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Jannatul Baqi (Garden of Heaven)



Jannatul Baqi was demolished in 1806, rebuilt, and demolished again in 1926.



Jannatul Baqi
(Garden of Heaven)



New York, USA - The United States has vetoed a resolution at the United Nations Security Council (UNSC) demanding an "immediate, unconditional and permanent" ceasefire in the Gaza Strip, as Israel's bombardment of the Palestinian territory continued unabated. Al Jazeera reported that the US voted down the measure while the 14 other members of the council voted in favour. This is the fourth time that US President Joe Biden, whose term ends next month, has vetoed a resolution calling for an end to the war in Gaza since Israel's military offensive began in October last year. To date, nearly 44,000 Palestinians have been killed in the Israeli bombardment of Gaza, which has also plunged the state into a humanitarian crisis. The US provides Israel with at least \$3.8bn in military aid annually, and the Biden administration has authorised \$14bn in further assistance to the country since the conflict in Gaza began.

Sambhal, INDIA – Amid rising tensions in this district of Uttar Pradesh state, police have made scores of arrests, blocked internet access and closed schools after violent clashes following Muslim objections to a survey trying to establish whether the the Shahi Jama Masjid built in the Mughal-ruled era in India was built on top of the remains of a Hindu temple. The killing of three Muslim men – allegedly after they stoned police, sparked the riots. The incident brought back memories of the dispute over the Babri Masjid in Ayodhya, which was demolished by a Hindu mob in 1992. BJP-led government subsequently built a massive Ram Temple on the site.

Kurram, PAKISTAN – Fierce fighting between Sunni and Shia Muslims claimed at least 32 lives and left scored wounded. Police have been struggling to contain the fighting between the Alizai and Bagan tribes in the Lower Kurram area. Al Jazeera reported that schools were closed, a market set alight and internet services suspended as the battles continued. Police have roped in elders of both tribes in an effort to bring about a truce.

Teheran, IRAN – The government has announced that it plans to open a treatment clinic for women who defy the mandatory hijab laws that require women to cover their heads in public, the Guardian reported. Mehri Talebi Darestani, the head of the Women and Family Department of the Tehran Headquarters for the Promotion of Virtue and Prevention of Vice, said the clinic will offer "scientific and psychological treatment for hijab removal", but Iranian women and human rights groups have expressed outrage at the announcement. Iranian human rights lawyer Hossein Raeesi said that the idea of a clinic to treat women who did not comply with hijab laws is "neither Islamic and nor is it aligned with Iranian law".

Stockholm, SWEDEN - Rasmus Paludan, the leader of the Danish political party Stram Kurs (Hard Line), has been sentenced to four months in prison after being found guilty of incitement against an ethnic group for burning copies of the Qur'an and making offensive statements about Muslims. Paludan was the first person to go on trial in Sweden – and is now the first to be sentenced – for burning the Qur'an during an organised demonstration. He was also ordered to pay damages and fees of 80,800 kroner (£5,822). The chair of the court, Nicklas Söderberg, said: "It is permitted to publicly make critical statements about, for example, Islam and also about Muslims, but the disrespect of a group of people must not clearly cross the line for a factual and valid discussion. In these cases, there was no question of any such discussion. The statements instead only amounted to insulting and smearing Muslims."

Minneapolis, USA - Two Minnesota respiratory therapists have created a disposable, hygienic hijab to make it easier for Muslim health care professionals. Firaoli Adam and Yasmin Samatar told CBS News that keeping their hijabs sterile in operating theatres for long periods was a challenge, which led to them having to change them frequently. They were inspired by beard covers as personal protective equipment for men to develop their disposable hijabs.



"The moment you accept what troubles you've been given, the door will open."
— Rumi

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No half measures in a time of genocide

By Ebrahim Moosa (Palestine Information Network)

South Africa's valiant exploits in hauling Apartheid Israel before the International Court of Justice have rightfully won it plaudits among Palestinians and supporters of Palestine worldwide.

"I applaud all the positions of support and especially the state of South Africa, which filed a complaint with the International Court of Justice against the occupying state for its crimes against humanity, ethnic cleansing, and genocide, and we appreciate the political and legal importance of this lawsuit," martyred Hamas leader Ismail Haniyeh said in January.

"..We will never forget what South Africa did for us," wrote academic Haider Eid from Gaza. "We will not forget how it showed us unwavering support and bravely took a stand for us at the world court when even our own brothers have turned their backs on us in fear. We will always remember how it linked our struggle, our most basic human rights, to global justice and reminded the international community of our humanity."

It is now almost a year since South Africa's engagement with the ICJ vis-à-vis the genocide in Gaza began. And after successive requests for provisional measures - which were all met with the characteristic Israeli intransigence - and of late South Africa's filing of its 'memorial' to the court, the logistical process has run its course for the time being; the parties awaiting the lengthier outcome of a verdict that is binding, yet unenforceable.

For all the risks and resources it has expended for this case to see the light of day, the plaudits reserved for South Africa are well deserved. Yet, what remains necessary to acknowledge in the discourse is a sordid dose of reality: The genocidal voracity of the Zionist entity is far from satiated. A full scale campaign of extermination is being steamrolled in the north of Gaza, and famine and desperation persist today in large measure all across the Strip.

With Gaza still an inferno, can there seriously be any room for self-satisfaction amidst a genocide? Beyond a single ICJ case, a question that lingers for all, including South Africa, is: Have the full package of measures within our individual and collective powers been effected, which may contribute to preventing the genocide?

Activists are convinced that the South African government has certainly not taken all measures at its disposal to isolate Israel and be more assertive in extracting accountability from it. Even more concerning to the solidarity community is the apparent inconsistency of the South African state in its variant approaches towards the Palestinians.

South Africa's argument before the ICJ is based on the Genocide Convention, which holds states accountable not only for committing genocide but also for facilitating it. This raises the question: if South Africa adopts such a stance, should it not also address its own practices? Criticizing another state for committing genocide loses moral weight if one is simultaneously enabling its actions. While South Africa is spearheading the legal effort to hold Israel accountable for genocide on the international stage, the activists believe its domestic actions could potentially be breaching the same Genocide Convention it aims to enforce.

Of particular concern in South Africa's approach to Apartheid Israel

are the following:

- **South African supply of coal to Israel:** South Africa is currently Israel's second largest coal supplier. 15% of coal consumed by Israel during this genocide has been of South African origin. According to Global Energy Embargo for Palestine these coal supplies have enabled Israel to continue its bombardment of Palestinians in Gaza, generate electricity for illegal Israeli settlements and run its arms industry.

- **Arms supplies to major Israeli allies:** In 2023, South African arms companies, with the approval of the South African government, sold arms worth R3.3 billion to countries that have been amongst Israel's largest suppliers, including the USA, Germany, Hungary, Italy, and France. According to Open Secrets, that these South African-manufactured weapons are not directly exported to Israel does not mean they are not being used by Israel. It is highly plausible that South African weapons may be sold or transferred from these countries onwards to Israel, and be used to commit grievous crimes against Palestinians.

- **Ongoing trade with Israel:** South Africa remains Israel's largest trading partner in Africa and an Israeli trade office continues to operate in Johannesburg. According to The Africa Report, between January and May this year, notwithstanding the ICJ case and its implications, South African companies exported almost \$100m worth of goods to Israel. Imports from Israel matched the value of exports in the same period.

- **South Africans serving in the Israeli army:** The actions of South African authorities reveal a lack of willingness to investigate and prosecute South African Zionists who have fought for the Israeli army, and those who recruit for the same army locally, this in spite of substantial evidence provided, which includes hundreds of pages of legal argument corroborated by self-incriminating social media posts. To demonstrate holistic solidarity to Palestine, and to convey the required seriousness for ending the genocide, it is imperative that we are relentless in ensuring that South African authorities prosecute all South African Zionists who have, and continue to serve in the Israeli army, and hold to account Jewish communal institutions that exploit South African freedoms to prop up the Israeli regime. It is equally necessary to ensure that political and legal solidarity become consistent with South Africa's actions in the economic sphere. For any credible opponent of the genocide, trade and economic interests can never matter more than the freedom and lives of Palestinians and the oppressed all across the world.





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Pakistan's Crisis: Governance Failures and Rising Unrest

By Muhammad Hussain Noori



When we look at the current situation of Pakistan we can see a clear display of poor governance. The people of Pakistan really need to look into and deal with the causes that lead to poor governance before it becomes too late. The current government like previous governments has failed to implement a strategy that could establish mutual cooperation between itself and the citizens. It has also failed to address the societal and political challenges of Pakistan.

According to the government, PTI (Pakistan Tahreek Insaaf) and its followers are committing acts of terrorism and rebelling against the state. No matter how much force a government may use to suppress a revolutionary movement or uprising, if a government fails to handle the situation or bring it under control, the true enemies of the state could see this as an opportunity to cause further rifts among the people. It becomes easier for enemies to introduce toxic ideas into the minds of the people through showing sympathy and support to the opposition parties of the country. The government should at the very outset take all opposition parties into their confidence, have regular meetings with them and include them in all state related matters, something which lacks entirely in the Pakistani Political way of thinking. Congresswoman Rashida Tlaib recently stated that, "the brutal repression of protestors in Pakistan and the growing political violence is an attempt to suppress democracy and human rights".

To the west this will always be the case, whether we have the Nawaz family in power or Imran Khan. Western governments themselves do not tolerate such forms of protests but they are quick to criticize governments around the world with the same age old argument related to 'democratic values and human rights'

What the government considers a successful operation could actually lead to greater revolts in the near future. The Government of Pakistan needs to reconsider the manner in which it deals with protests. By principle the defence force of any country should not be allowed to

exercise violence on their own people as was observed in the Lahore massacre in the year 2014 which at the time was justified but later on 5 policeman were arrested. Something similar has happened in the past few days where defence forces unlike using the regular tear gas and rubber bullet technique to disperse a crowd had actually opened fire on civilians which has already caused the death of 8 citizens and many of those who were taken to hospital were found having clear bullet wounds. Pushing a protestor off three containers who was busy praying is one of the examples how the PML-N government allows the forces to practice brutality and vandalism.

Currently the leadership of the PTI is facing multiple charges for a range of offences which includes, terrorism, violation of the Assembly Act, attacks on the police, abduction, interference with government duties and violation of Section 144. About 950 PTI workers have been arrested in the past 3 days alone. The Inspector General of Police Syed Ali Nasir Rizvi reported that the police had confiscated over 200 vehicles and 39 various types of weapons, including Kalashnikovs, 12 bore guns and other firearms during the protest and that 52 out of the 71 injured individuals were law enforcement personnel. The Chief Minister of Khyber Pakhtunkhwa Ali Amin Gandapur announced that PTI will continue its sit in across Pakistan despite the crackdown against its party workers and that PTI will provide Rs10 million each to the families of workers who were martyred during the protest.

Public opinion is once again divided when it comes to supporting any political party. Majority of the people prefer not to take part in or be part of any political organization and simply want to be left alone. Some have reached a point where they have lost hope in the government all together and feel as if they can deal with their own problems without the help of the state and prefer that the state does not interfere in their matters for according to the masses the government only knows how to impose heavy taxes and avoid providing any service delivery in return.

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Islamophobic Conspiracies by Willem Els: A Fallback to America's "War On Terror"

By Iqbal Jassat

In one sense I'm inclined to agree with many irate readers of News24 who called me to express their outrage at Amanda Khoza's report on allegations of young kids being groomed to "commit terrorist acts", that it is sensational.

Apart from being alarmist, her article fails to reflect any objective interrogation of what clearly are untested and unverified Islamophobic claims by Willem Els of the Institute of Security Studies, whom she describes as an "international relations expert".

If basic journalistic practice had been applied to test the veracity of the outrageous allegations which implicate Muslims, I'm certain the article would not have seen the light of day.

On the other hand, Khoza's report paradoxically sheds light on the convoluted conspiracy theories held by Els.

In the absence of any evidence, Els is quoted making a number of startling allegations, that if unchallenged, will give rise to undue fear of Muslims and Islam.

He said children as young as 11 were being radicalised in South Africa. And that young children in South Africa were being trained to commit acts of terrorism. An additional term used to make his point is that children were being indoctrinated.

If such spurious claims purport to be the findings of the ISS, it succeeds in reflecting contempt of common sense.

And worse, by lacking substance, it is an insult to the intelligence of his audience. But the dangerous Islamophobic route he takes, is not hidden.

According to Khoza's report, Els made his outrageous comments in an address he delivered at a Border Management Authority conference at the Council for Scientific and Industrial Research in Tshwane.

Quite bizarre and ironic that the fear mongering Els unleashed, scientific evidence was absent.

In a specific quote cited by Khoza, Els refers to "they have programmes..." where "they are indoctrinating...", without qualifying who "they" are.

The full quote is the following:

"We see that they have programmes where they are indoctrinating children from as young as 11 years old, and that programme has been sustained and is ongoing. That is something that we must keep an eye on because if we do not deal with it in its early stages, it might get out of hand."

While it is not clear whether Khoza interrogated who "they" are, the

clue that Els refers to Muslims is provided in the next quote:

"[What] we lack is our intelligence capacity within our Islam[ic] community, where we see radical elements within the community hijack some of our mosques."

While many Muslims are aghast and horrified that such ridiculously racist views are prevalent within the corridors of the ISS, I would go further by insisting that his wild, irresponsible and unsubstantiated claims fit a deliberate pattern.

It evokes painful memories of the destructive wars in Muslim countries spurred by the US-led "War on Terror".

The narrative constructed by George W Bush and his neocon thugs to justify invasions and the orgy of killings centered on selective choice of emotive words.

It is thus not surprising to see wide spread use of these words attributed to Els in Khoza's report:

* Radical Ideology | * Indoctrination | * Groomed
* Terrorist Acts | * Terrorist Training | * Mosques | * Hijack

The following quote by Els leaves no doubt about his crusade against Muslims: "Children are the most susceptible when they are young like that. So, if they start to embed this type of radical ideology within these children, by the time they grow up, they will be fully radicalised, and they will be ready to become a terrorist or an operative for these radical organisations."

That he has painted a grim picture of 11 year old Muslim kids being indoctrinated, radicalised and trained to be terrorists, makes it imperative for Els to produce the proof.

Peddling Islamophobic conspiracies of the type emanating from Benjamin Netanyahu and his criminal gang of warlords perpetrating mass slaughter of innocent Palestinians in the Gaza genocide, is deplorable and deserving of censure.



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Keeping hydrated during Summer

Compiled by
Hasina Begum Sayed

Health



The skin is a vital organ. It provides a barrier to protect the rest of the body from external threats, such as bacteria, oxidants, and ultraviolet (UV) light.

The skin's protective function is important to prevent excess water loss and to stop harmful chemicals and allergens from affecting the body. It also helps maintain the body's temperature. Nutrients are essential in helping the skin provide this protective barrier. If a person eats a healthy, balanced diet that provides the nutrients they require, they can help support the skin in its protective functions.

Dry skin can be a symptom of certain nutrient deficiencies, including:

- vitamin A • vitamin C • vitamin D
- vitamin E • zinc • selenium

Making sure that these vitamins and minerals are part of the diet can help keep the skin healthy. Consuming omega-3, green tea antioxidants, and turmeric can also help prevent dry skin. The sections below will look at all of these dietary elements in more detail.

Sweet potato

Another good source of vitamin A is sweet potato. Each baked sweet potato with skin contains 1,403 mcg of vitamin A. A serving of this size contains 156% of the DV.

Sweet red pepper

Sweet red pepper is a good source of vitamin C. Half a cup of raw sweet red pepper contains 95 milligrams (mg) of vitamin C. This equates to 106% of the DV.

Kiwifruit

Kiwifruit is another good source of vitamin C. One medium kiwi contains 64 mg of vitamin C, which is 71% of the DV.

Soy, almond, and oat milk

Soy, almond, and oat milks fortified with vitamin D are good sources of this nutrient. The serving size is 1 cup, or 8 oz.

Sunflower seeds

Sunflower seeds are good sources of vitamin E. One oz of dry-roasted sunflower seeds contains 7.4 mg, which equates to 49% of the DV.

Vitamin E is an antioxidant, and it can help protect the skin against UV damage and moisture loss, both of which can lead to dry skin.

Pumpkin seeds

Pumpkin seeds can also be a good source of zinc. One oz of roasted pumpkin seeds contains 2.2 mg of zinc, which equates to 20% of the

DV.

Zinc has several health benefits aside from moisturizing and hydrating the skin. For example, it can boost the immune system, increase wound healing, and help treat diarrhea.

Yellowfin tuna

Yellowfin tuna is a good source of selenium. Three oz of cooked yellowfin tuna contain 92 mcg of selenium, which equates to 167% of the DV.

Green tea

Green tea may also help with photoaging, which can lead to hyperpigmentation, skin dryness, and other signs of UV damage. Green tea can increase the collagen and elastin fiber content in the skin and reduce oxidative stress. This may lead to smoother, more moisturized skin.

Turmeric

Turmeric is another food that may help prevent dry skin. Curcumin, a compound in turmeric, has anti-inflammatory properties.

• Foods to avoid or limit

Certain foods, drinks, and other substances can contribute to dry skin.

A 2020 review states that high fat diets have been associated with skin inflammation, which can interfere with the skin's protective functions.

• Additionally, eating a lot of sugary foods is linked with inflammation.

• Still, a person should not completely avoid fats, as it is essential for skin health. In fact, fatty acid deficiency can cause severe dry skin.

• Additionally, smoking tobacco can change the skin's thickness and pigmentation.

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Masjid-Temple Clash:

Why has India's Sambhal exploded into violent clashes?

New Delhi, India — When 35-year-old Nayeem Ahmad stepped out of his sweets shop Sunday morning to buy cooking oil, his younger brother Tasleem could not have imagined the tragedy that would follow.

Minutes later, Tasleem received a call that would haunt him forever: "My elder brother was shot dead by the police in broad daylight.

The incident occurred during protests in Sambhal, Uttar Pradesh, sparked by a local court's order for an archaeological survey of the 16th-century Shahi Jama Masjid.

The petition that prompted the survey claimed the mosque was built over a Hindu temple. Amid clashes between protesters and police, at least five people died of bullet injuries. Families of the deceased and other demonstrators allege the police opened fire indiscriminately, while authorities claim "miscreants" initiated the violence, and investigations into the gunfire's origins are ongoing.

Following the clashes, local authorities imposed stringent measures. The internet was suspended, schools were closed, and outsiders were barred from entering the area. Markets remained shuttered as a police crackdown created a curfew-like atmosphere, leaving residents anxious and fearful.

What Sparked the Sambhal Protests?

In recent years, Hindu nationalist groups and activists have inundated courts across India with petitions alleging that many Muslim religious sites were constructed on demolished Hindu temples. The case in Sambhal is part of this larger pattern. On November 19, a local court heard a petition asserting that a Harihar Temple was destroyed in 1529 to build the Shahi Jama Masjid. The petition requested that the Archaeological Survey of India (ASI) take over the site.

The court promptly ordered an archaeological survey, which was carried out the same day. However, when the survey team returned for further inspection early Sunday morning, rumors began to spread. According to advocate Mashood Ali Farooqui, who was part of the survey team, panic gripped the town as misinformation circulated, alleging that the team was digging inside the mosque. Farooqui explained, "The crowd quickly gathered outside the mosque due to the spread of false information." He also noted that during the survey, no evidence was found to support the petition's claims. However, some activists accompanying the survey team reportedly raised Hindu nationalist slogans, which further exacerbated tensions. Farooqui called this behavior "irresponsible" and said it contributed significantly to the situation spiraling out of control.

Is the Sambhal Mosque Survey Legal?

The legality of such surveys is a contentious issue. India's Places of Worship Act of 1991 stipulates that the religious character of all places of worship should remain as it was on August 15, 1947, when British India was partitioned. This law aimed to prevent religious disputes and maintain harmony.

The act was introduced during a period of heightened tension, as Hindu nationalist leaders from the Bharatiya Janata Party (BJP) mobilized mass campaigns demanding the construction of a temple at the site of the Babri Masjid in Ayodhya. The mosque, they claimed, had been built on a Ram temple. Despite the law, the Babri Masjid was demolished by a mob in 1992.

In 2019, the Supreme Court of India awarded the disputed land in Ayodhya to a trust for temple construction, while granting land elsewhere for a mosque. The court upheld the Places of Worship Act during the verdict, emphasizing that courts cannot entertain claims rooted in historical grievances against religious sites.

However, in May 2022, a similar case involving the Gyanvapi Mosque in Varanasi—Prime Minister Narendra Modi's parliamentary constituency—challenged this legal precedent. Then-Chief Justice DY Chandrachud permitted an archaeological survey, stating that while the site's religious status could not be altered, its "original character" could still be determined. This interpretation marked a significant departure from earlier rulings.

This decision, followed by other similar petitions, has been criticized by legal experts. Colin Gonsalves, a senior lawyer and founder of the Human Rights Law Network, described the ruling as a "dangerous flip-flop" that opened the floodgates for more such claims, disproportionately affecting India's Muslim minority.

Who is Responsible for the Escalation?

Critics blame the judiciary for reigniting religious disputes that had been largely resolved by the Ayodhya verdict. "By closing the Ayodhya case, the top court believed it had pushed communal majoritarianism back into the bottle," said Sanjay Hegde, a senior Supreme Court lawyer. However, Chandrachud's remarks in the Varanasi case "stoked fires across the country," he added.

Nadeem Khan, national secretary of the Association for Protection of Civil Rights (APCR), stated that these mosque surveys have become tools of political strength for certain groups. "The Muslim community fears that these surveys will lead to the loss of their places of worship," Khan said. He attributed the unrest and violence directly to the Supreme Court's comments, which he described as having "opened Pandora's box." Gonsalves echoed these concerns, saying that the judiciary's decisions have emboldened communal forces, allowing them to act with impunity. "Instead of extinguishing the fire, the courts have let it spread," he said.

The Human Cost

In Sambhal, the clashes have left families grieving and residents living in fear. At Tasleem's home, mourners gather as he struggles to come to terms with the loss of his elder brother, Nayeem. A father of four, Nayeem leaves behind a wife and children, the eldest of whom is just 10 years old. "My brother was not even part of the protest, yet the police killed him," Tasleem lamented. "Who do we ask for justice now?" The Sambhal tragedy underscores the rising communal tensions in India, as legal and political actions continue to test the fragile balance of its diverse society. **Source: Al Jazeera**

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رضي الله عنه

Makhdom Ali Mahimi (رحمته الله عليه) was born on 10th Muharram 776 Hijri, (1372 A.D.) in Mahim, which was then part of Thane, into the Nawait family, so called because they were newcomers who had landed in Mahim as early as 9th century.

Their actual Surname was Paro. They were people of Arab origin, who left their home land to journey to Baghdad and Basra before they came to settle along the west coast of India.

He traces his origins to the descendants of Hazrat Ja'far Tayyar (Radi Allah Anhu) Bin Hazrat Abi Talib (Radi Allah Anhu).

His Father Maulana Shaikh Ahmad (رحمته الله عليه), a learned and saintly man, was a well to do merchant who belonged to the Paro or Prave family, while his mother Fatima bint Nakhuda Husain (رحمته الله عليه), a pious and devout lady came from the wealthy Ankolio family.

His father's auspicious mausoleum is situated in Amman (the capital of Jordan) in the city of Moutha, situated at the distance of 112 kms from Amman.

Even before attaining the age of 9 years, under the training of his father, Maulana Shaikh Ahmed Bin Ali (رحمته الله عليه), Hazrat Makhdom Ali Fakih Mahimi (رحمته الله عليه) acquired full fledged knowledge of recitation of the Qura'n with correct phonetics, theology, logic, philosophy, hadith and all other extra-religious fields of knowledge and traditionally reported sciences etc.

His father died when he was nine years old, after which he grew up under his mother guidance whom he greatly revered. The incident when he stood by his mother's side for the whole night with a glass of water in his hand, because she asked for it and fell asleep before he could get it, is ample proof of his love and affection for his mother. He did not wake his mother up out of respect and love for her and when she realized his obedience and respect, she prayed to Allah to bestow his choicest blessings on him.

Sources indicate that after his father's death, he acquired knowledge from Khawaja Khidr (R.A.), whom he met in secret on mahim seashore every morning. (Khawaja Khidr – is regarded as patron saints of travelers and mysterious figure connected with initiation and the highest sources of mystical inspiration). Though there is no confirmed proof of the same.

Makhdom ali mahimi (رحمته الله عليه) belonged to a group of Sufis named Uwaysi – those who have not received a formal initiation by a living master and are not affiliated to any known order like the Chishti or Suhrawardi in India.

Makhdom Ali Mahimi (رحمته الله عليه) is credited with more than one personal name, among them are Ali, Aluaddin and Abul Hasan. He is also known as Ali Paro and to later followers as Makhdom Ali Mahimi (رحمته الله عليه)

He also holds appellations that highlight his achievements. He is called Qutb-e – Kokan (Kokan's Pole Star) in recognition of the 19 critically acclaimed books written by him and for his spiritual eminence and large following along the kokan coast.

Mahimi was the first Indian scholar to write an exegesis on the

Qur'an, which gained critical acclaim from numerous Islamic scholars including Shah Waliullah (رحمته الله عليه)

He is also referred to as Faqih Ali Mahimi for his knowledge of jurisprudence. In fact, Sultan Ahmad Shah of Gujarat appointed him as Qadi for the Muslims of the then, thane district, for both civil and criminal cases and also gave his sister in marriage to him.

He died where he had lived, in mahim, on 8th Jamadi-al-Awwal and was buried in the nearby graveyard. His mother, who died forty days later, lies next to him.

Teachings and Achievements:

His biographies in Persian and recently in Urdu, state that Makhdom Ali Mahimi (رحمته الله عليه) was well versed in the traditional Islamic sciences, including theology, jurisprudence, philosophy, and mysticism.

He was one of the first Islamic scholars in India to have written a commentary in Arabic on the Quran, as well as expounding Shaikh ul –Akbar; Ibn-e-Arabi's doctrine of Wahdat al-wujud, or unity of being.

There is little biographical information on his daily conduct but he is known to have observed the obligatory namaz as well as occupying himself with additional prayers, dhikr and contemplation of the Divine.

Among his followers, the only known name is that of his principle disciple, Shaikh Muhammad Syed Kokani (رحمته الله عليه).

Makhdom Ali Mahimi (رحمته الله عليه) has left a legacy of religious and literary works. The most distinguished amongst these is his pioneering commentary on the Quran al-tafsir ar-rahmani. Written in a simple style, it comprehensively examines the subtle links between the different chapters in the Quran and their verses. He discusses the Quran's mystical and non-mystical aspects and the relationship between them.

Uniquely, he explains how the bismillah at the head of each chapter has been named with reference to its contents and why each chapter bears a particular title. Handwritten copies of this work are known to exist but printed copies are difficult to obtain. His numerous treatises elucidating classical manuals and doctrines were read and commented upon by Sufis and scholars like Shah Wajihuddin Alawi (رحمته الله عليه), Ghulam Ali Azad Bilgrami (رحمته الله عليه), and Shah Waliullah (رحمته الله عليه) in India during later times.

They elaborate on the interpretation of the shariat and the Hadith (traditions) in the light of reason. With remarkable ease he quotes from famous Sufis and philosophers like Razi, Suhrawardi, Qushayri, Sullami, Makki, and Kalabadhi whilst discussing the doctrines of tawhid and predestination.

The scholar-saint of Mahim is remembered for many reasons. Many remember him for the very human qualities he possessed – his love for and obedience to his mother, his humility, his self-control, and his generous nature that made guests welcome – that are mentioned in biographies like Damir al-Insan.



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THE FIRST KHALIFA OF ISLAM



Sayyiduna Siddique-e-Akbar

Sayyiduna Abu Bakr (radi Allahu anhu's) real name was Abdullah, and he was given the title of "As Siddique" or "Testifier to the Truth." His father, 'Uthman, was known as Abu Quhafah and his mother, Salma, was known as Ummul Khair.

He was two and a half years younger than Sayyiduna Rasoolullah (ﷺ). He was the first among the Sahaba to accept Islam. He accompanied Sayyiduna Rasoolullah (ﷺ) during the Hijrah to Madinatul Munawwarah. Sayyiduna Abu Bakr (رضي الله عنه) was a merchant. He freed many slaves, including Sayyiduna Bilal (رضي الله عنه) and Sayyiduna Umayyah bin Qahaf (رضي الله عنه). He participated in all the battles in which Sayyiduna Rasoolullah (ﷺ) had to fight the Kuffar.

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

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

As Caliph

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

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

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

Such was the first Caliph of Islam. Indeed, the world would be a better place to live in, if we had leaders like Sayyiduna Abu Bakr (رضي الله عنه). Sayyiduna Abu Bakr (رضي الله عنه) now sent Sayyiduna Usamah (رضي الله عنه) on the expedition to Syria to fight the Romans, even though he had to attend to all the internal problems of the Islamic State.

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

Renegades And Imposters

Some others became imposters and renegades. Tulaiha, Musailimah, Maalik bin Nuwairah, Aswad Ansi, and a woman named Sajah claimed that they were prophets and caused a great deal of confusion. Sayyiduna Abu Bakr (رضي الله عنه) was quick to take action against these imposters.

Sayyiduna Khalid bin Walid (رضي الله عنه) was sent to deal with Tulaiha who fled to Syria and later became a Muslim. Maalik bin Nuwairah was killed. Sayyiduna Ikramah (رضي الله عنه) and Sayyiduna Surahbil (رضي الله عنه) were sent to take action against Musailimah, but they were defeated. Sayyiduna Abu Bakr (رضي الله عنه) sent Sayyiduna Khalid bin Walid (رضي الله عنه) to tackle the notorious Musailamah who married Sajah. In the fight that followed, Sayyiduna Wahshi (رضي الله عنه) killed Musailamah. Musailamah and Aswad Ansi also

claimed to be prophets while Sayyiduna Rasoolullah (ﷺ) was alive. Aswad was killed by the Muslims of Yemen.

Sayyiduna Abu Bakr (رضي الله عنه)'s swift and bold steps saved the Islamic State from the serious danger of chaos and confusion. He could now attend to other urgent problems.

Era of Conquests

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

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

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

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

Personal Life

He lived a very simple, pious, and upright life. He was a true servant of Almighty Allah and a meticulous follower of Sayyiduna Rasoolullah (ﷺ). He wore ordinary clothes and his meals were very simple. He attended house-hold work and would go out at night and seek the poor and destitute. Humility and modesty were the keynotes of his character. He felt embarrassed when people showered praises on him or showed him immense respect. He often fasted during the day and spent the whole night in Salaah and meditation. He was a great orator and a master of genealogy (one who can trace a person's family line). In his personal life, he was a Saint. He used all his powers to promote the interest of Islam and the good of the Muslims.

One of the many contributions of Sayyiduna Abu Bakr (رضي الله عنه) was the collection and compilation of the Holy Quran.

Passes Away

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



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Women in Mystical Islam

By Shireen Ismail

Exploring women's roles in Sufism reveals a rich tapestry of contributions that have shaped Islamic mysticism throughout history.

Women played pivotal roles in the development and dissemination of mystical thought. One of the most significant figures in this context is Rabi'a al-'Adawiyya, who is credited with introducing the concept of pure love into Islamic mysticism. Her teachings emphasised an absolute love for Allah (SWT). Rabi'a's legacy has inspired countless individuals, establishing her as a symbol of Divine Love and a model for future generations.

Women have historically been active participants in Sufi gatherings and have contributed to the establishment of Sufi khanqahs, where they provided support and resources. Figures like Samiha Ayverdi exemplify how women have preserved and promoted Sufi teachings. Ayverdi, a prominent writer and mystic, dedicated her life to the Rifa'i order and played a crucial role in maintaining the mystical traditions of her time. Her works, filled with emotion and metaphysical thought, reflect the deep spiritual commitment of women in Sufism.

The influence of women as mothers has also been significant in shaping the spiritual development of their children. Many prominent Sufi masters credit their mothers with instilling in them a deep faith and commitment to the spiritual path. Numerous stories exist of pious mothers whose faith inspired their sons to pursue the spiritual journey. This maternal influence has been crucial in propagating Sufi thought across various cultures and regions.

In addition to their roles as mothers and patrons, women have been venerated as saints. Throughout Islamic history, many female saints

have been celebrated for their piety and miraculous deeds. In regions like Anatolia and the Indian subcontinent, women saints are revered, and their stories inspire devotion among followers. Furthermore, women saints, such as Fatima of Nishapur, are known for their strong personality and spiritual guidance.

Culturally, women are depicted in Sufi poetry and folk literature as embodying mystical love and yearning. Their presence in these narratives allows them to internalise and express their spiritual experiences, transforming everyday activities into acts of devotion. The folk poets of the subcontinents often addressed women, explaining the mystical path in simple verses that could be sung during household chores. This engagement with poetry and song has made Sufi teachings accessible to broader populations, particularly in rural areas.

While few women authored theoretical mystical works, their contributions to the oral transmission of esoteric teachings have been invaluable. Women have served as the primary depositories of metaphysical lore, ensuring that the teachings of Sufism reached the masses. The wisdom that illiterate women learned from folk poets constituted a significant source of inspiration for rural populations, where women were often the most devout representatives of mystical Islam.

The Sufi tradition offered a more inclusive perspective, allowing women to participate actively in spiritual life. Thus, exploring women's roles in Sufism reveals that they have been integral to developing and disseminating mystical thought. Their contributions as spiritual leaders, patrons, mothers, and saints have enriched the mysterious landscape of Islam, establishing a legacy that continues to inspire. This serves as a reminder of women's profound impact on the spiritual journey toward the Divine, affirming their place in the history of Islamic mysticism. Through their unwavering faith and commitment, women have shaped the spiritual fabric of Sufism, ensuring that the teachings of love, devotion, and mysticism endure across generations.

Reference: Helminski, C. A. (2013). Women of Sufism: A Hidden Treasure: Writings and Stories of Mystic Poets, Scholars & Saints. Shambhala. Boston & London.



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SHAMS-UL-ARD

HAZRAT KHWAJA SHAMSUDDIN TURK

PANIPATI (*Radi Allahu Anhu*)

Hazrat Khwaja Shamsuddin Turk (RA) was a revered saint of the Chistia Sabiria Silsila and a direct descendant of the Holy Prophet Muhammad (ﷺ). Born in Turkistan, he excelled in religious sciences, including Tafseer, Hadith, and Fiqh.

Despite his extensive knowledge, his heart yearned for deeper spiritual enlightenment. This longing led him to leave his homeland in search of a perfect spiritual guide.

After meeting many saints, Hazrat Shamsuddin (RA) finally arrived in the Indian subcontinent and sought Hazrat Baba Fariduddin Ganj-e-Shakar's (RA) guidance. Upon meeting him on 12th Zil-Hajj 658 A.H., Baba Farid (RA) redirected him to Hazrat Makhdoom Allauddin Sabir Paak (RA) in Kalyar, saying, "This faqeer has nothing for you; your share lies with Sabir Paak." Hazrat Shamsuddin (RA), along with 21 dervishes, set out for Kalyar, overcoming great challenges, including the mystical boundary that none could cross without permission. After being received by Hazrat Sabir Paak's (RA) attendants, Hazrat Shamsuddin (RA) witnessed his master engrossed in profound spiritual contemplation for 22 days.

While others lost patience and left, Hazrat Shamsuddin (RA) stood firm, reciting the Quran aloud. His devotion caught Hazrat Sabir Paak's (RA) attention, who addressed him, recognizing his resolve and purity. Hazrat Sabir Paak (RA) honored him with the title Shams-ul-Arz (Sun of the Earth) and accepted him as his mureed (disciple) in the Chistia order.

He later instructed him to return to Pakpattan to serve and undergo spiritual training under Hazrat Baba Farid (RA). Following Baba Farid's (RA) passing, Hazrat Shamsuddin (RA) returned to Kalyar, where Hazrat Sabir Paak (RA) granted him Khilafat in the presence of other eminent saints, including Hazrat Khwaja Nizamuddin Auliya (RA) and Hazrat Nasiruddin Chiragh Dehlavi (RA). Under Hazrat Sabir Paak's (RA) guidance, Hazrat Shamsuddin (RA) performed intense spiritual practices, including the six-year Habse Kabeer (seclusion in a grave).

Upon completing this test, he was instructed to assist Sultan Alauddin Khilji in conquering the Amber Fort, where he manifested his first miracle. During this time, Hazrat Sabir Paak (RA) foretold his passing and entrusted Hazrat Shamsuddin (RA) with leading the Chistia Sabiria Silsila.



After the conquest, Hazrat Shamsuddin (RA) traveled to Panipat, passing through significant cities like Tehran, Kabul, and Lahore. On arrival, he sent salaams and a symbolic message to Hazrat Bu Ali Shah Qalandar (RA), who gracefully accepted his spiritual leadership by returning a glass of milk with a rose on top.

This marked Hazrat Shamsuddin's (RA) formal role as the spiritual leader of Panipat. He continued the mission initiated by Khwaja Muinuddin Chisti (RA) in India, spreading the teachings of love, devotion, and spirituality through the Chishtia Sabiria Silsila.

Among his notable disciples was Hazrat Shah Jalaluddin Kabirul Auliya (RA), who also underwent rigorous spiritual training.

On 19th Shaban 694 A.H., during a spiritual gathering, Hazrat Shamsuddin (RA) fell into an intense state of wajd (ecstasy) but expressed regret upon learning that his beloved guide, Hazrat Sabir Paak (RA), had visited him during this time without his awareness. Deeply affected, he withdrew into seclusion, allowing only Shah Jalaluddin (RA) to see him.

On 10th Jumada al-Akhir 699 A.H., Hazrat Shamsuddin Turk (RA) passed away in Panipat, where his shrine continues to be a site of devotion and inspiration.

Before his passing, he bestowed Khilafat upon Shah Jalaluddin Kabirul Auliya (RA), ensuring the continuation of the Chistia Sabiria Silsila. His life remains a shining example of devotion, perseverance, and spiritual excellence.



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Moulana Jalaluddin Muhammad Rūmī (1207–1273), was a 13th-century Persian poet, Islamic scholar, Hanafi jurist, Maturidi theologian, and Sufi mystic from Greater Khorasan. Writing primarily in Persian, with some Turkish, Arabic, and Greek, Rumi's works, like the Masnavi and Divan-e Shams, delve into love, unity, and spirituality. Settling in Konya (Turkey), his teachings inspired the Mevlevi Sufi order, known for their whirling dervishes. Rumi's timeless message of love and tolerance continues to inspire globally.

Jalaluddin

Rumi

رضي الله عنه

The Mystic Poet of Love and Unity

