the most unfortunate kind of knowledge. Thus, both knowledge and actions have to be combined for a person to have a consistent Islamic personality (*shakhsiyyah*). Both the mentality (outlook, ideas and concepts) as well as one's behaviour (actions, morals and disposition) must be consistently based on one standard and belief – the Islamic standard and belief.

Advice 3:

Imam Abu 'l-Qasim al-Junayd al-Baghdadi (d. 298/910) remarks: "...we only benefitted from the small units of Prayer we did late at night."

Some youth love partying and socialising, some only focus on studying while others on playing consoles like Playstation, Xbox, Wii and yet others spend most of their time in sports. Imam al-Ghazali is warning us with this quote from al-Junayd that all this is not beneficial if it

means our acts of worship and devotion (*`ibadah*) decrease or become non-existence. In a society that directs our attention to mainly entertainment and pleasure, this should be looked at as a distraction from our important obligations which is to worship Allah, come to have knowledge of Him, carry *da`wah* ('the Islamic call, invitation to Islam') as well as to prioritise what He and His beloved Messenger (saw) have prioritised. This does not mean young Muslims should not enjoy themselves with games, sports and relaxing with each other; they should as these are all *mubah* ('allowed'). What it means is that learning Islamic knowledge, praying, *da`wah* and any other *fard* ('obligation') must not be neglected for something merely allowed. Priorities should not be confused.

Some of the youth sometimes see spirituality and personal devotion as something uncomfortable, uncool; something only for those who have boring lives and those who are out of touch or even something the parents and grandparents and their generation do. This is incorrect. Individual extra Prayers, *dhikr* (remembrance of Allah), *durud*, *du`as* ('supplications') and recitation of the Qur'an must be continual acts in order to keep a person connected with Allah and habituated on good actions. This is what Islam teaches.

Advice 4:

Imam al-Ghazali states: "...Know that true obedience to Allah and true worship of Him involves following the commands and prohibitions of Shari`ah in both word and acts..."

Imam al-Ghazali unequivocally advises that true obedience to Allah and true worship is only possible if it agrees with the rulings and commands of the Noble Shari`ah. No other criterion is acceptable. However, our youth today whether knowingly or unknowingly have taken either, culture, friends, society, their own ego (*nafs*) or their own minds and other philosophies as their criterion of deciding whether or not something is right, wrong or acceptable and unacceptable. This is not correct. The criterion of the Shari`ah is what a Muslim must hold for their actions.

If true worship is only achieved through the Shari`ah and if we look to our lives today, we know and can see that the Shari`ah is absent in our lives and because of this absence, Muslims are politically disunited, weak, economically impoverished, oppressed, attacked, exploited and occupied as a global Ummah. This should make our youth think about this serious situation and how to reverse it.

Advice 5:

Sayyiduna `Umar Ibn al-Khattab (ra): "Account yourself before you are brought to account and measure your actions before they are measured..."

THE PRACTICE OF GIYAARWEE SHAREEF

MOULANA SHAH FAISAL KHAN SAHEB

Q1) What is Giyaarwee Shareef?

A1) Giyaarwee Shareef is specifically an Esaale Sawaab for Sultanul Awliya, Al Ghous-ul-Azam, Shaikh Abdul Qadir Jilani. There are many proofs in the Holy Quraan, the Ahadith and from the statements of many of the illustrious Ulema and Masha'ikh of Islam substantiating the validity of Esaale Sawaab.

The validity of Esaale Sawaab

Allah states in the Holy Quraan, and those who came after them say Our Lord forgive us and our brothers who came before us into the faith, and leave not in our hearts rancour (dislike) against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (Surah Hashr: 10)

The beloved messenger of Allah has stated, "There is Allah's mercy on my Ummah. A person who is buried as a sinner, but with prayers and Istighfaar (asking for forgiveness) of Muslims, they will arrive without sins (on the day of Qiyamah) (Tibrani).

In another Hadith which is recorded in Sahih Mishkaat, it is narrated that a Sahabi once asked the Holy Prophet ﷺ, "Oh Prophet of Allah! We give Sadqah on behalf of our deceased and perform Haj on their behalf. Does the Sawaab reach them?" The Holy Prophet ﷺ replied, "Yes without doubt they become happy as one of you becomes happy when he is presented with a gift."

Though Ahadith and the Quraan verse as well as many others which have not been quoted, suggest that Dua and Esaale Sawaab for those Muslims who came before us is highly commendable act. This act of making dua is also the essence of Giyaarwee Shareef. Although the event pertains to the great saint, all Muslims are remembered in the Duas for Esaale Sawaab.

Giyaarwee Shareef Celebrations

The celebration of Giyaarwee Shareef has been observed by great Awliya and Ulema for many hundreds of years. Giyaarwee Shareef is specifically an Esaale Sawaab for Al Ghous-ul-Azam Shaikh Abdul Qadir Jilani.

It is also celebrated on the 11th of every Islamic month (Giyaarwee means 11 in Urdu). In many Masjids or by individuals at home. This auspicious function takes place both locally and internationally endowing great spiritual benefits and Barakah. Today thousands of people throughout the world travel to the sacred Mazaar of Shaikh Abdul Qadir Jilani in Baghdad Shareef to celebrate the Urs of the Great Wali of Allah.

Describing the circumstances of this time, Shaikh Abdul Haq Muhaddith Dehlwi in Ma Thabata Minas Sunnah writes " Verily in our country (Indo-Pak Continent) in these times the celebration of Giyaarwee Shareef is widespread, it is more famous amongst the Mashaa'ikh of the Qaadriyya Order.

Shah Abdul Aziz Muhaddith Dehlwi states in his Fatawa Azeeziyah, to read Fatiha and send his Sawaab to the Arwaah (souls) is permitted and correct.

He further states in his Malfoozat-e-Azeemi:

During the Giyaarwee Shareef, the Sultan and the pious elders congregate at the Mazaar Shareef (Blessed Tomb) of Sayyiduna Shaikh Abdul Qadir Jilani in Baghdad Shareef. They recite the Khatam Shareef from Asr Salaah until Maghrib Salaah and also recite the praises of Sayyiduna Sahikh Abdul Qadir Jilani. After maghrib salaah, the spiritual head sits in the middle of the congregation and leads the Zikr. On this occasion many people experience a sense of Wajd (spiritual ecstasy). This is followed by distribution of sweets prepared for the function. The people disperse after Esha Salaah.

The practice of Shaikh Abdul Qadir Jilani Sheikh Abdul Qadir Jilani used to take great pride in distributing the Niaz and charity of Moulood-un-Nabi on the 11th day of every lunar month in compliance with the coming of the 12th night (having the blessings of Moulood). He practiced it throughout his life as well as instructed his family and beloveds to establish this practice as per his will. It is derived from within this that Shaikh Abdul Qadir Jilani achieved worldwide publicity through his 11th Giyaarwee celebration, and the Giyaarwee became famous by his name.

The significance of 11

1. The 11th of Rabbi ul Akhir is the day when Shaikh Abdul Qadir Jilani passed away, thus it is the Urs celebration.
2. Hadith- Indeed Allah loves odd numbers (mishkat Tirmidhi). 11th is an odd number thus it is beloved in Allah's sight.
3. HAZrat Yusuf dreamt of 11 stars and his 11 brothers wanted to harm him, but their attempt turned out futile since there is blessings in the number 11.
4. The thread which carried the black magic meant for Rasoolullah ﷺ had 11 knots on it and the verses that Allah revealed to keep away from evil were also 11 in number.
5. 11x9= 99 – beautiful names of Allah are mentioned in the Glorious Quraan while the blessed names of Nabi ﷺ are also 11x9.
6. The number of Awliya in the era of Ghous-ul-Azam were 11 thousand and 11 hundred. (Fathul Aziz).
7. It has been recommended in Salaatul Aswaar to walk 11 steps towards Baghdad Shareef (Azhaarul Anwaar)



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MOULANA NOORUDDIN ABDUR RAHMAN JAMI

Hazrat Moulana Nooruddin Abdur Rahman Jami was born in the small town of Jam (also known as Khorasan), on the 23rd of Shaban 817AH. He is a famous Sufi, and a follower of the Naqshbandiyya Sufi Order.

Because his father was from Dasht, Hazrat Jami's early pen-name was Dashti but later, he chose to use Jami because of the two reasons which he mentions in a poem: "My birth place is Jam and my pen. Has drunk from (knowledge of) Sheikhul Islam (Ahmad) Jam

Hence in the books of poetry My pen name is Jami for these two reasons."

In 822 AH, Khwaja Mohammad Parsa happened to pass through the small town of Jam on his way to Hijaz. A great number of people gathered to honour and pay respect to this great holy Saint, and amongst these people was a young Hazrat Jami and his father.

Reflecting on that moment sixty years later, Hazrat Jami writes, "the pure radiance of his (Khwaja Mohammad Parsa) beaming face is even now, as then, clearly visible to me, and my heart still feels the joy I experienced from that happy meeting."

Amongst his greatest characteristics, Hazrat Jami was kind and generous to the poor & needy, and his courage to defend righteousness never wavered.

Hazrat Jami began his education at Herat, Afghanistan where he lived towards the end of his life. He was naturally intelligent, and it has been said about him that he'd take a book from a fellow student while on his way to school, and excel them all when they were tested in class.

After this, he entered Samarqand, the most important centre of scientific studies in the Islamic World, and would often prove himself as wiser and smarter than his lecturer. It was here that Hazrat Jami completed his education.

During his life, Hazrat Jami wrote approximately eighty-seven books and letters, some of which have been translated into English.

Of the Sufi path, Hazrat Jami held the view that love was the fundamental stepping stone for starting on the spiritual journey. To a student who claimed never to have loved, he said, "Go and love first, then come to me and I will show you the way."

Here, it seems fit to share with you a great story regarding Hazrat Jami's love for Rasulallah.

Hazrat Jami had a deep and intense level of love for the Holy Prophet . As he was also a great poet, he would often spend his time composing and reciting poems in the praise of Rasulallah , as a means to comfort his heartache.

It so happened that the time came when this love reached its peak, and Hazrat Jami grew restless with the weight of his devotion. In a moment of agony, he composed a famous Naat (poem in the praise of the Holy Prophet), which he then vowed to recite in front of Rasulallah 's mausoleum in Madinah Sharif. (The Naat is called Tanam Farsooda Jaa Para.)

Once he had gathered some companions, he then began his journey to Madinah Sharif so as to fulfil his promise.

After many months of travelling, the caravan of Hazrat Jami finally reached the outskirts of Madinah Sharif. They decided to camp for the evening before entering the Holy City, when in the distance they saw a rider on a horse galloping towards them. The man on the horse came to a halt when he reached them and enquired, "Which of you is Jami?" The disciples pointed out who Hazrat Jami was and said, "That is our leader, Imam Abdul Rahman Jami."

The man alighted his horse, and greeted Hazrat Jami by saying. "Assalamu alaikum!"

Hazrat Jami replied, "Wa alaikum salam! Who are you and where have you come from?"

The man replied, "O Jami, I have come from Madinah."

The name of Madinah had hardly left his mouth when, overwhelmed with love and respect, Hazrat Jami took off his turban and placed it the feet of the stranger, saying, "May I be sacrificed for these feet! They have arrived from the City of my Prophet!" Hazrat Jami then enquired, "Good sir, for what reason have you come here?" The man became silent and then answered, "O Jami, you must promise to listen to this message with strength in your heart. I have brought for you a message from the Holy Prophet ."

Hazrat Jami at once enquired, " Tell me, what does my Beloved say?" The man hesitated, and then continued, "Jami, the Beloved Prophet has sent me to tell you that he has forbidden you from entering Madinah Sharif."

These words dealt a terrible blow to Hazrat Jami, and at once he felt light-headed and fell to the ground. His companions tried to revive him but to no avail. However a few hours later, he regained consciousness and the pain caused him to weep bitterly.

The man who had bought the news was waiting for Hazrat Jami to recover from the shock. Hazrat Jami then turned to him and exclaimed, "O bringer of such news, tell me why my Beloved is displeased with me? What wrong is it that I have done?"

The man then replied, "O Jami, it is quite the opposite. Rasulallah is in fact, extremely pleased with you." Hazrat Jami, in confusion, replied, "How can this be, when I have been forbidden to enter the Holy City? What is this you are telling me?"

The man then explained, "the Beloved has told me to tell Jami thus: if he (Jami) comes to Madinah with such intense love in his heart, I will feel it necessary to come out of my tomb and greet him in person – such would be the recompense for his love! So convey the message to him that he should not enter Madinah, and that I will visit him myself."

Such was the love of Hazrat Nooruddin Abdur Rahman Jami!

Tanam Farsooda

Tanam Farsooda jaa para Ze Hijra Ya Rasulullah,
Dillam Paz Murda Aawara Ze Isyaa. Ya Rasulullah!

My body is dissolving in your separation And my soul is breaking into
pieces. Ya Rasulullah! Due to my sins, My heart is weak and becoming
enticed. Ya Rasulullah!

Choon Sooe Mun Guzar Aari Manne Miskeen Zanaa Daari,
Fida-E-Naqsh-E-Nalainat Kunam Ja. Ya Rasulullah!

When you pass by me Then even in my immense poverty, ecstatically,
I must sacrifice my soul on your blessed sandal. Ya Rasulullah!

Ze Jaame Hubb To Mustam Ba Zanjeere To Dil Bustam,
Nami Goyam Ke Man Bustum Sukun Daa. Ya Rasulullah!

I am drowned in the taste of your love And the chain of your love
binds my heart. Yet I dont say that I know this language (of love). Ya
Rasulullah!

Ze Kharda Khaish Hairaanam Siyaa Shud Roze Isyaanam
Pashemaanam, Pashemaanam, Pashemaanam. Ya Rasulullah!

I am worried due to my misdeeds; And I feel that my sins have
blackened my heart. Ya Rasulullah! I am in distress! I am in distress! I
am in distress! Ya Rasulullah!

Choon Baazooe Shafaaat Raa KhushaaI Bar Gunaagara
Makun Mahruume Jaami Raa Daraa Aan. Ya Rasulullah!

Ya Rasulullah! When you spread your hands to intercede for the
sinners, Then do not deprive Jaami of your exalted intercession

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FIVE SIGNS YOU EATING TOO MUCH FRUIT

COMPILED BY HASINA BEGUM SAYED

1. You're Frequently Bloating

Fruit is a classic trigger for bloating and here's why. Fruit is rich in a type of sugar called fructose. Unfortunately, many of us are not well equipped to digest and absorb large amounts of fructose. Researchers believe up to 40% of people suffer from a condition called fructose malabsorption in which fructose is inefficiently absorbed across the small intestine. So instead of nourishing us, sometimes fruit sits in the gut and ferments with the help of bacteria. And the result of those bacteria feasting on fructose is a lot of gas and bloating that makes us feel pretty icky.

2. You Have Diarrhea or IBS (irritable bowel syndrome)

Along with the fructose absorption issues I described above, which does commonly lead to diarrhea, let me explain another possibility for why fruit messes up your digestion. Fruits are designed by nature to carry seeds and make a new plant, so when you think about it, it's in their best interest to not be fully digested by humans.

Many fruits (like apples) are also rich in pectin, a type of fiber that folks with IBS may have trouble fully breaking down. If you have IBS, it's possible that an apple a day will NOT keep the doctor away.

3. You Can't Lose Weight

You've already switched to a real food diet, you've cut out soda, candy, processed foods, etc... but there's one problem: you're still not losing weight. If you're still battling the scale after adopting healthier habits, you might consider looking at your fruit intake.

I agree that fruit is a healthier alternative to many desserts and junk foods, but if fruit is a staple item at every meal and snack, you may simply be eating too many carbohydrates to allow your body to lose weight. In brief, any time we eat carbohydrates our blood sugar goes up. That triggers our body to release insulin to lower the blood sugar. How does it do that? By converting it to fat for storage!

It's unfair to single out fruit, but if you've already overhauled your diet, this could be the stone left unturned. We're quick to blame bread and sweets for our weight, but when you realize that a banana packs the same number of carbs as 2 slices of bread and more than some candy bars, you might have a different perspective.

4. You Always Crave Sugar

Not only does eating fruit spike your blood sugar, as explained above, it also doesn't sustain it for very long. If you have fruit by itself as a snack, you might notice that you're satisfied for 30 minutes or so, but soon after your tummy starts growling. That's because fruit doesn't come packaged with much protein or fat to keep us sated. Yes, it has fiber, which helps a bit, but it's not enough to prevent a crash in blood sugar after eating fruit.

What happens when our blood sugar tanks? We get hungry and we get cravings.

For what? For foods that will raise the blood sugar quickly; anything sweet or starchy. Aside from the blood sugar-hunger connection, the fructose in fruits has another seldom-discussed effect. Fructose does not trigger the release of leptin, a hormone that signals satiety, and instead triggers the release of ghrelin, a hunger stimulating hormone. No wonder eating fruit makes you want to eat more fruit!

So, do your body a favor and eat that apple with some peanut butter, those blueberries with some full-fat Greek yogurt (or homemade, unsweetened whipped cream!), and that peach with a handful of almonds. The fat and protein from those additions will help dampen the effects of fructose and you'll be surprised what a difference it makes. This sort of food combining is especially helpful at breakfast.

What's a reasonable amount of fruit to eat in a day?

In general – and unless you're following a very low carbohydrate diet – I suggest 2 portions of fruit daily, preferably in its fresh and whole form. If you really want bonus points, make one (or both) of those portions berries.

If you are very physically active, at a healthy weight, and/or thrive on a higher carbohydrate diet, by all means, eat more! I don't pretend to create set-in-stone “rules” here.

How much is a portion?

A portion of fruit is defined as approximately a ½ cup (handful) or the size of a small apple. (Not half a watermelon or a jumbo bowl of fruit salad.)

Vegetables are far more nutrient-dense than fruits when it comes to vitamins and minerals. And the classic nutrients that people use to defend high consumption of fruit are readily available in low-carbohydrate vegetables.

Potassium is easily found in avocados, chard, mushrooms and kale, vitamin C in raw broccoli, bell peppers and tomatoes, and antioxidants are abundant in all vegetables, but especially the green and leafy variety.

I'm not saying don't eat fruit.

I'm suggesting you be mindful of your portions, particularly if you identify with any of the signs you're eating too much fruit detailed above and opt for lower-sugar varieties when given the option.



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ZIONIST OCCUPIED JERUSALEM

BY FAIZEL KHAMKAR

The pseudo leader of America Donald Trump has recognized Jerusalem as the capital of Zionist Israel. The description of him as a pseudo leader, a leader who has an inability to think clearly let alone think as a leader must be taken into account in his decision making. Psychiatrist in his own country has classified him as unstable and irrational. His famous rhetoric of fake news must now be changed to fake leader.

The consequences of this decision can be horrific largely because the consequences were either disregarded on the basis of military strength and the reality that Jerusalem is part of a land under illegal occupation as per international law and confirmed as such by numerous resolutions of the United Nations.

The occupied and their global supporters will not take this injustice lightly. This will lead to tensions and consequently unrest and destabilizing not only in Palestine but also at different parts of the world. This may suit those that have the military strength in many ways. However this decision may also back fire on the perpetrators of this injustice.

The greatest advantage of the military superiority lies only in its intimidating nature and when a principled unit opposing this injustice can forge an alliance of dedicated opposition then this advantage becomes nullified. Recently with the Khatmal Nabuwat issue in Pakistan we can understand the workings of this principle. Muslims only have to turn to the Battle of Badr to be inspired in bringing out this reality. Jerusalem is characterised by having the ability to bind various communities as well as factions within various communities. This is the primary factor which can instigate this broad movement of opposition.

This decision has minimal international effect unless more states buy into this. A number of serious negotiation rounds will have to be entered into. With the belligerent attitude that has been displayed by Trump this will not be an easy task. We should expect to see financial bullying by way of sanctions and downgrading of financial status becoming the order of the day. The deliberate antagonizing of both China and Russia as well as Germany will ensure that the passage through the security council of the United Nations will be far from easy. Some European

countries have already recognized Palestine as an independent country and through this recognition Palestine has gained membership to the United Nations albeit not as a full member.

The problem lies not so much with the western countries but rather what is termed as Muslim countries. The O.I.C. will be meeting to discuss this turn of events. However it is known that many leaders of the O.I.C. is holding onto power only through America and in order to retain their so called power and to further fuel their greed and ego may sell their principles for a few dollars and support this injustice. A concerted effort by the committed leaders of the Muslim world even if it means creating a specific alliance to deal with this issue of gross injustice must be initiated. The threat of breaking off diplomatic ties with Zionist Israel as well as other threats issued from public platform must not become political rhetoric but must be implemented.

Zionist Israel is currently going through a period on internal unrest largely because of the corruption which has been exposed. This creates an ideal opportunity to create awareness to a populace who have been indoctrinated with hatred that the consequences of the injustices initiated by them as a country has consequences that would be detrimental to them. The international BDS movement who has been somewhat successful have now been supplied with a political weapon that will be very difficult to counter. The conservative and ultra-conservative Jew (i.e. the practising Jew) will invariably step up their campaigns and despite the continued boycott of the media of these campaigns a clear message from within the community will be sent out on this gross violation of basic rights.

Religious rights will be encroached upon by those least qualified to uphold these rights. No mistake should be made that only the rights of the Muslims will be infringed on but a great danger to the rights of Christians and in the future the Jewish religious community exists. This will lead to further chaos in the world.

For The Esaale Sawaab of:

My Peer-o-Murshid

Al Haj Goolam Mustapha R.A.

Mazaar Shareef Zeerust

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

At the time of going to print, the entire world was denouncing the decision by US President Donald Trump to declare Jerusalem as the capital of Israel by moving his embassy to the city from Tel Aviv.

Here are some of the comments from many countries who rejected the idea, including during an emergency meeting called at the United Nations Security Council, which also rejected Trump's decision, where each of the 14-member states (the only other member being the US) announced their regret at Trump's announcement, some in very angry tones.

The United Nations Special Coordinator for the Middle East Peace Process Nikolai Mladenov warned of the danger of a violent escalation over the US president's decision to consider Jerusalem as the capital of Israel. "There is a real danger today that we may see a series of unilateral actions that will keep us from achieving our shared goal of peace," Mladenov told the UN Security Council.

Palestinian U.N. Ambassador Riyad Mansour said the Trump administration's decision on recognition "undermines and essentially disqualifies its leadership role to seek peace in the region."

The French delegate called for restraint and to refrain from fuelling tension in the Middle East, saying that Jerusalem should be the capital of two states through negotiations.

The British envoy said that his government would continue to pressure all parties to avoid any action that impeded peace, adding that his country was committed to a

Palestinian-Israeli peace agreement according to the 1967 borders.

The representative of Egypt said that the status of Jerusalem as an occupied city has not changed and will not change after the American decision, considering that it has very negative effects on the course of the peace process.

The delegate of Sweden said that the implications of the issue of Jerusalem went beyond the Middle East region, considering that the Trump statement was one-sided and contradicts the position of many countries.

Russia's representative said: "We are working on a permanent settlement that guarantees the security of Israel and the establishment of a Palestinian state."

The representative of Jordan said that "the United States should play the role of the sponsor entrusted to peace," stressing that "the decision of Trump is legally invalid and contrary to legitimate international resolutions."

The ambassadors of Sweden, France, Germany, Italy and Britain confirmed to the United Nations that Trump's decision "does not comply with UN Security Council resolutions", stressing that East Jerusalem is part of the occupied Palestinian territories. They said in a statement issued after the emergency meeting of the Security Council that Trump's decision "does not serve peace in the region" and called on "all parties to work together towards peace."

Besides the UN rejection, there was also condemnation from other organisations and countries, including South Africa.




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Amnesty International said that the recognition of unified Jerusalem as Israeli capital Trump was 'reckless' and undermines Palestinians' human rights. "President Trump has shown yet again his blatant disregard for international law. There is international consensus, including UN Security Council resolutions, on the illegality of Israel's annexation of East Jerusalem. No country in the world recognises Israel's annexation of East Jerusalem, making the decision to confer US recognition deeply troubling," Amnesty said.

Turkish President Recep Tayyip Erdogan said that Jerusalem is a "red line" for all Muslims, and that Turkey could go as far as severing all diplomatic ties with Israel if the U.S. persisted in its move.

Arab League foreign ministers said after an emergency meeting in Cairo, that the United States had "withdrawn itself as a sponsor and broker" of the Israel Palestinian peace process with its controversial move.

South Africa said in a statement from its Department of International Relations and Cooperation: "South Africa calls upon the government of the United States of America to reconsider its decision to relocate its Embassy to Israel to East Jerusalem as such a move compromises and undermines the principles of a two-state solution based on peaceful coexistence between the peoples of Israel and Palestine."

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