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Fax to email: 086 503 1566

Email: rhiaz@fourway-logistics.com

www.fourway-logistics.com

Office 1, No 2 Fairways Lane, Mount Edgecombe 4305 KZN, RSA

Tel: 031 5022 557 Fax: 031 5024 383

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LETS DO JIHAD!

"Verily, for the Righteous are gardens of Delight, in the Presence of their Lord. Shall We then treat the people of Faith like the people of Sin? What is the matter with you? How judge you?" (68:34-36)

Like drinking a soothing thirst-quencher at the time of breaking fast the noble Quran assures the believers of relief after hardship.

Inna ma'al usri yusra!
(For sure, after hardship comes relief!)

Ultimately paradise beckons.

Striving or struggling upon the path of life always putting Allah first, patiently enduring the trials or losses, is the proof of faith. It is the purpose of our term on earth.

Surely Allah declares His Truth, His Righteousness, and His Justice through the life-span of mankind.

The Creator, Sustainer, Provider, who commands Life and Death, who is Merciful and Forgiving, and Guides, He is Allah!

Maaliki Youm-id-Deen.
(Master of the Day of Judgement)

And so will come the final day when

Allah will judge!

The day when records and reports will be opened. Results for everyone who ever lived will be declared.

Proven will be the Guidance and Wisdom of Allah through His Messengers and Books.
The Truth!

La yastawi as'habun naar wa as'habul jannah.
(Not equal the people of the fire and the people of the garden.)

While we complicate our lives seeking success in material goals, forgetting that nobody past or present lived here forever, how is it that we overlook the highest goal?

Those who remember, who believingly strive enduring patiently the trials, struggling against the world and against themselves (nafs) to do good, escaping evil, will be the successful ones.

And this struggle is the true Jihad.

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HAZRAT MUAADH IBN JABAL

(THE MOST LEARNED OF HALAAL & HARAAM)

Muaadh ibn Jabal was a noble member of the Ansaar & was amongst the first believers who pledged allegiance to the Prophet ﷺ in the 'Second Allegiance of Aqaba.' As with the other Sahabi, he was pious, brave & generous, but his most outstanding quality was his superior knowledge of fiqh (jurisprudence). The Holy Prophet ﷺ described him as being the most learned of his companions concerning halaal & haraam. He ﷺ also proclaimed that Muaadh would stand in front of his almighty ALLAH ﷻ on the day of Qiyaamat as the Imam of those who have knowledge.

Muaadh was able to give a judgment or settle a dispute with impeccable skill. He would first refer to the Quraan, then the Sunnah & lastly resort to juristic reasoning (ijtihad). Muaadh was fully aware of the fact that there were many hidden & ambiguous possibilities, which required unraveling. His vigorous intellect, and captivating & convincing logic made him a master when it came to these ambiguous issues. Whenever the companions were unsure about a particular meaning, they instinctively turned towards Muaadh for judgment. His command of Fiqh was obvious & unmatched. Muaadh would not however boast his knowledge & skill or use it to assert superiority. Muaadh would never dominate. He remained silent on any matter until he was asked about it. What he had to say would always hold his audience spellbound, as he would offer it in the most humble manner. It is described by one of his contemporaries thus "as if light & pearls were emanating from his mouth rather than speech." It is for this reason that Muaadh was revered amongst his companions.

The energy and the spirit that inspired this love for deen was his remarkable Imaan. He once told the Prophet ﷺ that that morning he had awoken as a true believer. The beloved Prophet ﷺ of ALLAH asked

what it was that made him believe this. In reply Muaadh proclaimed "I have never woken up believing that I might die before nightfall and I have never slept without believing that I might die before the morning and I have never taken a step without believing that I might die before taking the next. It always seems to me that I can see each nation humbled to its knees & each nation called to its record of deeds. It always seems to me that I can see the dwellers of Paradise, wherein delights are ever lasting and the dwellers of Hell, wherein they are in disgracing torment." Nothing mattered to Muaadh other than his Creator. He was completely submitted to ALLAH ﷻ.

Muaadh was passionate about the acquisition of knowledge. He openly & enthusiastically encouraged everyone to seek knowledge. However the knowledge that is sought must be only that which is useful & true, that which leads to the remembrance of ALLAH. Muaadh declared that true knowledge is easy to identify because of its distinctive noor. He was however firm in his belief that knowledge acquisition must be an active process. Learning is only worthwhile once it is put to practice. Likewise, for him Imaan also could not be passive. The belief in ALLAH requires that one constantly & actively remembers ALLAH, declares His Greatness & continuously accounts for one's deeds.

This consciousness of his creator & the purity of his Imaan could easily be seen, even at the time of his death. With his last breath Muaadh spoke a few great words, which would sufficiently bear witness to the indisputable greatness of his Imaan. "ALLAH! I used to fear you but now I implore you. ALLAH, you know that I did not devote my life to travel in the lands to earn money or property but rather to gain full knowledge, faith & obedience... O' Death, welcome! You are a long - awaited beloved"



It takes sadness to know what happiness is,
Noise to appreciate silence,
Absence to value presence,
Think positively and enjoy life.



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BLESSING OF HALAAL EARNINGS AND STAYING AWAY FROM HARAAM EARNINGS

Hadhrat Shaykh Abu Ali Daqqaq (May Allah Ta'ala shower His Mercy on him) says: The person who leaves Haraam wealth will be saved from Hell; the person who stays away from doubtful wealth will not enter Hell and the person who saves himself from asking for more will earn proximity (Qurb) of Allah (Subhanahu WaTa'ala) (the actual words used are wasil il Allah).

Hadhrat Imam Ghazali (May Allah Ta'ala shower His Mercy on him) says: Sin is a great veil. The heart of the person who insists on sins becomes dark and especially Haraam earnings will destroy like anything. The Noor created in the heart by Halaal earnings is not created by anything else. Thus, a Salik should save himself from Haraam earnings and should not eat anything except what is Halaal.

Hadhrat Ibrahim bin Adam (May Allah Ta'ala shower His Mercy on him) said that no one achieved any high station with only Salaat, Fasts, Haj, Zakaat and Jihad. Only that person achieved greatness and only that person was blessed with Ma'arifah, who earned his living through Halaal sources and realized (i.e. is mindful) of what he eats. This is because with even a mouthful of Haraam, neither the Dua is accepted nor any desire and yearning of worship is developed. Understand it well that the base for every good act is Halal living.

Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) says: The person who avoids eating Haraam food, Allah Ta'ala decides about him that I (i.e. Allah Ta'ala) will feel shy of taking him to account.

And also said: The person who gets tired searching for Halaal earnings and comes to his house fully tired, when he sleeps, all his sins are forgiven and when he gets up in the morning, Allah Ta'ala is happy with him.

And said: Until a Muslim does not leave what is not

doubtful for the fear of what is doubtful, he will not reach the status of Atqiya (Those who fear Allah Ta'ala)

Hadhrat Abdullah bin Umar (May Allah Ta'ala be well pleased with him) says: Praying after eating Haraam food is like building a house without any foundation, which will not be strong and lasting.

Hadhrat Pirane Pir Shaykh Abdul Qadir Jilani (May Allah Ta'ala shower His Mercy on him) says: Haraam food busies a person in this world (Dunya) and creates love for sins. Halal food creates interest in the works of the hereafter i.e. Akhirah and makes one love the obedience of Allah (Subhanahu Wa Ta'ala), which earns one the Qurb (closeness) of Allah Ta'ala.

Hadhrat Abdullah bin Abbas (May Allah Ta'ala be well pleased with them) says: If a worshipper (A'abid) worships so much that his back bends like an arch and fasts so much that he becomes thin like an arrow, by Allah Ta'ala, this deed of him will not give any benefit to him until he does not acquire Halal food and truthful speech.

Hadhrat Abu Ali bin Muhammad Rudbari (May Allah Ta'ala shower His Mercy on him): Modesty is the sermonizer (Waiiz) of the heart and modesty before Allah Ta'ala is good than all good things.

Hadhrat Shaykh Abu Ali Daqqaq (May Allah Ta'ala shower His Mercy on him) says: The person who does not speak the truth is like a dumb devil.

The Beloved Prophet ﷺ said,
 "The people most loved by me from amongst my Ummah would be those who would come after me but everyone amongst them would have the keenest desire to catch a glimpse of me, even at the cost of his family and wealth."
 [Muslim, Book 40, Hadith no. 6791]

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"O Mankind ! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)

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TEACHINGS OF SHAIKH AHMED KABIR RIFAI

BEFRIEND THE HOLY SAINTS (AULIYA)

And make friends with the auliya. Without doubt those friends of Allah are free from fear and worries. Walis are those who love Allah, have faith in Him and follow the path of piety. Therefore do not make enemies of these friends of Allah commands that those who hurt Him Walis then from His side it will be a declaration of war against them. Allah will take revenge on those who humiliate or hurt His saints. And He favours those who love his saints & blesses those who come under their protection. Make the love of holy men (walis) obligatory for yourself. Seek their company.

For, then you shall be blessed. They (Auliya) belong to the party of Allah. Join them and remember, it is Allah's faction that will triumph. (Al Burhan al Muaiyad p 19).

O' men! Whoever befriends an auliya befriends Allah. Similarly those who are enemies of auliyas are enemies of Allah. My dear, if somebody loves your enemy can you then love him? Definitely not! Towards the enemies of auliyas, Allah sends his wrath and revenge. By God, you will not. So remember Allah is Most Merciful and Compassionate. Therefore he shall never hate the friend of His auliyas, but will surely shower His blessings & favour on him. (Al Burhan al Muaiyad p 36)

AND KEEP IN TOUCH WITH ULEMA

The sages of knowledge advise you to keep in touch with the ulemas. I do not say that you should study philosophy but only ask you to acquire the knowledge of religion. If Allah wants to favour some one then He gives him understanding of religion. Allah has never made any ignorant a saint and if He does do it, then he makes the ignorant learned. Saints (walis) cannot be ignorant of the science of religion. They know very well how to calculate Zakaat, how to keep fast and how to perform pilgrimage. Such a person consolidates his relationship with Allah. Even if such a person is ignorant, he is not devoid of knowledge of religion.

DEVOUT ULEMAS ARE AULIYA

All alims (Islamic scholars) are worthy of respect & prestige. According to the Prophet (May peace & blessing of Allah be upon him) those who practise their beliefs Allah grants them such knowledge (which was unknown to them before). The same knowledge is also with the auliyas. Thus, it is established that devout ulemas are really auliya.

And the Prophet had said that ulemas are the inheritors of his legacy. This is a great virtue with which devout ulemas are honoured. Such ulemas are exalted men among all humanity. (Al Burhan al Muaiyad p 72)

ADVICE TO THE ULEMA

O' Ulema you should not enjoy the deliciousness of knowledge and forsake the bitterness of action &

practice. The deliciousness of knowledge without the bitterness of action is not fruitful. The fruit of bitterness is sweetness for ever (that is, the pleasure of paradise that shall never end).

Some Quranic verses make it clear that Allah does not let a good work go waste & rewards all good conduct. If they are performed with good intentions. But such work should be in the way of Allah alone, not for this world or for the sake of Hereafter. Such action should be done with full faith in Allah and with a favourable view. In practice, it is important to achieve perfect sincerity.

ADVICE TO THE SUFIS

Dear elders! Why do you quote Haris, Bustami and Ibn e Mansur? What has become of you? You should be referring to Imam Shafi, Imam Malik & Imam Abu Hanifa. The quotes of Haris & Bustami can neither reduce nor enhance your stature. For, they only talk about incidents & events which are faced by individual differently. Imam Shafi & Imam Malik discuss the wise ways of the shariah with knowledge & practice, then go into the intricacies of knowledge & action and mysteries. One congregation of knowledge is better than seventy years of worship. (Al Burhan al Muaiyad p 74)

SUFIS ARE OF FOUR KINDS

The sufis can be divided into four types: One, there are sufis who seek followers, try to attract people towards them and feel happy at their followers, Khaniqah and prestige.

Second, are those who seek a spiritual guide because they have respect for the party of the sufis. They love it and wants to follow the system with all their true faith.

Third, are those who after having found a spiritual teacher, start moving around but halt on listening to the world of Allah: "We shall show Our signs in this world and in their lives."

Now sometimes he considers Allah's creation as His sign and in this attempt to understand becomes indifferent towards Allah. And sometimes he succumbs to his desires thinking that in it may be Allah's wisdom & power.

Forth type are those who follow on each step and in their words & deeds. In all conditions, the tradition of Prophet Muhammad (May peace & blessings of Allah him),, raise the flag of devotion and lowers their head in all humility in the court of Allah and travel on path in the belief that 'Except for Allah everything shall perish' And 'Allah alone is Creator and His will shall prevail.' They understand their limits and their attention is always towards Allah. The first kind of sufis is unfortunate, the second type is only is love, the third one is busy travelling on the path but has not reached his goal, the fourth type is perfect. (Al Burhan al Muaiyad p. 113).

Control That Everyday Scourge - IRRITATION

By Sister S Bemath

When you're pushed from all sides for quick answers, quick results and quick fit-in jobs- . . . constantly interrupted . . . misunderstood because those around you haven't listened and you have to repeat explanations. When you feel tired and have a headache and people make unreasonable demands . . . meet with criticism, ingratitude, intolerance and noise -- it's only natural to feel upset and irritated.

Irritation is common in this frenetic age. Even worse is the venting of it in snappy remarks like "Can't you see I'm busy?" If you've spent a long time trying to do a job well, it's easy to snarl, "If it isn't right, do it yourself." Yet, for your own sake and, because of the need to create harmony around you, it's essential to develop the habit, not only of controlling but transcending irritation.

In the East, it is taught that irritation produces a subtle inner poison which cuts off the channels of life-giving electricity that should flow freely through our body as invisible waves of distorted force, building a stagnant, unpleasant atmosphere and contaminating everything around us. We've all experienced the negative effects of a place, sensing that something is wrong but we don't quite know what.

On the other hand, what a joy it is to visit the home of someone who is calm, positive, serene in difficult circumstances and quick to utter a constructive, tension-breaking remark. Such a person creates an atmosphere which uplifts the spirits and makes us feel good, no matter how humble the setting. Of course, there may be times when it is necessary to express justified annoyance; but we must learn to do this in non-damaging ways at the right time, not as a snap-back reaction. Sometimes silence is the only response. Hasty words, hurled in a flash of irritation, can have long-lasting adverse effects.

"Surely silence can be sometimes the most eloquent reply." (Hadhrat Ali Ibn Abi Talib R.A.)

How can you protect yourself from expressing your own irritation, or from being at the receiving end of the another's? You can strive to be detached, observant and analytical. Detachment helps us not to identify with negative impressions. When you observe things impersonally, trying to analyse and understand the

cause, you minimise hurtful effects. What is happening?, Why?, How can you improve the situation?

"Ignore them and you take the wind out of their sails, get irritated you give them the upper hand."

You must try to develop the habit of appreciation and gratitude -- try to see something good about the person or situation irritating you, or think of the negative happening as your opportunity, perhaps, to learn self-control and patience. Pray that Almighty ALLAH will change you and give you wisdom to deal with the situations better. Patience is a virtue and shows inner strength, just to put yourself in a position where you can smile at the situation and the irritation instead of getting upset with those causing it. You must try also, consciously, to build a joyful, beautiful atmosphere around you -- through the beautiful creations of ALLAH, plants and flowers; through orderliness (which cuts down on unnecessary irritation caused by losing things); and making brief breaks when things become hectic.

Hymn the praises of ALLAH TA'ALA (make zikr), go to a window to breathe some fresh air, do some neck, shoulder and eye exercises to release tension, or take a quick walk around the garden if you're at home, reflect, meditate, ponder etc Those few moments of tranquility can restore you and enable to cope better with irritating circumstances. Respond positively and don't just react impulsively!. A response is always considered creative and positive; a reaction usually hasty and negative. Strive, at least, for harmlessness in all you dealings.

And it helps to remember that those difficult people who upset and irritate us so much are our greatest teachers, for they help us develop qualities of patience and self-discipline. Since they, too, are part of ALLAH'S creation, we can pray for them, bless them silently, and ask for help in dealing with them. Above all, cultivate laughter, joy, prayer and serenity. These, perhaps, are your greatest weapons against that everyday scourge -- irritation. (www.eislam.co.za)



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Q&A

BY MOULANA
SHAH FAISAL
KHAN SAHEB

Q1) There is a person who rejects all Ahadith and only believes in Quraan. Please tell us whether this person qualifies with Imaan or not?

A1) The one who rejects all Ahadith is a kaafir because it is a rejection of Quraan itself because the one who will reject all the Ahadith can never follow and obey the Holy Prophet ﷺ, whilst Allah has made the obedience of the Holy Prophet ﷺ compulsory along with His obedience in the Holy Quraan. Allah has stated in the fourth chapter of the Holy Quraan "Whoever obeyed the Prophet ﷺ indeed he obeyed Allah" (Surah Nisa V80). So whoever will reject Ahadith indeed he will be a rejector of all those verses which carry these types of meanings (I.e. The obedience and commandments of the Prophet ﷺ).

Q2) Is it permissible to make dua after the second azaan of Jummah?

A2) According to Imaam Azam Abu Hanifa (ra), it is not permissible to make dua after the second Azaan of Jummah (Waqar-ul-Fatawa P30 Vol2)

Q3) Towards which direction one's toes should be facing in the state of Sajda?

A3) The inside of all the toes should touch the ground firmly and face the Qiblah in the state of Sajda and to do so is Sunnah. And touching of the inner part of three toes is wajib whilst it is fard to touch the inner part of one toe at least (Dur-e-Mukhtar) and (Waqarul Fatawa)

Q4) Does the carelessness and negligence of family and children effect the deceased?

A4) If the deceased used to advice and encourage them to perform their duties of reading namaaz, fasting or engagement in any good deed, despite of it they never paid attention towards all these acts of goodness, then in this case the deceased will not be affected and held accountable.

Q5) Is it correct to feed Walimah a week or month after the wedding?

A5) It is Sunnah to invite people for walimah and it holds great virtue if done with the intention of performing Sunnah. Walimah is a feast given the following morning of the nuptial night for one's family, friends and neighbours according to his capacity. The ruling of walimah is that it can only be called walimah if done after a day or two from the actual wedding day, thereafter it won't be regarded as walimah. (Fatawa Alamgiri Kitab-ul-Karahiyah)

Q6) There is a Shia boy who says that I respect all four khulafa-e-Raashideen, but still regard Hazrat Ali the best amongst them and gives Niyaz and Fateha of all the martyrs of karbala during the 10 days of Muharram. Please tell us whether the nikah of a Sunni girl is valid with a person who holds such beliefs.

A6) The Nikah of a Sunni girl is invalid with any Shia boy and whilst the family and background of the boy are Shia, his such statement that I respect all Khulafa-e-Raashideen is meaningless because in Shia school of thought, it is compulsory to practice "Taqiyah" which is regarded by them as "The Holy Hypocrisy" which is a total falsehood and deception. May Allah protect us all from satanic deceptions. Ameen. (Waqarul Fatawa P30, vol3)

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SOLAR GEYSER WATER!

أم المؤمنین أنها سخنت للنبي صلى الله عليه و سلم ماءً في الشمس فقال لا تفعلی یا حمیراء فإنه یورث العن

It is narrated that Ummul Mumineen Hazrat Aiesha Radiallahu Anha made the water hot in the sunlight for the Prophet Sallallahu Alaihi Wasallama, upon that he said: O, Humaira don't do it in future because it causes leprosy.

The Ulama have added conditions on this like it should be in the hot areas, in hot weather and in metal pot, not in pot of silver or gold.

Conclusion: the usage of the water which has been heated in sunlight, in hot areas, in hot weather and in metal pot, not in the pot of silver or gold is Mamnooa. It should not be used until it gets cold.

كذا في الفتاوى الرضوية ج ٢ ص ٤٦٥ - ٤٦٦

2. The water which is heated by a solar geyser is undoubtedly Tahir and Mutahhir i.e. pure and purifier. It can be used for all purpose. It is same like the commonly used water from electric geyser. Because the solar power is the conversion of sunlight into electricity, either directly using photo voltaics (PV), or indirectly using concentrated solar power (CSP). Concentrated solar power systems use lenses or mirrors and tracking systems to focus a large area of sunlight into a small beam. Photo voltaics convert light into electric current using the photoelectric effect.

This is what I know and Almighty Allah and His messenger know best

والله تعالى ورسوله الأعلى أعلم الصواب
Mufti Shamsul Haque Misbahi
Jamia Imam Ahmed Raza
Newcastle
قسم دار الإفتاء لجامعة الإمام أحمد رضا

Question:

1. What do the Ulama e Haq say about the water heated up with sunlight? Is it allowed to use that water for Wudu or Ghusal?

2. Furthermore, what is the Shariah ruling about the water by a solar geyser?

Answer in the light of authentic books of Ahlussunnah Waljama'at.

بينوا توجروا

Wasslamu Alaikum
Maulana Abdul Haque Jami
Saaberie Chishty Johannesburg

بسم الله الرحمن الرحيم

نحمده ونصلى على رسوله الكريم صلى الله عليه وسلم
الجواب بعون الملك الوهاب

Answer:

1. Generally, the water heated up with sunlight is Tahir and Mutahhir i.e. pure and purifier. It is allowed to use that water for Wudu and Ghusal.

There is one ruling which has been mentioned in the books with regard to this kind of water. The water which is heated up with sunlight in metal pots not of gold or silver, in hot areas and in hot weather, should not be used any how until it gets cold. In fact, it should not reach the body by any means of Wudu or Ghusal, even cloth soaked in this water should not be brought in contact with body, until it gets cold. Because, Allah forbid, there is a possibility of leprosy from this water.

. عن عمر الفاروق موقفاً لا تغتسلوا بالماء الشمس فإنه يورث الرص
الدار قطنى

Daru Qutni narrated Mauqoofan from Umar Farooq Radiallahu Anhu that he said: don't bath with the water heated with sunlight because it causes leprosy.

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DEHYDRATION

BY HASINA BEGUM

Dehydration means your body does not have as much water and fluids as it should.

Dehydration can be mild, moderate, or severe based on how much of the body's fluid is lost or not replenished. When it is severe, dehydration is a life-threatening emergency.

Causes, incidence, and risk factors

Dehydration can be caused by losing too much fluid, not drinking enough water or fluids, or both.

Your body may lose too much fluids from:

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

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

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

Symptoms

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

Sunken fontanelles

- * (the soft spot on the top of the head) in an infant

You may also have vomiting, diarrhea, or the feeling that you "can't keep anything down." All of these can be causing the dehydration.

Signs and tests

A physical examination may also show signs of:

- * Blood pressure that drops when you go from lying down to standing
- * Delayed capillary refill
- * Low blood pressure
- * Poor skin turgor
- * -- the skin may not be as elastic as normal and sag

back into position slowly when the doctor pinches it up into a fold (normally, skin springs right back into place)

- * Rapid heart rate
- * Shock

Treatment

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

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

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

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

Complications

- * Untreated severe dehydration may lead to:
 - * Death
 - * Permanent brain damage
 - * Seizures

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

- * Confusion
- * Dizziness
- * Lethargy
- * Light-headedness

Call your doctor right away if you or your child has any of the following symptoms:

- * Blood in the stool or vomit
- * Diarrhea or vomiting (in infants less than 2 months old)
- * Dry mouth or dry eyes
- * Dry skin that sags back into position slowly when pinched up into a fold
- * Fast-beating heart
- * Listlessness and inactiveness
- * Little or no urine output for 8 hours
- * No tears
- * Sunken eyes
- * Sunken soft spot on the top of your infant's head

BACKBITING- A Sense of Powerlessness

MOULANA NASIK AHMED BROOD

Backbiting is to talk about someone, with an evil heart, in their absence. Backbiting may occur as a form of release after a confrontation. By insulting the opposing person, the backbiter diminishes them and, by doing so, restores their own self-esteem. A bond may also be established with the confidante if they are receptive to the hostile comment. Such gossip is common in Islamic society as people seek to divert blame and establish their place in the dominance hierarchy. But the backbiting may be perceived as a form of delinquent behaviour due to an inferiority complex.

People say that we do not recognise the evil in our heart when we speak against the others. This might seem possible only because our conscience is very insensitive. Perhaps it has never become sensitive at all, or perhaps in the agitated state of our mind we have ignored our conscience. Whether we are aware of what we are doing or not, what we are doing is evil. When we look at the Muslim society of today we can see that backbiting occurs due to jealousy and other such vices. Islam demands that our relationship with mankind should be one of sincerity and responsibility. It should be one where we have respect for the honour, reputation and privacy of others. We must always remember that the underlying problem with people who backbite is the lack of self-esteem. Islam has prohibited us as Muslims from indulging in this absurd action. Allah Almighty has mentioned in the Holy Quraan: "..... and do not backbite one another. Would any one of you like to eat the flesh of his dead brother? Surely you would hate it. And fear Allah Almighty. Surely Allah Almighty is Forgiving, Merciful." (S 49: V 12) In another verse of the Holy Quraan Allah Almighty mentions: "When you brought such talk on your tongues hearing from one another, and uttered with your mouths that which you had no knowledge and thought it to be (something) light; while it was great (severe) in the sight of Allah Almighty." (S 24: V 15) We are even told in the Holy Quraan that we should put a stop to those who backbite about others to us. This is clearly evident in the Holy Quraan whereby Allah Almighty says: "And when you heard it you would have said 'It is not befitting for us to speak about such things. Glory is to Allah Almighty! This is a great slander.'" (S 24: V 16) Backbiting and slander is so widespread that it has become the topic of people's meetings and an avenue for expressing their jealousy etc.

Those who indulge in backbiting are oblivious of the fact that they are only harming themselves. Hazrat Abu Hurairah (Radiyallahu Anhu) narrates that the Holy prophet (Sallallahu Alayhi Wa Sallam) has said: "Whoever believes in Allah Almighty and the Last Day should say [something] good, or he should keep silent." (Agreed Upon) Imaam Nawawi has indicated that this Hadith elucidates on the fact that a person should only talk that wherein there is some benefit. If a person is in doubt as to whether there will be any benefit then the person should rather exercise silence.

Allah Almighty has mentioned in the Holy Quraan: "(Successful are) those who turn away from vain talk." (S 23: V 3) Mufti Ahmad Yaar Khan Naeemi has mentioned in Noorul Irfaan regarding the explanation of this verse that it clearly means that "Believers should not engage in those types of activities in which there is no benefit. It should be remembered that detrimental activities (Backbiting) are futile and useless activities (Slandering) are absurd. For the sake of developing piety, both of these activities should be avoided." Some people have asked as to what could be the possible causes of backbiting. The following are just a slight indication of the probable causes:

- 1) Thirst for revenge
- 2) Peer pressure
- 3) Desire to exalt one's self by degrading another. In the same way, one may become jealous when another is praised, and therefore seek to disparage them.
- 4) Jest and play. A desire to make others laugh.

A person once asked a scholar for advice regarding the issue of backbiting. The scholar then replied by saying: "Fill your mind with purity before you empty your mouth." The teachings of life are such that if we have not heard it directly with our own ears or seen it directly with our own eyes, then we should not invent it with our small minds and share it with our big mouths. We must always remember that those who backbite and slander others with you are those that will slander and backbite about you.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength and ability to refrain and forsake such a contemptible deed from our lives, Aameen!

FOR THE ESAALE SAWAAB OF:

- 1.) Hazrat Ghulaam Mustapha (R.A)
- 2.) Hazrat Baba Kassim Faridi (R.A)
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THE PROPHET MOHAMMED ﷺ A DESCENDENT OF ABRAHAM ﷺ - IN THE BIBLE

[By Shayk Rafeek Hassen of iiFRi]

The lineage, and many details of the Prophet Mohammed, Peace be upon him and all other Prophets [Peace be upon him] has been FORETOLD in the Bible beginning from Genesis, the first book of the Old Testament, right till the New Testament.

MOHAMMED [Peace be upon him] A DESCENDANT OF ABRAHAM [Peace be upon him]

In Genesis 16-3 it is stated that when Abraham [p] could not get children from his wife Sarah [p], she told him to marry Hagar [p] and 'take her to be his wife' and from Hagar Abraham Peace be upon him got his first born son Ismael [Peace be upon him] called Ishmael [p] in the Bible.

Genesis 21-21 states that Hagar[p] moved with Ismael [Peace be upon him] to settle in Paran [Arabia] in the valley of Bacca as confirmed in Psalms 84-4. From the Descendants of Ismael [Peace be upon him] which the Bible calls the people of Kedar, came the Prophet Mohammed [Peace be upon him] . As predicted in Genesis 17-20 Ismael [Peace be upon him] will be blessed with 12 Princes (leaders).

12 years later Sarah [p] was blessed with a son, Isaac [p] from whom came the Israelites Prophets Moses [Peace be upon him] , Jesus[Peace be upon him]. So the Israelites and Arabs are cousins – descendants of Abraham [Peace be upon him] via his two sons Isaac [p] and Ismael [Peace be upon him] respectively.

THE ABOVE FACTS ARE HIDDEN FROM THE MASSES

Most Christians are misinformed into believing that Hajira was a mistress to Ibrahim Peace be upon him and that Ismael Peace be upon him was thus an illegitimate son. This is NOT TRUE. In Genesis 16-3 mentioned above – the Bible CLEARLY states that Ibrahim Peace be upon him MARRIED Hajira . Also the Church concentrates only on the descendants of Isaac [p] and not Ishmael [Peace be upon him]. So it is

our duty to remind them of the Ishmaelite branch of the Abrahamic family tree.

WHO IS REALLY FOLLOWING Abraham [Peace be upon him] ?

If we look at the life of Ibrahim Peace be upon him – he was circumcised, he prostrated and prayed, he did animal sacrifice, he built the Kaaba and made Tawaaf around the Kaaba. Who between the Jews, Christians and Muslims is still following all these ways of Abraham [Peace be upon him] ? IT IS ONLY THE MUSLIMS. Allah confirms this in the Qur'an in Chapter 3 – Ayah 68

“ without doubt, among men, the nearest of kin to Abraham, are those who follow him, As are also This Messenger and those who believe:...”

We need to impress upon our Judeo-Christian counterparts that WE all BELONG TO THE ABRAHIMIC FAMILY and that it is high time we have a FAMILY REUNION !!

[Send your comments or queries to : info@iifri.com]



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Programme / Uhlelo

9:00 am Emashini (Juloos March) kusuka eStop sign eDrieziek 3/5 commencing from the STOP sign in Drieziek 3/5 to the Dawah Centre

10:00 am Kuzobese kufunda abantwana base (Items to be presented by Saaberie Chishty Dawah Centre Learners.

11:00 am Inkulumo kanye nokuboyiswa kwezimpindulo
C QIRAAT C NAAT C LECTURE BY GUESTS:
Inkulumo nge Islam (inkolo yokuthula)

12:30 pm *Presentation of Awards*
Abantwana bazuphiwa iziphiso abaphume phambili

1:00 pm *Jumuah Salaah - Umthandazo wasemini*
Followed by Salaato Salaam, Dua & Lunch
Kuzolandela isalaato salaam,
Umthandazo wokuvala, Isidlo sase mini

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COLLECTIVE RESPONSIBILITY

BY FAIZEL KHAMKAR

In a recent article by Jasmine Ali Brown published in the Star and Independent newspapers wherein she expresses her personal guilt of being a Muslim which we can only assume comes from the feeling of being apologetic for being a Muslim she demands that as a global Ummah we should condemn acts of terrorism. Our failure to do so would then classify us as being cowardly.

No Muslim leadership except for those that are encouraging such acts (and they cannot by any means of the imagination be classified as leaders) has condoned those violence. In assuming otherwise can only come about as a result of the figment of the imagination. To artificially create a nexus between the actions of Muslims with Islam is mischievous. A Muslim does not necessarily act in accordance with the framework of Islamic law in exactly the same manner that a wrong doing by a Christian cannot squarely be put at the doorstep of Christendom and the same principle would apply to other religions and philosophies. With the recent spate of killings in the United States no one blamed Christianity and had no right to do so. Why then does the author of that article feel that Islam should be treated differently? In fact she alludes to this fact but almost instantly brushes it aside as though it is of no consequence.

Despite her comparing different communities such as the Kenyans she makes the mistake of crossing boundaries in drawing such comparisons between states such as Kenya and religion such as Islam in order not to be drawn in dealing with the facts that a person's action does not necessarily abide by the rules of their religious beliefs. She then using the same theme compares the Muslims as foreign to Britain despite the known and proven facts that those caught in alleged acts of terrorism in Britain are in the vast majority British born and not foreigners. She also fails to take note that these alleged terrorist such have breached British law and have subsequently been dealt with by courts that are mandated to deal with these issues. Once again there is a failure to explain that those

punished were found to be guilty as British citizens for breaking British laws and not for being Muslims. Another point which is deliberately overlooked is the question of mandate. Does the writer give the broader Muslim community the right to act on its own to deal with the Muslim wrongdoers? If this is the case will the Christians, Jews, Hindus and all other religions and philosophies are afforded the same rights? Will the rule of law then be scrapped because it cannot work under such circumstances? When the punishments as prescribed by the laws of "HUD" then become acceptable or will the writer be the first of the apologist to scream "barbarity"?

The circumstance which inspires such acts of "terrorism" needs to be investigated. It is agreed that one wrong does not correct another wrong but state terrorism and sponsored terrorism is equally wrong. These acts which are being constantly carried out without a murmur by apologist such as the writer gives rise to the acts of terror described as unacceptable by Ali Brown. The Syrian question needs to be answered even from the point of view of who is providing the support whether, it be financially, weaponry, logistic or other means of support. In investigating this we will find out that the culprits will be non Muslims who are fuelling this. A case in point is that the Taliban who are presented as the key role players in exporting terrorism were given the power, weapons, support and knowhow by the Americans

It is agreed that as Muslims we have a collective responsibility to encourage the good and forbid the evil. There are nevertheless conditions which need to be in place in order to implement it. Some of the hurdles have been stated above however a typical example is that when one of the root causes are addressed vociferously i.e. the state sponsored terrorism then those who expose and oppose this cowardly act would find themselves classified as terrorist a catch 22 situation.

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*Give priority to the hereafter over the world
and you will benefit in both,
but if priority is given to the world
then you would suffer losses in both."*

-Hazrat Gous Paak-

For the Esaale Sawaab of
Marhoom Muhammed Gani Sooliman
& Marhooma Zuleikha Gani Sooliman

INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Jerusalem, PALESTINE - The Arab League has strongly condemned the incident of an Israeli officer kicking the Holy Qur'an and assaulting several women who were in the courtyards of Al-Aqsa Mosque in Jerusalem. An Israeli police officer allegedly assaulted a number of Palestinian young women inside Al-Aqsa Holy Mosque after desecrating a copy of Qur'an by kicking it to the ground, in an attempt to end their reading session.

Riyadh, SAUDI ARABIA - Crown Prince Salman, Deputy Premier and Minister of Defense, has called for an arms embargo on the Syrian regime, stressing that the Syrian people have a legitimate right to defend themselves. While urging urgent steps to stop the massacre of civilians, including women and children in Syria, he stressed the need for more international support for the Syrian opposition. "President Bashar Al-Assad of Syria has lost his control over the entire regions of the country," he said after a meeting with visiting U.S. Secretary of State John Kerry.

Karachi, PAKISTAN - A bomb attack in Pakistan's largest city Karachi killed at least 45 people, including women and children, and wounded 135 others. No group has claimed responsibility, but Sunni armed groups have stepped up attacks in the past year against Shia Muslims who make up about 20 per cent of Pakistan's population of 180 million people. Two brazen attacks against a Shia Hazara community in the city of Quetta killed nearly 200 people since January 10.

Dhaka, BANGLADESH - At least 23

people were killed in fresh clashes across Bangladesh at the start of a nationwide strike called over a death sentence given to an Islamist party leader for war crimes in the Muslim-majority nation. Delawar Hossain Sayedee, of Jamaat-e-Islami, was found guilty of murder, religious persecution and rape during the 1971 independence war, triggering violent clashes between Jamaat supporters and police across the country.

RUSSIA - The mayor of Moscow has warned that no permission would be granted to build new mosques in the city, attacking economic immigrants for irritating Muscovites with their different languages and manners. He recommended that Muslims use stadiums or open-air places for meetings. Last December, government plans to build six new mosques in the Russian capital sparked a controversy in the country with opponents calling for a public referendum on the building of mosques in Moscow.

Naypyidaw, BURMA - Burma's opposition leader Aung San Suu Kyi has said that the country must decide for itself whether or not to grant citizenship to the Muslim minority of Rohingya, but she added that the government should listen to foreign experts and uphold international standards in its citizenship laws. A 1982 Citizenship Law, introduced by Burma's military regime, excluded the Rohingya from the recognized 135 minorities in the country, rendering them effectively stateless.

New Delhi, INDIA - A two-day International Conference on "India and the Muslim World in the 21st Century," has emphasized that

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resolution of religious and cultural conflicts through dialogue is the ideal way for promoting global peace. The Institute of Objective Studies (IOS) organized the conference in cooperation with the government of Saudi Arabia. A resolution urged the government of India to provide essential conditions for proper and genuine development for and security of Muslims.

Cairo, EGYPT - Senior Islamic religious leaders and scholars believe that Pope Benedict XVI's abrupt resignation could reopen the way for dialogue with the Catholic Church, severed after Benedict's controversial 2006 remarks on Prophet Muhammad (SAW). But improved ties between the Church and Al-Azhar, the premier seat of Sunni Muslim learning, would depend on the next pope's approach to the Muslim World, they said.

London, UK - As the country still grappled with the scandal of horsemeat being passed off as beef, a British school has apologized for serving non-halaal food to Muslim students following an investigation on the school's catering. The Mosely School said the incident was unintentional and a staff member had been dismissed after a disciplinary hearing, but angry parents have demanded a fuller investigation.



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