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## THIS IS RAJAB

It's almost with desperation that we start sensing the signals of Ramadaan, as this otherwise extraordinary month of Rajab descends upon us.

The God-conscious and religious ones start to get busy with the special days and nights of these 3 months, refreshment for the soul, alignment of good intentions and deeds, focusing on the hereafter, and hope in achieving the pleasure of Allah.

Rajab is blessed with Shabe Me'raj, next month Sha'baan brings hope and atonement with Shabe Baraat, followed by the eagerly anticipated Ramadaan in which is a night better than a thousand months.

While the learned and pious treat every moment, every day, every month as opportunity to earn blessings, we are directed by clear information based on Qur'an and the teachings of Allah's messenger, Nabi Muhammad (ﷺ), about the distinction of these months.

It is the Me'raj that makes point of the superiority of Muhammad (ﷺ) over any of his predecessors in terms of messengership. Clearly none in creation got closer in proximity to the Creator than he did, on that sacred night of "Subhan-allazee asraa bi'Abdihi laylan minal musjidil haraami ilal musjidil aqsaa".

Surely he was their leader, their Imam, when he led them in prayer at Masjid-al-Aqsa, on that blessed night. Surely he was a Witness over them when he observed their places in accordance

with their rank, the honoured visitor and guest of the Kingdom of Allah, in the Heavenly spheres.

Surely he surpassed Gabriel when he proceeded beyond the precincts of Sidratul Muntaha, the absolute boundaries of faith and servanthood. Surely he could only reach that separation between Lover and Beloved, of "two bows length", by the command and wish of his Lord Almighty.

Who, may we ask ever attained or may attain such a distinction, as did Muhammad Mustafa (ﷺ) on that blessed and powerful night, of signs and revelation?

That night, which became an eternal celebration of prayer, the conference of Salaah, and generosity of Allah, the Ghany, and the honour of a compassionate intercessor, a Rahmat-al-lil-Aalameen, became the inheritance of every believer, every Ibaadillah-as-Saaliheen.

In the journey of the seeker of the Divine Presence, the route is defined by the signature of LOVE, and this is the aqida of the truthful, the sincere, the witnesses, the gnostics, who themselves have become the lovers. It is when Abubakr became Siddeeq.

This is the Me'raj.

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# HAZRAT ABU HURAIRAH ﷺ

Abu Hurairah before entering the fold of Islam was 'Abd Shams. When he Embraced Islam, the Holy Prophet ﷺ called him 'Abd Ar-Rahman. He use to be symphatatic towards animals. He had a cat that he used to feed, carry, clean and shelter. It accompanied him everywhere as if it were his shadow. Thus, he was called Abu Hurairah, which means father of the small cat.

The noble Companion Abu Hurairah is one of those who had an unusual gift. This gift was his strong memory. He (My ALLAH be pleased with him) was skilled in the art of listening and his memory had an extraordinary capacity to store. He use to listen, understand and memorize without forgetting one word as long as his life lasted. That is why Abu Hurairah is undoubtedly the greatest narrators of the Prophetic traditions (Hadiths). His amazing gift made him narrate more Hadiths than any of the Companions of ALLAH's Messenger ﷺ. He was reflection of the Islamic revolution and all the tremendous changes and sacrifice it brought about. He changed from a workman to a master, from a lost man to an outstanding Imam and from a worshiper of stones to a believer in ALLAH, the One, the Irresistible. From the time Abu Hurairah pledged allegiance to the Prophet ﷺ. He would not part from the presence of the Messenger of ALLAH ﷺ, neither in travel nor at any other time. His only seperation from the Holy Prophet ﷺ was in sleep.

By virtue of his good nature, Abu Hurairah played an important role by which he could serve the religion of ALLAH. Abu Hurairah was not one who wrote things down but managed to retain things in his mind very quickly. His gift was given to him by Muhammed ﷺ. One the Prophet ﷺ said, "Whoever spreads his garment till I finish my speech, then collects it to his chest, will never forget what ever I've said." Abu Hurairah did this and he was awarded with this gift. This is the way Abu Hurairah explained the reason for being so unique in narrating so many Hadiths. Once Marwaan Ibn AL-hakam wanted to examine Abu Hurairah's ability to memorize. He invited him to sit with him and asked him to narrate a few Hadiths while a writer sat behind a screen and wrote whatever was said by Abu Hurairah. After a year he was invited by Marwaan and once again he was asked the same and when he narrated the Hadith it matched word for word as he told it the year before. Abu Hurairah was such a devout and passionate worshipper that he use make sure that not one hour of the night would pass without prayers in his house. He divided the night into three parts. He prayed one third, his wife prayed one third and his daughter prayed one third. In order

to be free to accompany the Prophet ﷺ, he sacrificed many things, for eg. Abu Hurairah suffered the cruelty of hunger like no one else. He use to tie a stone onto his stomach to suppress his hunger or even used his hand to press his liver. All of this was done just to be with the beloved of ALLAH ﷺ.

When he embraced Islam he had one problem that would not let him sleep. That problem was his mother One day he went the Prophet ﷺ crying and said, "O' Messenger of ALLAH ﷺ, I used to call Umm Hurairah to Islam and she use to refuse. Today, I called her, but she spoke ill of you in a way that I hated. Invoke ALLAH to guide Umm Hurairah to Islam." The Messenger of ALLAH ﷺ did so, than Abu Hurairah ran out to give his mother the good news. When he arrived at the door, he found it closed, he knocked on the door, She called out to Abu Hurairah to wait. She put on her veil and came out saying, "I bear witness that there is no God but ALLAH and Muhammed ﷺ is the Messenger of ALLAH.

Abu Hurairah led the life of a true believer and fighter. He did not miss a single battle or a pious deed. During the Caliphate of 'Umar Ibn Al-Khattaab (RA) he made Abu Hurairah the governor of Bahrain. Although he accepted it at first, he then chose to instead to return to Madinah to be near the Holy Prophet ﷺ.

One day, his yearning to meet ALLAH intensified. On his death bed he repeatedly said "O' ALLAH, I Love to meet You, so please love to meet me. In A.H. 59, He died at the age of 78. His body is buried amongst the noblest Companions and family of the Holy Prophet ﷺ in Jannat-Al-Baaqi.

Great Scholars of Islam said about him, ``No one in his period was more capable of narrating Hadith with such a memory than Abu Hurairah."

Al Bukhaariy (May ALLAH be pleased with him) said, "Almost eight or more Companions, followers (the generation after the Companion) and the people of knowledge narrated through Abu Hurairah."

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## EXPLANING URS SHAREEF

Urs of the beloveds of Allah is an Islamic function, which is generally organized by the Khalifa to commemorate the death anniversary of a wali. To a wali, death is the culmination of a life long yearning to meet Allah and His Rasool ﷺ. In terms of the dictionary it means wedding. In Arabic, the bride and groom are called Aroos.

The Prophet ﷺ mentions in an authentic Hadith, "When the Munkar and Nakir (the angels who question the deceased after death), questions the wali in the grave about Allah, Islam and the Prophet ﷺ and the Wali successfully answers the questions, they (lovingly) declare Sleep like the bride who will only be awakened by the beloved (Mishkaat). Hence the word Urs is traced to a Hadith.

Annually on the day or month on which the wali parted from this world and entered into the hereafter, the mureed and followers and general public gather at the gravesite, recite Quran, Zikrullah, Khatme Khwajagaan and render Esaale Sawaab to the soul of the wali. Normally a lecture is given by an 'alim, who discusses Quranic verses and Ahadith relating to Aulia Allah. The life of the Wali is presented as an example for other Muslims to follow. People are encouraged to emulate the Imaan, Piety (Taqwa), sacrifices and services of the wali.

The roots of Urs are also traced to the actions of the Prophet ﷺ and the four Khulafaa Raashidoon. Ibne Ali Sheebah reports that: "The Prophet ﷺ used to visit the graves of the martyrs of the Battle of Uhud every year. He used to send Salaams to them. The four righteous Khulafa upheld this Sunnah also, who used to visit the graves of Shuhadae Uhud (Those companions of the prophet ﷺ who lost their lives in the Battle of Uhud, which took place in Madina). (Fatawa Shaami, Tafseere Kabere Durre Mansoor).

Shah Abdul Aziz Muhaddith of Delhi (son of Shah Waliullah) writes in his famous Fatawa Azizia, page 45: Secondly, many people must assemble, recite the Holy Quran, recite fatiha on something sweet and other edibles and then distribute it amongst those present.

The Chaadar and Sandal procession is a public event designed to reflect love and respect of the soul of the wali. It is an event whereby homage is paid to the wali, and to his success in the hereafter. Trays are decoratively laden with many Ghilaaf (sheets of material used to cover the grave of the wali), flowers, Itr, Niyaz and sandal powder. These trays are carried on the head as a mark of respect (This does not constitute Ibaadat in any way). The muredeen and other devotees of the saint normally prepare the trays. A Shaamyana (roughly translated as a four-handled shade, awning or umbrella) usually in the colours of the Silsila to which the saint belongs; is held aloft by those who are taking part in the procession. It is there to shelter on from the natural elements, viz. The sun and rain. It also lends dignity to the procession

Devotional poetry based on the Hamd (Praise of Allah), Na'at (Praise of the Prophet ﷺ and Manqabat (Praise of Aulia Allah) are sung all the way during the procession. Salat o Salaams and Zikrullah are also recited in some countries. These processions differ in different countries in presentation and style; as, the cultural flavourings and influences differ. These various cultural influences should not be mistaken as an imitation of any "religious denomination".

Chaadars are placed on the grave of the Aulia Allah. This is an act of Sunnah. After the demise of the Prophet ﷺ a sahaabiyah came to Sayyida Ayesha Siddiqah and requested her to show the grave of the Prophet ﷺ. Sayyidah Ayesha Siddiqah then raised a Gilaf (sheet of fabric) from the grave of Sayyiduna Rasoolullah ﷺ. The sahaabiyah became very, very emotional, wept beyond control, finally collapsed and passed away. (Baihaqi Shareef). Fatawa Shami, Volume 5. The Chapter on Libaas also states that it is good to place Chaadar on graves of Aulia Allah.

The grave is then sprinkled with sandal, Itr and covered with flowers. To place flowers and other fresh branches on the graves is also a Sunnah. (Bukhari Sheriff Vol.1). Itr is sprinkled onto the grave, as perfume (itr), has a certain degree of affinity with the rooh and spirituality. The Holy Prophet ﷺ loved perfume. One of the three things made for Huzoor ﷺ to prefer in this world is perfume, (Hadith). The sprinkling of Itr is for our benefit. The spiritualised precincts of a wali's tomb are sprinkled with itr so that it ushers us into calmness and serenity. It tends to purify our thoughts and is also synonymous with the state the wali is in. Aulia Allah is a special servant of Allah.

Their graves are covered with a Ghilaaf just as we cover the Quran and Kaabah with Ghilaaf. The heart of a believer is the throne of Allah (Hadith). Even up to this day the walls housing the grave the Prophet ﷺ is laden with Ghilaaf bearing Kalima Sharief and other Quranic verses which can be seen clearly from the outside also. This Sunnah is in practice from the days of the sahaaba and maintained even by the present Wahaabi regime. The Fuqaha Kiraam have stated that the intentions behind covering the graves of Aulia Allah is love and respect for their spiritualized souls.

It also displays recognition of the achievement and success of the departed soul. It also dawns on the observer that this is the grave of a beloved of Allah who has reached the ultimate goal of nearness to Allah. The Fuqaha Kiraam (Islamic jurists) have stressed that chaadars should not be placed on the graves of the general Muslim public.

To further highlight the status and honor of the Aulia Allah, let us take into account the following ayah of the Holy Quran: Thus, then, if he be of nearest to Allah, (there is for him) rest and satisfaction, and a 'Garden of Delights'. (S.56.V88/89.)



# Democracy or Inhumanity:

## What has the US accomplished with the War on Terror

Written by: Dr Aayesha J Soni

Last week, US drones and manned aircraft dropped bombs on an area in Somalia, instantly killing 150 people. As is the custom, the Obama administration instantly claimed that the people killed were "terrorists" and militants- members of Al-Shabaab- but provided no evidence to support that assertion. Such an event is a common occurrence under the presidency of the 2009 Nobel Peace Laureate, who as Nick Turse reported has aggressively expanded the drone programme and so far bombed 7 predominantly Muslim countries. On the one hand, the media seems to largely ignore drone warfare and its victims. On the other, there is little political will for transparency.

US drone wars are not just taking place in Somalia, but also in countries like Yemen, Pakistan, Afghanistan and Iraq. Has anybody bothered to question this most recent attack though, do we need to be reminded that the US is not at war in Somalia. The US government has not authorised the use of military force in Somalia, nor has military action been approved in Somalia by the UN. This point, in conjunction with the fact that geographically Somalia and the US are thousands of miles apart and so no immediate threat is posed to the sovereignty of the US by anybody in Somalia labels these murders as war crimes. Morality and ethics aside: What legal authority does Obama even possess to bomb this country? In the year 2016, how is it considered acceptable that a president be allowed to bomb any country he wills, inflicting casualties on a mass scale, without any repercussions? Given what the situation insinuates- namely, the conclusion that Obama's killing of 150 people in Somalia was illegal- shouldn't we be demanding to see evidence that what is government is saying is actually true? Given the track record of the US government in this regard, I know that my conscience would most certainly not be clear accepting the view that all 150 of those murdered were terrorists, the view we have been inculcated to believe.

There are various compelling reasons demanding scepticism of US government claims about who it kills in airstrikes. First, the Obama administration has officially redefined the term "militant" to mean: "all military-age males in a strike zone". In other words, the U.S. government presumptively regards all adult males it kills as "militants". Noor Behram, an investigative journalist, is known for taking pictures of the drone murder scenes and spreading the victims' faces. After Behram talked with journalists from Pakistan, he experienced that for them, a

beard, long hair and a turban is enough to describe male drone victims as "terrorists." But nearly every man in that area looks like that. "I started with my investigation in 2007, when it was reported that an aerial attack killed al-Qaeda-linked militants," Behram says. "But I found torn women's clothing, which was evidence that civilians were killed too." Evidently, the life of a human not belonging to the US has a substandard quality and significance to the US government.

Beyond that, the U.S. government's own documents prove that in the vast majority of cases- the official number is 9 out of 10- it is killing people other than its intended targets. Last April, the New York Times published an article: "Drone Strikes Reveal Uncomfortable Truth: U.S. Is Often Unsure About Who Will Die." It quoted the scholar Micah Zenko saying, "Most individuals killed are not on a kill list, and the government does not know their names." Essentially, it has become perfectly normalised for us to accept the fact that Obama and the US government has the divine right, void of any due process or accountability, to murder whomsoever he wishes. We have been indoctrinated to see nothing wrong in accepting the murder of these faceless and nameless victims.

Since 2001, the United States has been killing people with weaponised drones. As of today, at least 6,000 people have been killed by these drone strikes and according to the London-based Bureau of Investigative Journalism, only 4% of drone victims in Pakistan were identified as al-Qaeda members or legitimate threats. Drone warfare is just one aspect of the ugly face of the "War on Terror", that has ravaged numerous Muslim countries. Emerging stories of US soldiers' brutality and horrendous crimes are being documented at an alarming rate. The story of Abeer Hamza disrupts our peace of mind, not an isolated example, where the 14 year old girl was gang raped by the 502nd Infantry Regiment, shot in the head, had her parents and younger sister murdered as well following which their bodies and home were burnt. Just an example of the monstrosity the Afghan people were subjected to by the army who had come to liberate their lands and bring the great principle of democracy to their lives.

So last week President Obama killed 150 people in a country where the US is not at war. The Pentagon issued a five-sentence statement declaring them all "terrorists." And that's pretty much the end of that. This is essentially what Obama's War on Terror encompasses, and the global silence on the gross injustice of it all is overwhelmingly deafening.

# HAZRAT IMAM JAFAR AS SADIQ ﷺ

The son of Imam Muhammad al-Baqir, son of al-Imam Zain al-`Abidin, son of al-Husayn ﷺ, son of `Ali bin Abi Talib ﷺ, Ja`far was born on the eighth of Ramadan in the year 83 H. His mother was the daughter of al-Qassim, whose great grandfather was Abu Bakr as-Siddiq ﷺ.

He spent his life in worship and acts of piety for the sake of Allah. He rejected all positions of fame in favor of `uzla or isolation from the lower world. One of his contemporaries, `Umar ibn Abi-l-Muqdam, said, "When I look at Imam Ja`far bin Muhammad I see the lineage and the secret of the Prophet Muhammad ﷺ united in him."

He received from the Prophet ﷺ two lines of inheritance: the secret of the Prophet ﷺ through `Ali and the secret of the Prophet through Abu Bakr ﷺ. In him the two lineages met and for that reason he was called "The Inheritor of the Prophetic Station (Maqam an-Nubuwwa) and the Inheritor of the Truthful Station (Maqam as-Siddiqiyya)." In him was reflected the light of the knowledge of Truth and Reality. That light shone forth and that knowledge was spread widely through him during his lifetime.

Imam Ja`far narrated from his father, Muhammad al-Baqir ﷺ, that a man came to his grandfather, Imam Zain al-`Abidin, and said, "Tell me about Abu Bakr!" He said, "You mean as-Siddiq?" The man said, "How do you call him as-Siddiq when he is against you, the Family of the Prophet?" He replied, "Woe to you. The Prophet ﷺ called him as-Siddiq, and Allah accepted his title of as-Siddiq. If you want to come to me, keep the love of Abu Bakr ﷺ and `Umar ﷺ in your heart."

Imam Ja`far said, "The best intercession that I hope for is the intercession of Abu Bakr as-Siddiq ﷺ." From him is reported also the following invocation: "O Allah, You are my Witness that I love Abu Bakr ﷺ and I love `Umar ﷺ and if what I am saying is not true may Allah cut me off from the intercession of Muhammad ﷺ."

He took the knowledge of hadith from two sources: from his father through Ali ﷺ and from his maternal grandfather al-Qassim ﷺ. Then he increased his knowledge of hadith by sitting with `Urwa, `Aata, Nafi` and Zuhri ﷺ. The two Sufyans, Sufyan ath-Thawri ﷺ and Sufyan ibn Uyayna ﷺ, Imam Malik ﷺ, Imam Abu Hanifa ﷺ, and al-Qattan ﷺ all narrated hadith through him, as did many others from later hadith scholars. He was a mufassir al-Qur'an or master in exegesis, a scholar of jurisprudence, and one of the greatest mujtahids (qualified to give legal decisions) in Madinah.

Ja`far acquired both the external religious knowledge as well as the internal confirmation of its reality in the heart. The latter was reflected in his many visions and miraculous powers, too numerous to tell.

One time someone complained to al-Mansur, the governor of Madinah, about Imam Ja`far. They brought him before Mansur and asked the man who had complained, "Do you swear that Imam Ja`far did as you say?" He said, "I swear that he did that." Imam Ja`far said, "Let him swear that I did what he accused me of and let him swear that Allah punish him if he is lying." The man insisted on his complaint and Imam Ja`far insisted that he take the oath. Finally the man accepted to take the oath.

No sooner were the words of the oath out of his mouth than he fell down dead.

Once he heard that al-Hakm bin al-'Abbas al-Kalbi crucified his own uncle Zaid on a date palm. He was so unhappy about this that he raised his hands and said, "O Allah send him one of your dogs to teach him a lesson." Only a brief time passed before al-Hakm was eaten by a lion in the desert.

Imam at-Tabari ﷺ narrates that Wahb ﷺ said, "I heard Layth ibn Sa`d ﷺ say, I went on pilgrimage in the year 113 H., and after I prayed the afternoon obligatory prayer (salat al-Asr) I was reading some verses of the Holy Qur'an and I saw someone sitting beside me invoking Allah saying Ya Allah, Ya Allah...' repeatedly until he lost his breath. He then continued by saying Ya Hayy, Ya Hayy... until his breath was again lost. He then raised his hands and said, 'O Allah, I have the desire to eat grapes, O Allah give me some. And my robe (jubba) is becoming so old and tattered, please O Allah grant me a new one.' Laith bin Sa`d said that 'He had hardly finished his words before a basket of grapes appeared in front of him, and at that time there were no grapes in season. Beside the basket of grapes there appeared two cloaks more beautiful than I had ever seen before.' I said, 'O my partner let me share with you.' He said, 'How are you a partner?' I replied, 'You were praying and I was saying Amin.' Then Imam Ja`far said, 'Then come and eat with me,' and he gave me one of the two cloaks. Then he walked off until he met a man who said, 'O son of the Prophet ﷺ, cover me because I have nothing but these tattered garments to cover me.' He immediately gave him the cloak that he had just received. I asked that man, 'Who is that?' He replied, 'That is the great Imam, Ja`far as-Sadiq.' I ran after him to find him but he had disappeared."

From his knowledge he used to say to Sufyan ath-Thawri ﷺ, "If Allah bestows on you a favor, and you wish to keep that favor, then you must praise and thank Him excessively, because He said, 'If you are thankful Allah will increase for you' [14:7]. He also said, 'If the door of provision is closed for you, then make a great deal of istighfar (begging forgiveness), because Allah said, 'Seek forgiveness of your Lord, certainly Your Lord is oft-Forgiving' [11:52]. And he said to Sufyan, 'If you are upset by the tyranny of a Sultan or other oppression that you witness, say 'There is no change and no power except with Allah,' (la hawla wa la quwwata illa-billah) because it is the key to Relief and one of the Treasures of Paradise."

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# SECRETS OF MERA AJ-UN-NABI ﷺ

Why did the journey start from the house of Hadhrat Umme Haani ؓ :

The journey of Meraj started from the house of Hadhrat Umme Haani ؓ and not from the house of the Holy Prophet ﷺ. The wisdom here is that it is among the etiquette of the house of the Holy Prophet ﷺ that one should not enter it without permission. The Holy Quran says:

*O Believers! Do not enter the houses of the Holy Prophet [blessings and peace be upon him] unless permission is granted to you for a meal. Nor (reach so early as to) wait for the cooking of the meal. But when you are invited then enter (at that time). Then when you have eaten the meal, (get up from there and) disperse without delay and do not linger on in eagerness for talk. Surely your (sitting for long in this) manner discomforts the Holy Prophet [blessings and peace be upon him]; and he feels reluctant to (ask) you (to leave) but Allah does not hesitate in (saying) the Truth. And when you ask them (the pure wives) for something, ask them from behind a curtain. This (regard and nice manner) causes great purity for your hearts and for their hearts. And it is not (at all lawful) for you that you cause inconvenience to the Holy Messenger of Allah [blessings and peace be upon him], nor is this (lawful) that you marry his (pure) wives after him, till the end of time. Surely it is the most grievous sin in the sight of Allah. Surah Ahzaab (33:53)*

The angels are also included in this command as the Holy Prophet ﷺ is the Prophet for all creation, as given in this Hadith of Sahih Muslim:

*I have been sent as the Prophet towards all creation. (Sahih Muslim, Hadith No. 523; Musnad Imam Ahmad Bin Hambal, Hadith No. 8969; Zujajatul Masabeeh, Vol. 5, Pg. No. 8)*

Hadhrat Mulla Ali Qari (May Allah Ta'ala shower His mercy on him) writes in Mirqaat in the interpretation of this Hadith:

Translation: *I have been sent as the Prophet towards the whole universe, all genie, humans, angels, beasts and plant life.*

Therefore, it is not permissible for even angels to enter the house of the Holy Prophet ﷺ without His permission. The night of Meraj, the Holy Prophet ﷺ went to the house of Hadhrat Umme Haani ؓ, so that the angel could come to Him.

The Face of Hazrat Jibraeel ؑ:

The face of Jibreel (May peace be upon him) on the heel of the Holy Prophet ﷺ

The night of Meraj, the Holy Prophet ﷺ had the

honor of serving the Holy Prophet ﷺ, as given in Tafseer Ruh Al Bayan, Vol. 5, Pg. No. 109:

Translation: The night of Meraj, Jibreel, Mikail, Israfeel and Izrail (May peace be upon them) all came. Each one of them had 70,000 angels. When the Holy Prophet ﷺ mounted the Burraq, Jibreel ؑ held the reins, Mikail (May peace be upon him) held the stirrup and Israfeel ؑ held the saddle.

It is in the night of Meraj that we find the highest form of reverence of the Holy Prophet ﷺ of Jibreel ؑ.

Mulla Muhammad Moin Kaashfi Haravi ؒ narrates a Hadith about Meraj:

The second narration is from Jibreel ؑ: I got to know from the Wahi of Allah Ta'ala that my body has been fashioned out of camphor of Jannah, but I didn't know the reason for this. I realized this on the night of Meraj. In spite of my purity and fineness, I was hesitating to awaken the Holy Prophet ﷺ and I was anxious as to how should I do it. I was ordered that I should rub my face on the heel of the blessed foot of the Holy Prophet ﷺ. When I did so, the coolness of camphor met the warmth (of the feet of the Holy Prophet ﷺ and the Holy Prophet ﷺ easily awakened from sleep. At that time, I realized the reason of me being created from camphor. (Ma'arij Un Nubuwwah, Pg. No. 601)

Why was the blessed heart of the Holy Prophet ﷺ washed with Zam Zam:

In the night of Meraj, the blessed heart of the Holy Prophet ﷺ was washed with Zam Zam. His bosom was opened. A receptacle full of Iman and wisdom was poured into it.

Life depends on the heart. Heart is the very center of life. There is no one in the universe who can stay alive without the heart. Even during heart surgeries, the doctors have to use machines which keep the patient alive. The opening of the bosom, the washing of His blessed heart, the pouring of wisdom and all this is related by the Holy Prophet ﷺ Himself.

Even after removal of the heart, the Holy Prophet ﷺ is alive. This shows even when the essentials of life are withdrawn, the life and the knowledge and understanding of the Holy Prophet ﷺ are unaffected.

Why did the Prophet ﷺ go to Masjid-ul-Aqsa:

The first reason as to why the Holy Prophet ﷺ was taken to Masjid Aqsa was that this should serve as a proof for the disbelievers. The heavenly worlds are not seen by the disbelievers, then how would they affirm and acknowledge Meraj? They had seen Masjid Aqsa. They asked the Holy Prophet ﷺ about Masjid Aqsa. The Holy Prophet ﷺ told them about



Masjid Aqsa and about the caravans, which He ﷺ had seen on the way, so that with His true words, a proof is established for the disbelievers. (Subul Ul Huda War Rashad, Vol. 1, Pg. No. 17)

Imam Muhammad Bin Yousuf As Saalhi ؒ says that in Syria, the gathering of Hashr will occur. The intent of Allah Ta'ala in taking the Holy Prophet ﷺ to Masjid Aqsa is that when His blessed feet land there, then in Qiyamah, it will be a source of ease for the Ummah and because the blessings of His blessed feet, standing there will become easier. (Subul Ul Huda War Rashad, Vol. 3, Pg. No. 18)

The desire of Masjid-ul-Aqsa: Baitul Muqaddis (Masjid Aqsa) would pray thus: O Lord Almighty! I have been honored by the presence of all Prophets. Now no desire remains in my heart. If there is, I want to see the blessed feet of the Holy Prophet ﷺ. The desire to meet Him is burning inside me. To fulfill the desire of Baitul Muqaddis, the Holy Prophet ﷺ was taken to there. (Merajnama, Pg. No. 29)

Why the Burraq:  
Burraq is a mount from Jannah. It was brought to the Holy Prophet ﷺ. Instead of this, it could have been that the distance was shortened for the Holy Prophet ﷺ, the earth could have been rolled up for Him, so that one step of the Holy Prophet ﷺ could have been in Makkah and the next in Masjid Aqsa. This was not done. This is because all this is common in the Auliya (saints), but a mount which completes the journey in the blinking of an eye is the distinction of the Prophets.

Another reason is that the Burraq was not brought because it was needed, but it was to grace the Burraq and to express the grandeur of the Holy Prophet ﷺ.

When the elite of this world are invited, a mode of conveyance is also sent to them. This is to respect and revere the person. Similarly, Allah Ta'ala sent such a mount for His beloved Prophet ﷺ that no human had ever rode one like it.

Allah Ta'ala could have sent any of the usual mounts of Arabia and made it fast like the Burraq, or any conveyance from the future could also have been sent, but it was not so. This is to show that the way the Holy Prophet ﷺ is incomparable, His mount also should be such that before Him no one had rode one and after Him no one ever will.

If any vehicle from the future had been sent, then in the later times, people would have used such vehicles. For this reason, Allah Ta'ala sent a mount from Jannah, on which no one else from the world can travel.

Seeing Allah with his physical eyes:  
The Holy Prophet ﷺ journeyed through the heavenly worlds and saw the signs of Allah's power and was privileged with the vision of Allah Ta'ala. This is mentioned in the Holy Quran and the Hadith, at some

places indirectly and at other directly. Thus, Allah Ta'ala says about this:

*(His) heart did not take it contrary to what (his) eyes beheld.* Surah Najm (53:11)

*And assuredly he saw Him (Allah Unveiled) the second time (again and you argue only about seeing Him once).* Surah Najm (53:13)

*And his eye neither inclined aside nor overstepped the limit; (it gazed in ecstasy at Whom it was to gaze).* Surah Najm (53:17)

*Surely he saw the Greatest Signs of His Lord (during the Ascension Night).* Surah Najm (53:18)

There is a Hadith in the canons of Hadith on the authority of Hadhrat Anas Bin Malik (May Allah be well pleased with him):

Translation of Hadith: Allah Ta'ala granted Him closeness and granted Him even more closeness to the extent that He (Sallallahu alaihi wa sallam) was as close as 2 bows or even closer. (Sahih Bukhari, Kitab Ut Tauheed, Hadith No. 7517; Mustakhraj Abi 'Awana, Kitab Ul Iman, Hadith No. 270; Jame' Ul Usool Min Ahadithir Rasool, Kitab Un Nubuwwah, Hadith No. 8867)

[Allah Ta'ala is beyond the confines of time, space, etc. and cannot be compared to anything. Here "close as 2 bows" means that in Arabia, when two tribes wanted to show their unity and friendship, the chiefs would join their bows and shoot 1 arrow with it. The Holy Quran was revealed to Arabs, so Allah Ta'ala uses the idioms and expressions which were familiar to Arabs to explain things] The clearest proof that Meraj was a physical journey is the word 'Abdihi. The Mufasssirin (experts in interpretation of the Holy Quran) say about this that the soul and body together are called 'Abd (Lit. slave). It is not given to only the soul or only the body. This shows that Meraj was physical journey, with both, the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam) and His blessed soul. As given in Tafseer Razi, Surah Bani Israil-1.

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## RAJAB-UL-MURAJJAB

Q1) What are the virtues of the month of Rajab?

A1) Hujja-tul-Islam Imam Muhammad Ghazali (R.A) has stated in his renowned work, Mukashafat-ul-Qulub, "The month of Rajab has actually been derived from the word Tarjib, which means 'to honour'. It is also known as Al Asab which means 'fast flowing' as mercy is rapidly showered upon those who repent in this month. Furthermore, the light of acceptance also descends upon the worshippers in this month. It is also called Al Asam which means 'the most deaf' because the sound of war and weapons is not heard at all during this month. Another name for this month is Rajab named after a river in Paradise whose water is whiter than milk, sweeter than honey and cooler than ice. Only those people will drink from it who fast in the month of Rajab." [Mukashifa-tul-Qulub page 301].

Furthermore, Hazrat Sayyiduna Allama Saffauri (R.A) has stated, "Rajab is the month of sowing the seeds, Shabaan for watering them and Ramadhaan for harvesting." Therefore, if someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Shabaan, then how will he be able to harvest mercy in Ramadhaan? The Shaikh (R.A) has further stated, 'Rajab purifies the body, Shabaan purifies the heart and Ramadhaan purifies the soul.'

[Nuzha-tul-Majalis page 155 Vol 5]

A'la Hazrat Imam Ahmed Raza Khan (R.A) cites a Hadith from Fawaaid-e-Nihad in his famous compendium of Islamic Verdicts that Sayyiduna Anas (R.A) has narrated that the Highly Celebrated

Prophet, the Chosen One, the Spirit of Mercy, the Noble Prophet ﷺ said, "I was bestowed with prophet hood on the 27th Rajab. Whoever fasts on this day and supplicates at the time of Iftaar, it will be an atonement for 10 years sins."

[Fatawa Razawiyyah Jadid page 658 Vol 4]

SubhanAllah! Look at the benefits and the virtues of Rajab. How easy has Allah Ta'aala made it for us to earn rewards and erase our sins. We should respect and honour this blessed month of Rajab.

In this blessed month, there are also two major events that take place.

1. The Urs of Khwaja-e-Khwajagaan, Hind ke Mahraja, Khwaja Moinuddin Chishty (R.A) that takes place and thousands of people will be leaving to Ajmer to pay tribute to this great Sultan.

2. The great even that took place when Nabi ﷺ went to see His Creator in the journey of Me'raj (ascension to the heavens) and it is in this journey that Nabi ﷺ received the gift of Salaah and many other bounties were bestowed on the Ummah of Rasoolullah ﷺ.

May Allah Ta'aala grant us the Tawfeeq to be steadfast in our Salaah and may He grant us the Tawfeeq to pluck the fruits of Sawaab in the holy month of Rajab! Aaameen!

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# TOP 10 REASONS FOR HAIR LOSS IN WOMAN

COMPILED BY HASINA BEGUM SAYED

## #1 Bad hair etiquette

Excessive use of hairstyling tools like strengtheners and curling iron or hair products like gels, mousse, sprays, colours, etc. can damage the hair shaft and prolonged usage can hamper its growth. Tight ponytails, wrong combs, parting your hair, can further aggravate the condition. Even excessive colouring can lead to hair loss.

## #2 PCOS

In this condition, male hormones or androgens are secreted in excess and they form small fluid-like sacs in the ovaries which are known as cysts. It is due to hormonal imbalances in your body which negatively affects your hair growth as well. While you may notice more hair growth on your body, it can trigger hair fall from your scalp.

## #3 Anemia

Anemia is a result of low iron intake in one's diet. Many women may be anemic due to heavy menstruation or inadequate folic acid in their body. This results in low production of hemoglobin which means less oxygen to your organs. When oxygen does not reach your hair follicles, they tend to be weak and break easily. This results in hair fall.

## #4 Menopause

A lot of changes take place in a woman's body once she hits menopause and one of them can be hair fall. This is because estrogen hormone levels are low in the body. They can make the hair dry and also cause hair loss if due care isn't taken. It is essential to use mild shampoos and condition your mane as well as eat right.

## #5 Labour

Many women experience hair fall after their delivery. This is because, during pregnancy, there is a peak in the hormone estrogen so you can expect a full head of hair. But once the baby is delivered, hormones go back to their normal phase which may result in hair falling out at once. But this is a temporary phase and hair growth returns to normal after a few weeks.

## #6 Protein deficiency

Our hair is made of a protein called keratin. When we do not eat protein-rich foods, it depletes from our body making the hair brittle. This leads to weak strands which fall prematurely.

## #7 Medications

Women who are on birth control pills can have side-effects like hair fall if they abruptly stop using them. Other hormonal pills and therapies can have a similar effect. Chemotherapy sessions also result in hair loss.

## #8 Extreme weight loss

Crash dieting and losing a lot of weight suddenly or too quickly can adversely affect the growth of your hair. This is because, usually these diets deprive your body of essential nutrients or put a ban on eating certain food groups which then impact your hair growth.

## #9 Medical illnesses like thyroid disease, autoimmune disease

Thyroid is responsible for secreting triiodothyronine and thyroxine hormones which are needed for proper growth and development of our body. When a person suffers from hypo or hyperthyroidism, there is excess or low secretion of these hormones which can lead to deficiencies if not treated on time. Hair loss is one of the complications due to various changes taking place in your body. In an autoimmune disease, our body creates antibodies against our own cells and tissues. They attack hair as well as other organs resulting in hair loss.

## #10 Any acute or chronic medical conditions

Conditions like diabetes, psoriasis are also responsible for loss of hair. Diabetes negatively affects the body's circulatory system. This means that less amount of nutrients and oxygen reach the upper and the lower extremities of the body i.e. the feet and the scalp areas. If diabetes is causing poor blood circulation to the scalp, the hair follicles will die resulting in hair loss. Psoriasis is a skin disease which also affects the scalp and hair follicles.



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HAIR LOSS CURE

# FITNA IN TRADE

BY MOULANA AHMED KHOROLO - SAABERIE CHISHTY DAWAH CENTRE

That is because they say: "Trade is like usury, "but Allah Ta'aala has permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah Ta'aala to judge; but those who repeat the offence are companions of the fire; they will abide therein forever. [Surah Al Baqara:275]

The above verse from the Glorious Quraan makes it quite clear that trade is permissible within the ambit of that which is allowable in Sharia. There is however certain actions which follow from trade that are factors which lead to Fitnah, the most critical are enumerated below:

- Usury(interest)
- Monopolies and hoarding
- Gambling
- Dishonesty
- Miserliness

Usury is a form of oppression of the poor. The fact that there are calls that this area of trade should be revisited in the secular society that we find ourselves in can be viewed as a direct challenge on the commandments of Allah Ta'aala, and should further be looked at as being ungrateful to the bounties bestowed by Allah Ta'aala. It is a fallacy to believe that usury would make one prosper as we are warned:"O you who believe! Devour not usury, doubled and multiplied; but fear Allah that you may really prosper." [Surah Al-Imraan:130]

In fact one dirham of interest is regarded as more serious than thirty six acts of fornications. Imam Ghazzali (R.A) regards the saving of oneself from the unlawful things prescribed by Sharia as the lowest form of piety.

Monopoly means concentration of supply commodities of any kind in a few hands with a view of creating an artificial scarcity and rise in prices. This practice leads to exploitation of the consumers. Hoarding of goods are normally done with the same intention. Let us look at a Hadith recorded in Muslim: "If anyone accumulates stocks of gain till the price rises, he is a sinner."

What we see around us is that in some quarters an immense amount of money is being made through lawful trade. However large sums of money are being wasted in the form of gambling. It is sad to see that the provisions granted by Allah Ta'aala are tainted by these repulsive acts.

This leads to stifling the development of society in a meaningful and progressive manner. These unlawful earnings without a doubt find its way into society

and instead of it being a blessing it becomes a curse. We are warned as follows:"O you who believe intoxicants and gambling,(dedication of)stones, and(divination by)arrows, are an abomination of Satan's handiwork avoid such(abominations),that you may prosper:" [Surah Al-Maidah:90].

Let us examine how many Muslim-owned shops allow the Lotto machines to be operated from their premises.

What could be of greater consequence is the gambling which takes place within trade. Specific reference can be made to "forward buying "as a good example.in order to understand the ills of this practice let us look at the effect of the surge in petrol prices on the poor. We are warned as follows: "Give measure and weight with full justice." [Surah Al-Anam:152]

This verse warns us specifically about honesty in our dealings in trade. Despite this warning there appears to be trading practices which has crept into the Muslim community which are alien to the fair dealings expected from a Muslim. Unfortunately in the majority of cases it is the poor that suffer as a consequence of these actions.

The Fitnah of trade is something which we should avoid largely as a result of the oppressive results which is born from these actions. Furthermore it has a tendency to lead to the creation of classes which in turn breaks down the unity of a community. The other inherent aspects of Fitna i.e. arrogance, greed, injustice, etc finds an opening where such actions become prevalent.

Let us remember the saying that a man has got three friends one follows him up to the time of his death, another to his grave and the third to the day of Resurrection. The first is his property, the second his family members and friends and the third his actions.

May Allah make us from among those who are faithful in their dealings.



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# SPIRIT OF AGREEMENT

BY FAIZEL KHAMKAR

The old cliché that an agreement is only as good as the spirit in which it was conceived is as true today as it was in the past. An agreement is only as good as its intention, if the intention is good the terms of the agreement will be upheld. In short an agreement is based on trust and compliance. The agreement between the government of the day and the citizenry in the modern world is the constitution of the country.

This document allows for the enshrinement of certain rights (with certain limitations) as well as the responsibilities of the different arms of government together with its checks and balances. It is through these criteria that certain global agencies will measure if the spirit of the constitution is in place or not.

This became the basis on which the United States put South Africa under the spotlight in reviewing the rights history of this country. The results were less than favourable. Rightfully we could argue why South Africa has been put under the spotlight whereas known transgressors of human rights such as the United States, Israel, et al are not looked at. We could further argue that these results could have been gauged with different methodology and such arguments would be valid. However the reality is that a report is on the table and needs to be examined in a holistic and sincere manner.

One of the areas that we failed as a country is the inability to contain racism and xenophobia. As much as this attitude is a result of colonialism and nefarious geo political agendas the fuel of such action is the frustrations experienced by the populace due to expectations not fulfilled. The golden pot at the end of the rainbow was either subtly or brazenly promised. Realistically this could not be obtained and this expectation of a better life for all simply became a slogan for political gain. This breach of trust thus created an opportunity to rationalise reverse racism as good whereas the founding reality is that all forms of racism is abhorrent. The inability to deal with this matter decisively is simply based on the political expediency and looking to secure votes rather than taking the long hard road in complying with the spirit of the constitution and creating an environment of

having the playing fields level.

A critical aspect of "mind shift" also needs to be examined. A mind set of winner takes all is a natural psychic approach in a liberation struggle. Once the struggle was won the necessary change to an equitable share of the spoils was essential as the new entrenched mind set. The late President of this country, Nelson Mandela embraced this idea however the required shift in mindset on a much wider scale especially from the top echelons did not take place. This then cascaded downwards to the masses who then committed various human rights abuses against those that were seen to be privileged through sheer frustration. One class of people who was erroneously seen through this fogged lens were the women. The resultant escalation of abuse against this vulnerable class of citizens was also highlighted in the UN report.

The unease and unhappiness at the state of affairs has resulted in reckless and unlawful acts being committed with impunity at ground level. This in turn has had a negative effect on police enforcement agencies who find themselves in an embattled position with the very community that they live in. The inability to deal with this led to police brutality as reflected with the Marikana incident amongst others. The UN report makes reference to this defect in the chain of human rights delivery.

These issues came about naturally when the ruling party forgot its mandate to the people of South Africa and concentrated on the narrow channel of party first and the leadership of the party receiving special concentration. This has led to the Constitutional Court making a scathing ruling against the government of the day in the Nkandla matter. It found violations and disregard to the constitution being perpetrated by those entrusted with the protection of the constitution. This breakdown in trust needs to be addressed urgently before the potential for mayhem is unleashed in this country.

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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Brussels, BELGIUM - Muslims held a rally outside Maalbeek metro station to show solidarity with victims of last week's suicide bomb attacks which left more than 35 people dead and over 300 injured. The small group walked to the station carrying balloons in the colours of the Belgian flag and banners calling for peace. At the entrance to the subway, the group condemned the attacks and urged people to unite against violence.

Washington, USA - President Barack Obama urged American society to treat Muslims without prejudice following the Brussels attack. In his address Obama said Muslim-Americans are "our most important partners in the nation's fight against those who would wage violent jihad. That's why we have to reject any attempt to stigmatize Muslim-Americans, and their enormous contributions to our country and our way of life," added Obama.

Riyadh, SAUDI ARABIA - King Salman held talks with South African President Jacob Zuma, hailing the close ties binding the two countries and their peoples in various fields, particularly in political, economic and military ones. He said that South Africa was one of the major trading partners of Saudi Arabia. King Salman expressed his appreciation of the care given by South Africa to the region's issues, particularly its stances towards the Palestinian cause.

Yangon, MYNMAR - The outgoing military government has announced the lifting of a state of emergency in an underdeveloped and troubled region housing a majority of the

country's Rohingya Muslims. Since 2012, Rakhine State has been hit by a series of sectarian disputes that have left around 100 people dead and over 100 000 displaced, mostly Rohingyas. The announcement came days before the new government of Aung San Suu Kyi's National League for Democracy took office.

California, USA - Democratic Presidential frontrunner Hillary Clinton joined Muslim Public Affairs Council President Salam Al-Marayati at a panel discussion hosted by the University of Southern California to discuss counterterrorism efforts and outreach plans to the Muslim community. "ISIS represents cruelty; Islam represents mercy. ISIS represents destructive behaviour; Islam says to go and build a civilization," Al-Marayati said, adding that the spread of Muslim extremism in the United States has been greatly exaggerated in the popular imagination. Clinton used the forum to condemn her Republican rivals' divisive language on Muslims, such as Donald Trump's threat to ban Muslims from entering the US. "It's becoming harder and harder for moderate, reasonable voices to be heard," Clinton said. "I don't think this is a trivial issue, because you hear, as I do all the time, people saying, 'Well, why don't American Muslims speak out?' They do. They do. In many different ways," said Clinton. "Why aren't they given platforms, then, for their voices to be heard, at least to counteract the more extreme voices that get an audience anytime they desire?"





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Washington, USA - Turkish President Recep Tayyip Erdogan has inaugurated the United States' largest mosque at the Diyanet Centre of America in Maryland, just 21 km from Washington DC. Featuring classical Ottoman architecture, the cultural centre includes an Islamic Arts Museum below the mosque and is large enough for approximately 3 000 people to pray at the same time.

Leeds, ENGLAND - The Great British Bake Off winner and the first female Muslim contestant on British reality TV culinary series Nadiya Hussain had to get police to guard the home she shared with her husband and three young children after she received vile racist threats on Twitter. Hussain, who won the show in 2015, said she feared she was putting her kids in danger. She revealed she was targeted by anti-Islamic trolls on Twitter after she won the show, who bombarded her with threats and insulted her religion. Hussain said she was proud to represent Muslims around the world. A British citizen of Bangladeshi descent, Hussain is a food columnist, TV show panellist and author, with two cookbooks due later this year. She beat 11 other amateur bakers competing each week in signature, technical and showstopper challenges.



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