

**"Anyone who seeks Allah will surely find Him"**

Sheikh Sayyid Abdul Qadir Jilani (RA)

**URS MUBARAK**

*greetings from al Kausar*

# Mothers of the Believers

# SAYYIDA KHADIJA

BY SHIREEN ISMAIL

The birth of the most honourable and noble lady Sayyida Khadija (RA) amongst the Quraysh family was in Mecca fifty-five years before the advent of Prophethood. Sayyida Khadija's (RA) honourable father who was Khuwaylid was a prosperous affluent businessman and leader of the Quraysh tribe. Sayyida Khadija's (RA) paternal grandfather was Asad who was the son of Abdul Uzza who was the son of Qusay. This lineage extended from the family of the Prophet Muhammed (ﷺ). Sayyida Khadija's (RA) mother was Fatima and the maternal grandfather was Za'ida ibn al-Asam of Banu Amir ibn Lu'ayy ibn Ghalib also a distant relative to the Prophet Muhammed (ﷺ).

Sayyida Khadija's (RA) childhood was distinguished with pure chaste character and virtue. Sayyida Khadija's (RA) was also known as Umm Hind, and her titles were Ameerat-Quraysh (The Princess of Quraysh), Al-Tahira (The Pure One) and Khadija Al-Kubra (Khadija The Great).

During the youthful years Sayyida Khadija (RA) married two noble men from Quraysh. The first marriage was to Abu Halah Malak who after a few years of marriage passed on. They had two children. The second marriage was with Ateeq ibn Aziz and they had one child. Some narrations indicate that the second marriage was incompatible and resulted in a separation while other narrations mention that the second husband passed on. Sayyida Khadija's (RA) father also passed away in those early years.

Subsequent to this grief period of many losses, Sayyida Khadija (RA) dedicated herself to the upbringing of her children and the family business. Sayyida Khadija (RA) was a wealthy woman who had vast commercial holdings. She was a lady of love, a rare gem, an elegant, beautiful, intelligent woman who was known for assisting her relatives financially, feeding and clothing the poor. Sayyida Khadija (RA) was established as a well-known, respected Businesswoman from a noble lineage prior to the advent of Islam.

Sayyida Khadija (RA) requests that the trustworthy Prophet Muhammed (ﷺ) take her caravan business to Syria and her assistant Maysarah would accompany the Prophet (ﷺ). Maysarah reports to Sayyida Khadija (ﷺ) the excellent manners, great skill and

intelligence in the trade interactions of the Prophet (ﷺ) who reaped the largest profit of all her business traders.

Enchanted by the Prophet Muhammed (ﷺ)'s charismatic personality and character, Sayyida Khadija (RA) entrusted a friend Nafeesah to approach the Prophet (ﷺ) with a marriage proposal. The Prophet (ﷺ) eventually agreed after questioning why Sayyida Khadija (RA) would want to marry an orphan. With the blessings of his Uncle Abu Talib, the Prophet (ﷺ) consented to the marriage proposal from Sayyida Khadija (RA). The Prophet (ﷺ) was twenty-five years old while Sayyida Khadija (RA) was forty years old at their time of marriage.

For the next fifteen years the blessed marriage was filled with happiness and seven offspring. Their first son Qasimas well as their second and third sons namely Tayyib and Tahir passed away at infancy. Their four daughters were Zaynab, Ruqayya, Umm Kulthum and Fatima (May Allah be pleased with all of them). The children from the prior marriages and two special young men Ali ibn Abi Talib and Zaid ibn Haarith (May Allah be pleased with them) also lived in the household of Sayyida Khadija (RA).

In the month of Ramadan, The Prophet (ﷺ) would go into seclusion and reflection in a cave on the mountain of Hira on the outskirts of Mecca. Here the Prophet (ﷺ) meets the Angel Jibrail (AS) who instructs

the Prophet (ﷺ) to Read in the Name of Allah and revelation

from the Lord of the Universe is realised. On returning from this traumatic experience Sayyida Khadija (RA)

comforts and covers the Prophet (ﷺ). She then

says the following words, "Do not worry," she

said, "for by Him who has dominion over

Khadija's soul, that you are the Prophet of this

nation. Allah would never humiliate you, for

you are good to your relatives, you are true to

your word, you help those who are in need,

you support the weak, you feed the guest and

you answer the call of those who are in

distress." Sayyida Khadija (RA) was the first

believer in the message of the Prophet (ﷺ)

and the remaining ten years of Sayyida

Khadija's (RA) life was spent in support of the

prophetic mission until her passing on at age

sixty-five. The Prophet (ﷺ) mourned the loss of

Sayyida Khadija (RA) deeply. Sayyida Khadija (RA)

was the greatest asset to the Prophet (ﷺ), his primary

advisor and source of comfort.

The status and virtues of Sayyida Khadija (RA) is further reflected in a hadith narrated by Abu Hurairah (RA) that said that Jibrail (AS) came to the Prophet (ﷺ) and said, "O Allah's Messenger! This is Khadija, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allah) and on my behalf and give her glad tidings of having a palace in Paradise wherein there will be neither any noise nor any toil (fatigue, trouble etc)," (Al-Bukhari). The following was reported by Anas in Ahmad, At Tirmidhi, "Sufficient for you, from the women of the world are, Maryam bint Ibrahim (the mother of Jesus), Khadija bint Khuwaylid, Fatimah bint Muhammed (ﷺ) and Asiyah, wife of Fir'awn (Pharaoh)."

Aa'ishah (RA) once complained at the constant mention of Sayyida Khadija (RA) by the Prophet (ﷺ), "It is if there was no woman on earth except Khadija!" The Prophet Muhammed (ﷺ) would say, "She believed in me when no one else did, she accepted Islam when people rejected me, and she helped and comforted me when there was no one else to lend me a helping hand. And I had my children with Khadija," (Bukhari) and The Prophet (ﷺ) also responded by saying, "By Allah he never received better than Khadija," (Muslim).



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# The King Of All Saints

**AL-GHAWTH AL-A'ZAM SULTAAN  
AL-AWLIYA SAYYIDUNA SHAIKH**

**ABD AL-QAADIR AL-JILANI**

**AL-HASANI AL-HUSAINI R.A.**

## A LION OVERPOWERED:

Shaikh Abu Masood bin Abi Bakr Harimi (RA) reports that there was a very great Saint by the name of Shaikh Ahmed Jaam (RA). He used to travel on a lion wherever he went. In every city that he visited, it was his habit to ask the people of the city to send one cow for his lion's meal. Once, he went to a certain city and requested from the Saint of that city a cow for his lion. The Saint sent the cow to him and said, "If you ever go to Baghdad, your lion will receive a welcome invitation."

Shaikh Ahmed Jaam (RA) then journeyed to Baghdad Shareef. On arriving in Baghdad, he sent one of his disciples to al-Ghawth al-A'zam (RA) and commanded that a cow be sent to him, as a meal for his lion. The great Ghawth (RA) was already aware of his coming. He had already arranged for a cow to be kept for the lion. On the command of Shaikh Ahmed Jaam (RA) Shaikh Abd al-Qaadir al-Jilani (RA) sent one of his disciples with a cow to him. As the disciple took the cow with him, a weak and old stray dog which used to sit outside the home of Shaikh Abd al-Qaadir al-Jilani (RA) followed the disciple. The disciple presented the cow to Shaikh Ahmed Jaam (RA) who in turn signalled the lion to commence feeding. As the lion ran towards the cow, this stray dog pounced on the lion. It caught the lion by its throat and killed the lion by tearing open its stomach. The dog then dragged the lion and threw it before al-Ghawth al-A'zam (RA).

On seeing this, Shaikh Ahmed Jaam (RA) was very embarrassed. He humbled himself before the great Ghawth and asked for forgiveness for his arrogant behaviour. This incident shows the strength of a dog that only sat outside the stoop of Shaikh Abd al-Qaadir al-Jilani (RA)

This was due to its Nisbat to the blessed stoop of the great Saint. It also proves that even animals recognise and are loyal to the the Awliya ALLAH. A'la Hadrat, Shaikh Imam Ahmed Raza al-Qaadiri (RA) portrays the above-mentioned incident in one of his poetic stanzas. He says: "Kya Dab'be Jis Pe Himayat Ka Ho Panja Tera, Sher Ko Khatre me Laata, Nahi Kut'ta Tera"

## SHIP PROTECTED FROM STORM:

The students of the great Ghawth (RA) state that once he was delivering his lessons as usual to them when suddenly his blessed face turned red and beads of perspiration covered his blessed forehead. He then placed his hand into his cloak and remained silent for a short time. The students state that after he removed his hand from inside his cloak, drops of water began to drip from his sleeves. Due to his spiritual state, the students say that they did not ask him any questions but rather, they recorded the date, day and time of this astonishing event. The students say that two months after this incident, a group of traders, who had come by sea to Baghdad, arrived and presented various gifts to al-Ghawth al-A'zam (RA). The students were very confused by this as they had never seen these traders in Baghdad before. They asked the traders the reason for them bringing the gifts. The traders said that two months previously, whilst they were sailing to Baghdad, their ship was caught in a fierce storm.

When they realised that there was a real danger of sinking, they called out the name of "Shaikh Abd al-Qaadir" (RA). When they called out his name, they found that from the Unseen a hand lifted their ship to safety. When the students compared this narration to the incident in the Madrasa, it was confirmed that it was the same date, day and time in which the great Saint (RA) had put his hand into his cloak. Suhban-Allah! This incident shows that although Shaikh Abd al-Qaadir al-Jilani (RA) seemed to be placing his hand into his cloak, but in reality, he was stretching his hand into the sea to assist those who called for his assistance!

## A THIEF BECOMES AN ABDAAL (HIGH-RANKING SAINT):

Once a thief entered the house of Shaikh Abd al-Qaadir al-Jilani (RA) with the intention of stealing. On entering the house, he became blind and could not see anything. He was unable to find his way out of the house and he eventually sat in one corner of the house. In the morning, he was caught and brought before Shaikh Abd al-Qaadir al-Jilani (RA). When Al-Ghawth al-A'zam (RA) saw him, he placed his blessed hands on the thief's eyes. The thief's eyesight was immediately restored. Shaikh Abd al-Qaadir al-Jilani (RA) then said, "He came to steal materialistic (worldly wealth), I will bless him with such a treasure that it will remain with him forever." On saying these words, Shaikh Abd al-Qaadir al-Jilani (RA) placed his blessed sight on the thief once and elevated him to the status of Wilayat (Sainthood). It was also during this time that one of the appointed Abdaals had passed away. Shaikh Abd al-Qaadir al-Jilani (RA) took the thief, now a Wali, and sent him out as the replacement for the Abdaal that had passed away. Subhan-ALLAH!



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# A Tribute to KHWAJA NIZAMUDDIN AULIA

## THE STORY BEHIND AMIR KHUSRO'S NAMI DANAM



### The Holy Prophet Muhammad e's Court

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

### Nami Danum

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

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

Hazrath Amir Khusro e conveyed the message to his friend. Both of them sat in muraqaba (spiritual contemplation) with their eyes closed. Their spiritual ascent started and they reached the first

heaven. There they saw an assembly of the Friends of Allah (Aulia - Allah) with the Holy Prophet Muhammad e sitting in the middle. They looked around

and tried hard to find Hazrath Mehboob-e-Ilahi, but failed. Hazrath Amir Khusro asked one of the saints present there, 'where is my shaikh?' The saint asked a counter question, 'who is your shaikh?' Hazrath Amir Khusro e replied, 'Hazrath Nizamuddin, Mehboob-e-Ilahi e!' The saint replied,

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

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

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

When Hazrath Amir Khusro e visited Mehboob-e-Ilahi, Hazrath Nizamuddin Aulia e the next time, he asked him to narrate the entire experience of their spiritual journey. Hazrath Amir Khusro e was a composer and singer of Sufi music and poetry. He sat down with the

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# Nami Danam



*Nami Danam Cheh Manzil Bood Shab Jahe Keh Man Boodam*  
**I Do Not Know The Stations, The Blessed Night Where I Was,**

*Baher Su Raqsey Bismil Bood Shab Jahe Keh Man Boodam*  
**All Around Me Were Half-slaughtered Victims Of Love,  
Tossing About In Agony.**

*Raqeeban Gosh Ber Awaz, Ou Der Naaz-o-mun Tersaan*  
**My Rivals Were All Ears, Elated He, And Craving !**

*Sukhan Guftan Chih Mushkil Bood Shab Jahe Keh Man Boodam*  
**How Hard It Was To Say A Word! The Blessed Night Where I Was!**

*Pari Paiker Nigare, Sarve Qadday Lalah Rukhsaray*  
**A Fairy-like My Beloved, He Stood Aloft With Rosy Cheeks,**

*Sarapa Aafte Dil Bood Shab Jahe Keh Man Boodam*  
**Luminous Was He Embodied, The Blessed Night Where I Was!**

*Khuda Khud Mir-e-Majlis Bood Ander Lamaka Khusro*  
**God Himself Chaired Assemblage In The Non-place, O Khusro!**

*Muhammad Sham'ay Mehfil Bood Shab Jahe Keh Man Boodam*  
**Muhammad ﷺ Illuminated The Assembly,  
The Blessed Night Where I Was!**

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**"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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# Qualities of a Friend

BY MOULANA NASIK AHMED BROOD

Allah Almighty has made human beings in such a way that nobody likes to live in isolation. Nobody is an island. Every person requires companionship. This is something that Allah Almighty has made in the nature of human beings that no person likes to be lonely. It is said that man is a gregarious animal. Islam has identified and recognised that a person is in need of friendship. Islam has given us some guidelines with regards to friendship and companionship.

Allah Almighty mentions in the Holy Quran: "Friends on that Day (Qiyamah) shall be enemies to one another, except the pious ones". (S 43: V 67) The person who you presume to be your closest friend, on the Day of Judgement that person can turn around and be your greatest foe. The only exception to the rule will be a friend who has piety. If we have a friend who is righteous in this world then that friend will remain as our true friend on the Day of Qiyamah. This type of friendship will flourish even more.

However, those close friends who take one away from righteousness in this world, that person will be our worst of enemies in the Hereafter. The reason being because each one will accuse the next one and will say: "it is because of you that I have to suffer here. It is because of you that I am I problems. It is because of you that I am being punished and disgraced here on this Day of Judgement. I wish I had never known you. I wish I had never befriended you and I wish I had nothing to do with you in the Dunya". And that friend will say the same thing to him: "You are telling me this but you were worse than me". They will fight and argue with one another on the Day of Qiyamah. Therefore when it comes to the aspect of friendship we have to follow certain guidelines as set out in Islam.

Nabi (SallallahuAlayhiWaSallam) has said: "A man is upon the religion of his friend. So let one of you look at who he befriends". (Abu Dawood 4833) We all have friends so much so that even our work colleagues are our friends. However, when we select someone to be our closest friend then we should ensure that that person is worthy of

such close friendship. A person once said: "Be careful who you have as your friends; for an evil friend can be more detrimental and more harmful than a wild beast". The reason for making a comparison of the wild beast with an evil friend is because the wild beast will go to the extent of harming our physical body. But an evil friend will harm our soul which is much more detrimental and damaging to us than our body being physically harmed. There is a saying that: "We can choose friends but we cannot choose family".

It is said that amongst the many keys to success and salvation, one such key is keeping close friendship with those who remember Allah Almighty and you remember Allah Almighty whilst you are in their company. Imam Ghazzali has mentioned that if a person is looking for a true and close friend then the person should look for certain qualities in that person, such as: someone who is an intellectual, a person who has good character and is well mannered, someone who is not corrupt in their beliefs of religion (Aqeedah), a person who is not greedy etc.

Tennessee Williams has said that life is partly what we make it and partly what it is made by the friends we choose.

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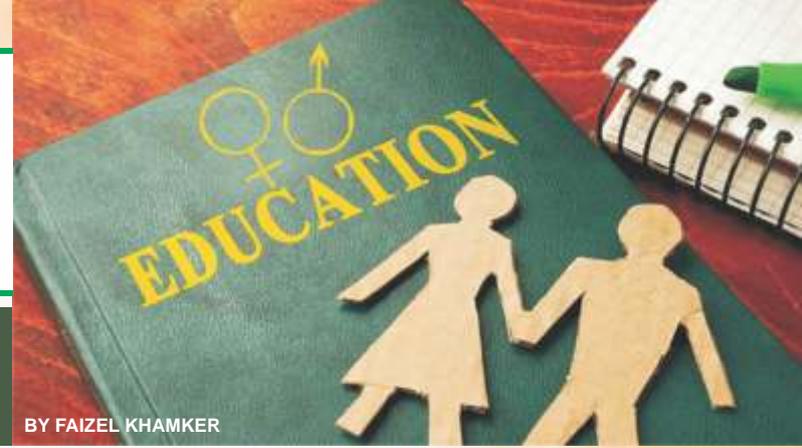


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# basic education

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# LEARNING MISTAKE

BY FAIZEL KHAMKER

The department of basic education (DBE) intends to roll out a change in the life orientation curriculum by what they call enhancing life skills by including a topic called comprehensive sexual education (CSE). The rationale presented is that the new curriculum will go a long way in overcoming some of the challenges faced by the South African community such as HIV, teenage pregnancies and child and women abuse. These concerns are shared by all South Africans however the methodology and moral approach is the area where the differences are under scrutiny. The approach and methodology presented by the DBE has caused a public backlash which was not foreseen by the department who then went on an unconvincing drive in the media and radio stations to sanitise the new curriculum and attempt to convince the public that they are correct in both policy and constitutionality. The DBE has quickly forgotten the outcry when it introduced the outcomes based system and rode rough shod over the rights of interested parties. The result of enforcing a failed system was that a large portion of a generation of learners became victims of that education system and the negative effect is still felt to this day.

In their public relations drive the DBE stated that it had consulted interested parties to the new curriculum and the question which must be raised is with who was this consultations done. The schools governing bodies national organization (representing the parents and learners), the trade unions (representing the educators) and other organizations representing other sectors of the community has issued public statements denying knowledge of this new curriculum. This lack of consultation is a sign of sheer arrogance and having road shows (which can now be expected) will not be adequate a properly constituted indaba which must be all inclusive has to be instituted. Unlike the failed outcomes based system where the negatives effects were largely contained within the learning and employment sector the CSE will have a far wider negative effect covering all strata of society.

As part of the arguments that the DBE presents in order to give credence to the new curriculum is that it relies on an international study conducted by one of the drivers of this program. The danger of accepting that argument is that other studies were independently done and that these other studies give a totally different outcome to the study used by DBE. When such noble goals are lost in what is understood to be unacceptable approaches and the said desired results fails to the extent that the problems intended to be solved becomes problems that is greater than before than to proceed would be absolutely foolish. This failure would be attributed to not taking into account the other side which presents a picture that may realistically

arise and this attitude can only be called reckless.

When we investigate beyond the smokescreen of good heartedness it will be discovered that the chief donors to this project all have a material financial interest in the curriculum as they represent multinational corporations who are involved in the business of abortion and condoms. A failed program initiated to meet goals which would detrimentally affect their profits would only benefit such multinational corporations. The study which has been accepted by DBE who knowingly know that the study was initiated and would potentially benefit such donors at the expense of the people of South Africa should have been alert to this conflict of interest.

Central to this debate is the welfare of the learner. Each learner comes from a different background however having many common aspects of morality and in some cases moral values peculiar to a particular cultural or religious group. Invariably this is not only learned from date of birth from their homes but experienced by them because of the environment that they live in. They are now introduced to this new curriculum at school at find that they are at odds with their upbringing. The effect of this would have harmful effects not only to themselves (as they are now in a state of confusion) but to the households to which they belong as the community in which they live. The basic of psychology teaches that this position should be avoided at all cost because of the inherent dangers to the self as well as the broader community.

The media has once portrayed its biasedness in this debate and went as far as calling this debate between the liberals and the conservatives. They have also excluded the voices of those concerned with the introduction of the curriculum from the public domain. The question is if the conservatives did not declare war than who did?

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# Times of Moulana Abdur Rahman Jami

When the 'beloved' forbade a 'lover' to reach Medina...

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

Because his father was from Dasht, Hazrat Jami's early pen-name was Dashti but later, he chose to use Jami because of the two reasons which he mentions in a poem:

"My birth place is Jam and my pen. Has drunk from (knowledge of) Sheikhul Islam (Ahmad) Jam  
Hence in the books of poetry My pen name is Jami for these two reasons."

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

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

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

Hazrat Jami began his education at Herat, Afghanistan where he lived towards the end of his life. He was

naturally intelligent, and it has been said about him that he'd take a book from a fellow student while on his way to school, and excel them all when they were tested in class.

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

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

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

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

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

It so happened that the time came when this love reached its peak,

and Hazrat Jami grew restless with the weight of his devotion. In a moment of agony, he composed a famous Naat (poem in the praise of the Holy Prophet), which he then vowed to recite in front of Rasulallah's mausoleum in Madinah Sharif. (The Naat is called Tanam Farsooda Jaa Para.)

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

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

The disciples pointed out who Hazrat Jami was and said, "That is our leader, Imam Abdul Rahman Jami."

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

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

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

The name of Madinah had hardly left his mouth when, overwhelmed with love and respect, Hazrat Jami took off his turban and placed it the feet of the stranger, saying, "May I be sacrificed for these feet! They

have arrived from the City of my Prophet!" Hazrat Jami then enquired, "Good sir, for what reason have you come here?" The man became silent and then answered, "O Jami, you must promise to listen to this message with strength in your heart. I have brought for you a message from the Holy Prophet."

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

he has forbidden you from entering Madinah Sharif."

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

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

The man then replied, "O Jami, it is quite the opposite. Rasulallah is in fact, extremely pleased with you."

Hazrat Jami, in confusion, replied, "How can this be, when I have been forbidden to enter the Holy City? What is this you are telling me?"

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

Such was the love of Hazrat Nooruddin Abdur Rahman Jami!



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# Tanam Farsooda

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

**My body is dissolving in your separation**

**And my soul is breaking into pieces. Ya Rasulullah!**

**Due to my sins, My heart is weak and becoming enticed. Ya Rasulullah!**

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

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

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

**I am drowned in the taste of your love**

**And the chain of your love binds my heart.**

**Yet I dont say that I know this language (of love). Ya Rasulullah!**

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

**I am worried due to my misdeeds;**

**And I feel that my sins have blackened my heart. Ya Rasulullah!**

**I am in distress! I am in distress! I am in distress! Ya Rasulullah!**

*Choon Baazooe Shafaaat Raa Khushaa? Bar Gunaagara Makun Mahruume  
Jaami Raa Daraa Aan. Ya Rasulullah!*

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

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# TREATING Back Pain AT HOME



TRY THESE TIPS TO RELIEVE BACK PAIN WITHOUT SURGERY

COMPILED BY HASINA BEGUM SAYED

## 1. Eat an anti-inflammatory diet

The foods we eat – and how much – can prevent and reverse a host of health conditions, including some types of back pain. Inflammation is your body's natural response to protect itself from harm and is a known cause of back pain. Studies have suggested that an anti-inflammatory diet can be just as effective at treating back pain as nonsteroidal anti-inflammatory drugs (NSAIDs), such as aspirin or ibuprofen.

### Foods that fight inflammation include:

Brightly-colored fruits and vegetables, such as carrots, beets, sweet potatoes, blueberries, oranges, strawberries, and tomatoes

Fatty fish, such as salmon, sardines, and mackerel

Green, leafy vegetables, including spinach, kale, collards, and broccoli

Healthy, monounsaturated fats, such as avocado, olive oil, and canola oil

Nuts, including almonds and walnuts

Seeds, such as chia, sunflower, and pumpkin

Be sure to avoid foods that can promote inflammation, including fast food, processed foods, and foods that are high in saturated fat and refined carbohydrates.

## 2. Get enough calcium (but not too much)

Calcium is key for strong teeth and bones, and getting enough (along with vitamin D) can relieve back pain caused by conditions that affect bone mass and strength, such as osteoporosis.

Depending on age, most adults should get between 1,000 and 1,200 mg per day of calcium and between 600 and 800 international units of vitamin D per day. Most patients shouldn't get more than 2,000 mg of calcium a day because too much calcium can cause heart problems and increase the risk of bone fractures.

Calcium-rich foods include:

Canned sardines and salmon with the bones

Dairy, such as plain yogurt, cheese, and milk

Green, leafy vegetables, such as broccoli

Soybeans

If you find it challenging to get enough calcium in your diet, talk to your doctor, who can prescribe a calcium supplement or refer you to a registered dietitian for nutrition recommendations.

## 3. Achieve a healthy weight

Carrying extra weight can significantly strain your back muscles and spine.

Losing weight can be difficult; however, doing so can help control

your back pain, prevent the condition from getting worse, and even potentially eliminate the need for pain medication or surgery..

## 4. Consider acupuncture

Acupuncture is a technique in which tiny needles are inserted into the body to stimulate specific points, or energy channels, and is thought by some patients and doctors to relieve back pain.

Although there isn't enough information yet to recommend clinical practice guidelines, acupuncture is worth a try. Some studies, such as a 2013 meta-analysis in the journal *Spine*, suggest that acupuncture might be an effective therapy for certain types of back pain.

## 5. Practice mindfulness

Mindfulness and meditation are well-known therapies to relieve stress and anxiety. However, some research suggests mindfulness might reduce the intensity of low back pain and improve back function in the short term.

## 6. Skip the stilettos

High-heeled sandals, pumps, and stilettos might be fashionable but can push the lower back, spine, and hips out of alignment, which leads to muscle overuse and back pain. Even shoes with platform or block heels can be bad for your back over time.

If you're not willing to part with your shoes, try to avoid wearing them for long periods of time. You could also choose lower heels, avoid pointy toed-shoes that squish the feet into an awkward position, and use gel or padded inserts to reduce the impact on your hips and spine.

## 7. Move more

You might be tempted to take a break from all physical activity when your back hurts, but doing so actually can make the pain worse. For many patients, a personalized combination of strength training exercises focused on the core (the abdominal and back muscles), flexibility exercises, and aerobic activity can effectively prevent and control chronic back pain:

Core strength exercises can provide additional support to the lower back, improving posture and reducing strain on the spine.

Flexibility of the muscles and ligaments in the back increases your range of motion and improves back function.

Aerobic exercise can increase blood flow and nutrients to the tissues in the back, speeding up healing and reducing stiffness that can lead to back pain.

## 8. Quit smoking

Surprised? Smoking inhibits blood flow and prevents tissue throughout the body from getting oxygen and nutrients, which can cause the spine and back muscles to weaken. The result: chronic back pain.



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# THE UGANDAN-ISRAELI CONNECTION

By: Dr Mustafa Mheta



In recent years, Israel has launched a charm offensive in several African countries to revive diplomatic, economic, and security ties. Israel has concentrated much of its effort in East African countries of Uganda, Kenya and Rwanda. President Uhuru Kenyatta of Kenya has visited Israel before and the Israeli Prime Minister Benjamin Netanyahu visited East Africa in July 2016. The visit coincided with the fortieth anniversary of the Entebbe Raid where the brother of Prime Minister Benjamin Netanyahu, Jonathan died. After the raid, there was a break in relations between Uganda and Israel lasting a full 22 years. Ties were renewed in July 1994 by Ugandan President Yoweri Museveni. At this time, he signed an agreement to resume diplomatic relations between the two countries.

In the wake of the Entebbe Raid—and even after the end of Amin's rule in 1979—Israel-Ugandan relations remained low and struggled to improve. In recent years, however, relations have warmed as both countries have worked to resuscitate political and diplomatic ties. Israel has been involved in development projects with the community of Abayudaya in Mbale in eastern Uganda, where the population has rebounded to roughly 2,000. There has also been a trickle of Israeli business tours in Uganda, with the intention of exploring investment opportunities. During the visit of Israeli Ambassador to East Africa Gil Haskel, the Ugandan Minister of State for Industry Dr. James Mutende encouraged Israeli businessmen to invest in industry, agricultural processing, and tourism. Israeli companies are also active in Uganda's infrastructural development and the services industry. And bilateral cooperation currently encompasses agriculture, postharvest technologies, animal husbandry, water management, health, and homeland security.

However, most of these business deals, charities and investments, have hidden motives behind them.

Since 1994, political and economic relations between the two countries have grown. Although for many years it seemed that one man's terrible influence and horrible actions may have spoiled the relationship, Israel and Uganda have worked to re-establish ties. Today, Uganda is just one of many African nations with which Israel enjoys a friendly relationship and where Israeli companies operate in the fields of construction, infrastructure, Hi-tech, communications and IT, agriculture, water management and other sectors. There are joint efforts by the Governments of the two countries that aim to ensure the ongoing expansion of these mutually beneficial economic relations.

Israel has long faced an uphill battle to win friends in Africa. However, its concerted outreach efforts in recent years seems to be yielding results as Israel now boasts strong relationships with several countries in East Africa. Despite a large Muslim population in East Africa that has long been hostile toward Israel, there seems to be a general easing of

attitudes by the governments in the region. In addition to the economic and political ties, the spike in East African terrorism—combined with Israeli security support—is contributing to a new acceptance of Israel as a partner. In what would have been a highly unlikely initiative twenty years ago, a group of ten African ambassadors to the US recently attended a presentation in Washington by an Israeli counter-terrorism expert.

Countries like Kenya and Uganda have recently discovered oil. There is also an abundance of diamonds in many East African countries such as the DRC. These are the most sort after minerals and commodities by the Zionists/imperialist axis internationally. In countries where these resources are mostly found, Islamic terrorism suddenly appears.

Gaining official status with the African Union would represent an important milestone, yet Israel is still struggling to make inroads into Africa's most powerful political body. Strong pro-Palestine sympathies—particularly with the AU's most influential member, South Africa—have hampered the improvement of Israel's relations with Africa. Many Africans continue to see unmistakable parallels between Israel's occupation of Palestine and South African apartheid. Growing support for boycotts against Israel is reminiscent of the anti-apartheid boycotts that gained momentum in the second half of the 20th century.

Israel enjoyed observer status at the OAU, the predecessor organization to the AU, until it was dissolved in 2002. Following the AU's initial rejection of Israel—led by the former Libyan leader Muammar Gaddafi—Israel has been lobbying tirelessly to gain a seat at the AU. Official observer status at the AU is important to Israel as it will enhance the country's legitimacy on the continent and open doors for further engagement. One can argue that the type of aid provided to most African countries is meant to keep dictators who serve imperialist and Zionist agendas in power. Those of our leaders in Africa and from elsewhere who refused to serve Zionist/imperialist agendas have all been killed. The likes of Patrice Lumumba, Muammer Gaddafi, Dag Hammarskjold, Chris Hani, Steve Biko, John Kennedy and Samora Machel.

In this regard, one is tempted to ask this question: name one country on our continent that has come out of the spiral of abject poverty as a result of western aid? The answer is none! In the same vain has any imperialist country ever spoken out against the looting and pillaging of the wealthiest continent (Africa) on our planet? The answer again is a simple "no".

However, as Israel expands its influence in Africa, the Palestinian struggle remains the single largest loser. It seems that many African countries are willing to sacrifice Palestine in exchange of arms that keeps them in power longer and clamp on their opposition in their backyards.

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New York, USA - A key committee of the UN General Assembly unanimously passed a Pakistan-sponsored resolution reaffirming the right to self-determination for peoples who are subjected to colonial, foreign and alien occupation. Co-sponsored by 81 countries from all over the world, the resolution was adopted without a vote in the 193-member Assembly's Third Committee, which deals with social, humanitarian and cultural issues. The resolution, which Pakistan has been tabling since 1981, serves to focus the world's attention on the struggle by peoples for their inalienable right to self-determination, including those in Kashmir and Palestine.

Geneva, SWITZERLAND - A meeting of the Convention on Certain Conventional Weapons (CCW), held under Pakistan's presidency, has agreed to renew efforts aimed at forging an international consensus on regulating the use of deadly autonomous weapons, which are capable of making their own combat decisions without human intervention. The talks in Geneva took place under the 1983 convention, which is intended to restrict the use of weapons that are considered to cause unnecessary or unjustifiable suffering to combatants or to affect civilians indiscriminately. It already covers landmines, booby traps, incendiary weapons, blinding laser weapons and clearance of explosive remnants of war.

Cairo, EGYPT - The Egyptian capital, Cairo, will host the Al-Azhar International Conference on "Renewal in Thought and Islamic Sciences" next January. The Grand Imam of Al-Azhar, Sheikh Ahmed Al-Tayeb, said that President Sisi had agreed

to sponsor and attend the conference, in support of Egypt's renowned Islamic institution to achieve its message to promote the tolerance of Islam and renounce extremist thought. The conference will be attended by senior religious scholars from around the Islamic

Jeddah, SAUDI ARABIA - Secretary General of the Organization of Islamic Cooperation (OIC) Dr. Yousef bin Ahmed Al-Othaimeen said that Islamic social finance instruments, such as Zakat and endowments (waqfs), are among a wide range of tools introduced by Islam to combat poverty and consolidate public welfare. These encourage the inter-exchange of riches and the redistribution of revenues and wealth, Al-Othaimeen noted, adding that the waqf institution offered free education to many who became illustrious scientists and scholars.

Ottawa, CANADA - Foreign Affairs Minister Chrystia Freeland has said that Canada will support a genocide prosecution of the Myanmar government for systemic violence that forced more than 700,000 Rohingya Muslims to flee their country. She said the move will advance accountability for the crime of genocide, which includes mass murder, systemic discrimination, hate speech and gender-based violence. "Canada will work with other like-minded countries to end impunity for those accused of committing the gravest crimes under international law," Freeland said.

Washington, USA - The United States has imposed visa restrictions on Chinese government and Communist party officials accused of being involved in the

mass internment of more than a million Uighurs and other Muslim minority groups in Xinjiang province. "China has forcibly detained over one million Muslims in a brutal, systematic campaign to erase religion and culture in Xinjiang. China must end its draconian surveillance and repression, release all those arbitrarily detained, and cease its coercion of Chinese Muslims abroad," US Secretary of State Mike Pompeo said. The US punitive measures mark the first time China has been held to account internationally for its program of mass incarceration and persecution of religious minorities.

Rabat, MOROCCO - King Mohammed VI of Morocco said Morocco has taken the first steps toward setting up the Islamic Academy for the Environment and Sustainable Development, an ambitious academic project that aims to deepen academic thinking, raise awareness about the current and future environmental and development challenges and determine how to tackle challenges in the areas of governance, science, technology and capacity-building. The king revealed that one of the Academy's objectives is to be a leader in the field of sustainable development while being keen on using working methods inspired by Islamic culture with regards to exploiting natural resources. The King pointed out that the issues related to the environment and sustainable development are among the major challenges faced by the world, citing the fact that many international studies point to an unprecedented depletion of natural resources, a dramatic rise in pollution levels and a major disruption of the global environmental balance.

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