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الكوسر Al Kausar

1727 Lenasia 1820 011 854 4543 011 854 7886



Darood-e-Taj

Transliteration:

Allahumma salli `ala sayyidina wa mawlana
Muhammadin sahibit taji wal-mi`raji wal-buraqi wal-
`alam. Dafi` al-bala'i wal-waba'i wal-qahti wal-maradi
wal-alam. ismuhu maktubum marfu`um mashfu`um
manqushun fil lawhi wal-qalam. Sayyidil `arabi wal-
`ajam. Jismuhu muqaddasum mu`attarum mutahharum
munawwarun fil-bayti wal-haram. Shamsid duha badrid
duja sadril `ula nuril huda kahfil wara misbahiz zulam.
Jamilish shyami shafi` il-umam. Sahibil judi wal-karam.
Wallahu `asimuhu. Wa jibrilu khadimuhu. Wal-buraqu
markabuhu. Wal-mi`raju safaruhu wa sidratu al-
muntaha maqamuhu. Wa qaba qawsayni matlubuhu.
Wal-matlubu maqsuduhu wal-maqsudu mawjuduh.
Sayyidil mursalin. Khatimin nabiyyeena shafi` il
mudhhibin. Anisil gharibeena rahmatil lil `alamin.
Rahatil `ashiqeen. Muradil mushtaqeen. Shamsil
`arifeen. Sirajis salikeen Misbahil muqarrabeen.
Muhbibil fuqara'ay wal-ghuraba'ay wal-masakeen.
Sayyidith thaqalaynay nabiyyil haramayn. imamil
qiblatayn. Waseelatina fid darayn. Sahibi qaba
qawsayni mahbubi rabbil mashriqayni wal-
maghribayn. Jadd al-hasani wal-husayn mawlana wa
mawlath thaqalayn Abil Qasimi MUHAMMAD dibni
`Abdillahi nurinm min nurillahi yaa ayyuhal
mushtaquna bi nuri jamalihi sallu `alayhi wa alihi wa
ashabihi wa sallimu taslima.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ * صَاحِبِ التَّاجِ
وَالْمَعْرَاجِ وَالْبِرَاقِ وَالْعَلَمِ * دَافِعِ الْبَلَاءِ وَالْوَبَاءِ وَالْفَحْطِ
وَالْمَرَضِ وَالْأَلَمِ * إِسْمُهُ مَكْتُوبٌ مَرْفُوعٌ مَشْفُوعٌ مَنْفُوشٌ
فِي اللُّوحِ وَالْقَلَمِ * سَيِّدِ الْعَرَبِ وَالْعَجَمِ * جِسْمُهُ مُقَدَّسٌ
مُعَطَّرٌ مُطَهَّرٌ مُنَوَّرٌ فِي الْبَيْتِ وَالْحَرَمِ * شَمْسِ الضُّحَى
بَدْرِ الدُّجَى * صَدْرِ الْعُلَى * نُورِ الْهُدَى * كَهْفِ الْوَرَى *
مَصْبَاحِ الظُّلَمِ * جَمِيلِ الشَّيْمِ * شَفِيعِ الْأُمَمِ * صَاحِبِ
الْجُودِ وَالْكَرَمِ * وَاللَّهِ عَاصِمُهُ * وَجِبْرِيلَ خَادِمُهُ * وَالْبِرَاقِ
مَرْكَبُهُ * وَالْمَعْرَاجِ سَفَرُهُ * وَسِدْرَتِ الْمُنْتَهَى مَقَامُهُ *
وَقَابِ قَوْسَيْنِ مَطْلُوبُهُ * وَالْمَطْلُوبِ مَقْصُودُهُ * وَالْمَقْصُودِ
مَوْجُودُهُ * سَيِّدِ الْمُرْسَلِينَ * خَاتِمِ النَّبِيِّينَ * شَفِيعِ الْمَدْنِيِّينَ *
أَنْبِيَّ الْعَرَبِيِّينَ * رَحْمَةَ الْعَالَمِينَ * رَاحَةَ الْعَاشِقِينَ * مُرَادِ
الْمُشْتَاقِينَ * شَمْسِ الْعَارِفِينَ * سِرَاجِ السَّالِكِينَ * مَصْبَاحِ
الْمُقَرَّبِينَ * مُحِبِّ الْفُقَرَاءِ وَالْعَرَبَاءِ وَالْمَسَاكِينِ * سَيِّدِ
النَّفَلِينَ * نَبِيِّ الْحَرَمَيْنِ * إِمَامِ الْقِبْلَتَيْنِ * وَسَيِّدِنَا فِي
الدَّارَيْنِ * صَاحِبِ قَابِ قَوْسَيْنِ * مَحْبُوبِ رَبِّ الْمَشْرِقَيْنِ
وَالْمَغْرِبَيْنِ * جَدِّ الْحَسَنِ وَالْحُسَيْنِ * مَوْلَانَا وَمَوْلَى النَّفَلَيْنِ
* أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ * نُورِ مَنْ نُورِ اللَّهِ * يَا أَيُّهَا
الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ * صَلُّوا عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ
وَسَلِّمُوا تَسْلِيمًا

O Allah, send blessings and Peace upon our Master and Patron Muhammad, The Owner of the Crown and the Ascent and the Buraq and the Standard, The Repeller of Affliction and Disease and Drought and Illness and Pain. His name is written on high, served and engraved in the Tablet and the Pen, The Leader of All, Arabs and non-Arabs, Whose body is sanctified, fragrant, and pure, Illumined in the House and the Haram, The Sun of Brightness, the Full Moon in Darkness, The Foremost One in the Highest Fields, the Light of Guidance, The Cave of Refuge for Mortals, the Lamp That Dispels the Night, The Best-Natured One, The Intercessor of Nations, The Owner of Munificence and Generosity. Allah is his Protector, Gabriel is his servant. The Buraq is his mount, the Ascent is his voyage, The Lote-Tree of the Furthest Boundary is his station, Two Bow-Lengths or Nearer is his desire, His desire is his goal, and he has found his goal, The Master of the Messengers, the Seal of the Prophets, The intercessor of sinners, the friend of the strangers, The Mercy for the Worlds, The rest of those who burn with love, the goal of those who yearn, The sun of knowers, the lamp of travellers, The light of Those Brought Near, The friend of the poor and destitute, The master of Humans and Jinn, The Prophet of the Two Sanctuaries, The Imam of the Two Qiblas, Our Means in the Two Abodes, The Owner of Qaba Qawsayn, The Beloved of the Lord of the Two Easts and the Two Wests, The grandfather of al-Hasan and al-Husayn, Our patron and the patron of Humans and Jinn: Abu al-Qasim MUHAMMAD Son of `Abd Allah, A light from the light of Allah. O you who yearn for the light of his beauty, Send blessings and utmost greetings of peace Upon him and upon his Family.

The Imam of Hadith

MUHAMMAD IBN ISMAIL AL-BUKHARI

Introduction

His full name was Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah ibn Bardizbah al-Bukhari. He was born on the 13th of Shawwal approximately 194 AH. He was born in the blessed city of Bukhara, which at the time had not produced any wide-spread known scholars. It was only after Imam al-Bukhari and the scholarship that followed was the city of Bukhara, now in modern Uzbekistan, recognized across the Muslim world. His father, Ismail ibn Ibrahim, was a scholar of Hadith. He was a student of Hammad ibn Zaid (رضي الله عنه) and Imam Malik (رضي الله عنه). He also traveled with the eminent scholar Abdullah ibn Mubarak (رضي الله عنه). One of his father's most significant qualities was that of cautiousness. When asked on his desired state when returning to Allah (سبحانه وتعالى), his father maintained that he did not know of a single coin in his possession that had haram-qualities.

Following the birth of Imam al-Bukhari, he was given the name of Muhammad with the intention that he would love the Prophet Muhammad ﷺ. Indeed he did, and it was because of his love for the Prophet ﷺ that Imam al-Bukhari stood as a bulwark against an age of Islam fraught with uncertainty. Within the lands of the Muslims, deviant groups began to rise such as the Khawarij and Rawafidh who tarnished the Companions of the Prophet ﷺ and their collective legacy. They did so by slandering and falsifying the Prophetic Hadith, the sayings and stories of the Prophet as narrated through knowledgeable and upright individuals. Without the extensive knowledge of the narrators, their narrations, the teachings of the Prophet ﷺ would not have come to us and Islam would have disintegrated. Imam al-Bukhari was a pillar in the study of Hadith studies and preserved the tradition. He is most renowned for his compilation of the most authentic hadith, the Sahih Bukhari which is taught to students of 'ilm across the Muslim world.

In his character, the most striking quality of Imam al-Bukhari (رضي الله عنه) like many other great 'ulama is their commitment and contentment with Allah (سبحانه وتعالى) and his Messenger ﷺ above all other commitments. All of his life was dedicated to the pursuit of knowledge because he found solace in the life of the Prophet ﷺ. In the present-Western world, Muslims give credence to all sorts of remedies in order for them to find contentment, yet the Prophetic tradition is a last resort. We ask Allah (سبحانه وتعالى) that the story of Imam al-Bukhari is an inspiration for us to open the basic books of Hadith and familiarize ourselves with the Prophet ﷺ so that we may also find contentment.

The Mother of Imam al-Bukhari

Imam al-Bukhari's development into a renowned scholar is heavily indebted to his mother. In a short while after his birth, his father passed away and it was up to his mother to raise the family. During his infancy, Imam al-Bukhari had weak eyesight that manifested into full-blown blindness. Desperate for her son, his mother made excessive, sincere, and constant dua for her son. This period extended for a lengthy two to three years. One night, Imam al-Bukhari's mother received the glad tidings of Ibrahim (رضي الله عنه) in a dream, who said that Allah (سبحانه وتعالى) had granted Imam al-Bukhari vision because of her dua. The eyesight was not even restored at a lesser degree, but at full strength. It is reported that Imam al-Bukhari (رضي الله عنه) would write books without a candle but only from the light of the moon. Such is the power of sincere dua to Allah. What is also pertinent is that we do not know the name of Imam al-Bukhari's mother. Indeed, those who are not widely known in this world may have an incredible status with Allah (سبحانه وتعالى). It was Imam al-Bukhari's mother who had him memorize the Holy Quran. After completing his memorization at the age of six, his mother then had him sit in the gatherings of Hadith. Imam al-Bukhari grew to love the science. Surely, we owe the greatness of our scholarship not just to the scholars themselves, but also to those who mentored them and pushed them to be great.

Sahih al-Bukhari

There is no doubt that Imam al-Bukhari is most known for the Sahih al-Bukhari. Its full name is al-Jaami' al-Sahih al-Musnad al-Mukhatasar min Hadithi Rasooli-Ilahi was Sunanihi wa Ayyamihi, The Abridged

Collection of Ahadith with Connected Chains Regarding the Sayings of the Prophet ﷺ. Out of 600,000 ahadith, Imam al-Bukhari writes 7,275 ahadith in Sahih. These ahadith were rigorously tested for their authenticity before being placed in the compilation to a degree that no one would question it. Upon each Hadith's rigorous evaluation, Imam al-Bukhari would make ghusl and pray two rakat of istikhara. After its completion over the course of 16 years, he gained the approval of the Hadith masters Imam Ahmad ibn Hanbal (رضي الله عنه), Ali ibn al-Madini (رضي الله عنه), and Yahya ibn Ma'in (رضي الله عنه). After the Quran, it is considered the most authentic text of Islam.

The science of Hadith is very thorough and contextualized. The minimum amount of study for scholarship is five to seven years. Obviously, it can be studied for a lifetime. Analysis and work of the Hadith masters is no joke as Imam al-Bukhari took placing Hadith in his collection so seriously that he likely prayed more rakat in non-required prayer than that which is required by many common individuals. It is worth emphasizing that scholarship requires effort beyond a search-engine and for those that are committed to being one who can speak with knowledge, they must go and formally study it. Indeed, great peril awaits for the individual who speaks on matters of the Deen without proper knowledge whether their conclusions are correct or not.

Latter Years and Death

In 250 AH, Imam al-Bukhari came to area of Nishapur in Khorasan. This is where he would attract thousands of students, including one of the most famous scholars of Hadith, Imam Muslim ibn al-Hajjaj. Scholars in Nishapur were upset that their students were flocking to Imam al-Bukhari, therefore, rumors were spread that Imam al-Bukhari had come to Nishapur in order to spread false information about the religion. The rumors caused Imam al-Bukhari to leave Nishapur and return to his home city of Bukhara. In Bukhara, he was pressured by the governor to have Imam al-Bukhari give private lessons to his children due to their higher social class. Demanding that his lessons be public to people of all walks of life coupled with the envy of other scholars, Imam al-Bukhari was forced out of his home city. He then went to settle in Kharteng, a village on the outskirts of Samarqand. Keep in mind, Imam al-Bukhari was rejected by his own home community in Bukhara. The Saviors of Islam experienced that and much worse from persecution to torture. It is often said that simplicity comes with learning the straight path of Allah (سبحانه وتعالى), but how is that possible when those closest to Allah (سبحانه وتعالى) are met with tribulations? Simplicity is not synonymous with ease. The scholars of Islam faced many challenges, however, they always faced their challenges while being grounded in their intentions and beliefs. Regardless of any hurdle that came across their path or wherever they had to go, it was all about their love for the Deen.

In Kharteng, Imam al-Bukhari made the powerful dua, "Oh Allah, the Earth, despite its vastness, is becoming narrow and troubling me greatly, so take me back to You". On the first night of Shawwal in 256 AH, Imam al-Bukhari developed an illness and passed away in the village of Kharteng. He did not want to be tied down to the dunya and desired to be with his Lord. Many of us in today's age desire to be with this world and it is enough for us, but we should all strive for that which is eternal in the Hereafter because of its sheer awesomeness and because we stayed on the straight path as a test to get there.

Multiple sources at the time of Imam al-Bukhari narrate a dream after his passing. In the dream, the Sahaba found the Prophet ﷺ waiting. They asked the Prophet ﷺ, "Who are you waiting for?". He responded, "I am waiting for Imam al-Bukhari". Though Imam al-Bukhari never physically fought in any battles, he was a soldier, nonetheless, that fought to preserve the Sunnah of the Prophet ﷺ. He protected the knowledge that binds us all together in knowing our Creator through the Messenger ﷺ. We ask Allah to increase us in our study of the Prophet ﷺ so that we may grow to love him and inculcate his life into ours to the degree where the Hereafter is all we desire.



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Quality at its Best

Recovery after Corona Virus

BY HASINA BEGUM SAYED



Most people who have coronavirus disease 2019 (COVID-19) recover completely within a few weeks. But some people — even those who had mild versions of the disease — continue to experience symptoms after their initial recovery.

Older people and people with many serious medical conditions "are the most likely to experience lingering COVID-19 symptoms, but even young, otherwise healthy people can feel unwell for weeks to months after infection. The most common signs and symptoms that linger over time include:

- Fatigue
- Shortness of breath
- Cough
- Joint pain
- Chest pain

Other long-term signs and symptoms may include:

- Muscle pain or headache
- Fast or pounding heartbeat
- Loss of smell or taste
- Memory, concentration or sleep problems
- Rash or hair loss

Organ damage caused by COVID-19

Although COVID-19 is seen as a disease that primarily affects the lungs, it can damage many other organs as well. This organ damage may increase the risk of long-term health problems. Organs that may be affected by COVID-19 include:

- **Heart:** Imaging tests taken months after recovery from COVID-19 have shown lasting damage to the heart muscle, even in people who experienced only mild COVID-19 symptoms. This may increase the risk of heart failure or other heart complications in the future.
- **Lungs:** The type of pneumonia often associated with COVID-19 can cause long-standing damage to the tiny air sacs (alveoli) in the lungs. The resulting scar tissue can lead to long-term breathing problems.
- **Brain:** Even in young people, COVID-19 can cause strokes, seizures and Guillain-Barre syndrome — a condition that causes temporary

paralysis. COVID-19 may also increase the risk of developing Parkinson's disease and Alzheimer's disease.

Blood clots and blood vessel problems

COVID-19 can make blood cells more likely to clump up and form clots. While large clots can cause heart attacks and strokes, much of the heart damage caused by COVID-19 is believed to stem from very small clots that block tiny blood vessels (capillaries) in the heart muscle.

Other parts of the body affected by blood clots include the lungs, legs, liver and kidneys. COVID-19 can also weaken blood vessels and cause them to leak, which contributes to potentially long-lasting problems with the liver and kidneys.

Problems with mood and fatigue

People who have severe symptoms of COVID-19 often have to be treated in a hospital's intensive care unit, with mechanical assistance such as ventilators to breathe. Simply surviving this experience can make a person more likely to later develop post-traumatic stress syndrome, depression and anxiety.

Many people who have recovered from SARS have gone on to develop chronic fatigue syndrome, a complex disorder characterized by extreme fatigue that worsens with physical or mental activity, but doesn't improve with rest. The same may be true for people who have had COVID-19.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Riyadh, SAUDI ARABIA –Hopes of South Africans to perform Umrah soon have been dashed after news that South Africa is on a list of 20 countries from which entry for travellers, except for Saudi citizens diplomats, and medical staff and their families, was suspended on 3 February. The interim ban also includes anyone who might have transited through South Africa.

Jeddah, SAUDI ARABIA - The General Secretariat of the Organisation of Islamic Cooperation has reiterated its call for the Muslim Rohingya community there to get their basic rights, including the right to full citizenship and the creation of conditions conducive to the voluntary, safe, dignified and sustainable return of all Rohingya refugees. More than a million Rohingya are now living in squalid camps in neighbouring Bangladesh after being forced to flee by the Myanmar military, which is now in charge of the country after ousting Aung Sang Su Kyi, who was also accused of not doing anything to help the Rohingya.

Geneva, SWITZERLAND - The 74-members of the UN-led Libyan Political Dialogue Forum have voted in an interim Prime Minister and President of its new executive council, which will oversee an election in December this year. They will not themselves be eligible for election. Libya has seen serious internal political crisis since the fall of former ruler Muammar Gaddafi in 2011, with the country essentially divided between a UN-recognised Government of National Accord based in the capital Tripoli, and a rival administration, led by General Haftar, of the Libyan National Army in the west of the country.

Jakarta, INDONESIA - President Joko Widodo has welcomed the inauguration of the Sharia Economic Brand to increase public awareness of sharia economic activities. "This is very important to increase public awareness as support for sharia economic activities," he said at the launch of the National Movement for Cash Waqf and Inauguration of the Sharia Economic Brand at the State Palace in Jakarta. Joko said that the sharia economy still has enormous potential to be developed, adding that Sharia economic development is not only being carried out by countries with a majority Muslim population, but also other countries such as Japan, Thailand, Britain, and the US.

Jeddah, SAUDI ARABIA - (UNA-OIC) – The Global Muslim Philanthropy Fund for Children, which was launched at the UN General Assembly in September 2019, has approved three projects with a total value of over US\$12 million for refugee children in Bangladesh, Jordan, and Pakistan. In Bangladesh's Cox's Bazar district, children among the estimated 1.2 million Rohingya refugees from Myanmar will be among those getting healthcare and nutritional support. In Pakistan, funding will support immunisation coverage and health services for children under the age of five in selected districts, while aid in Jordan will be for child refugees from Syria.

Islamabad, PAKISTAN - Foreign Minister Shah Mahmood Qureshi has said that the country's ultimate objective remains the resolution of the Jammu and Kashmir dispute as per the wishes of the Kashmiri people and relevant resolutions of the UN Security Council, through a free and impartial plebiscite. "We will not let anyone take away Kashmir from the

Kashmiris. This cause and the struggle is just, sacred and non-negotiable," Qureshi said in his address at a seminar on 'Standing with Unheard Voices of Kashmir' organized by the Institute of Regional Studies.

Beijing, CHINA - The Shanghai Federation of Industry and Commerce and Karachi Chamber of Commerce and Industry have signed a cooperation memorandum of understanding. The event coincided with the 70th anniversary of the establishment of diplomatic ties between Pakistan and China and marked one of the many activities planned to commemorate this milestone year, according to a statement issued by the Pakistani Embassy in Beijing.

Manama, BAHRAIN – The government has announced a six-month ban on catching, trading, and selling shrimp, as of February 1. Agriculture and Marine Resources Undersecretary Dr. Nabeel Mohammed Abu Al-Fateh, this move was to preserve marine resources and to achieve sustainable development goals for the state.

Dubai, UAE – The Dubai Electricity and Water Authority (DEWA) and Emirates Global Aluminium (EGA) have announced that the UAE has become the first country in the world to produce aluminium using the power of the sun. DEWA will supply EGA's smelter with 560,000 megawatt-hours of solar power annually from the Mohammed bin Rashid Al Maktoum Solar Park, sufficient to make 40,000 tonnes of aluminium in the first year with the potential for significant expansion.

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ISRAEL in the vanguard of INDIA'S mounting conflict with PAKISTAN

BY IBRAHIM VAWDA

Israel in the vanguard of India's mounting conflict with Pakistan.

For a considerable period of time, Israel has been tirelessly lining itself up alongside India's nationalist BJP government in an unspoken and politically perilous association. In the process India has become the largest weapons market for the Israeli arms trade. In addition, India uses Zionist-methodology of oppression and human rights violations.

In many ways, today's India is fast changing and monstrous from what it was a decade ago. State tyranny, criminalization of opposition and attacks on minorities are not new. But the latitude of the state machinery, its forever-ready army of extremist supporters, the breakdown of institutions and the irreparable damage that this has brought upon the society is unparalleled in post-independent India. From being a global champion of Palestinian solidarity, India has morphed into Israel's closest collaborator.

This dangerous and hazardous relationship between these two nuclear powers has exposed a remarkable affinity between India's Hindu nationalists and the Israeli right. It is entrenched in the deep approval of generations of Hindu nationalists who have cherished the dream of a Hindu-nation state ala Israel.

The concept of Hindutva or Hindu Nationalism was spawned almost a hundred years ago. The founding fathers of this nationalist movement called the Rashtriya Swayamsivak Sangh (RSS), Vinayak Savarkar and Madhav Golwalkar, have always been admirers of the Apartheid Zionist ideology and its colonial project of Apartheid Israel.

Ironically, the RSS are acute admirers of Adolf Hitler, arguably the most hated man in history.

India has also adopted the concept of "ethnic democracy". Zionist scholars have defined ethnic democracy as "an alternative non-civic form of a democratic state that is identified with and subservient to a single ethnic nation. This ideology makes a clear distinction between members and non-members of the ethnic nation. Non-members are seen as undesirables and a threat to state security.

India's religious minorities, Dalits, Christians and Muslims, are considered non-members of the ethnic nation. The distinction made between members and non-members of the nation inspired a very controversial amendment to India's citizenship laws (The Citizenship Amendment Act and the National Register of Citizens) that has been strongly advocated by Modi's Bharatiya Janata Party (BJP) government since 2016.

Ethnic democracies do not totally eliminate or marginalise the citizens

regarded as undesirables. Although Israeli Arabs enjoy some cultural and religious rights and a token representation in the Knesset, an array of formal and informal policies guarantee that the Arab community remains ghettoised in depressed communes, consigned to what is in effect second-class citizenship. Sri Lanka is governed by Buddhist Nationalism and Croatia is declared a nation state of the Croatian people, where the minorities remain oppressed and subjugated to the majority ethnic population.

Ethnic democracies create a very real hierarchy of citizenship, in which some are full, first-class citizens and others are second class at best.

The founding fathers of Hindu Nationalism or Hindutva, Savarkar and Golwalkar laid down an ideological creed nine decades ago. They declared that the Hindus are the Nation in India. All Non-Hindus will remain mere communities and wholly subordinate to the Hindu Nation. They envisaged an Indian Nation-State as exemplified by Israel and not Pakistan. The BJP of Modi, the political arm of the RSS, aspires to establish this Indian optional but abnormal variation.

India's anti-Pakistan propaganda also follows closely the design adopted by Israel and the West. False-flag terror operations is a good example of this propaganda machinery. On close examination of the 9/11 bombings in US, Madrid in March 2004, the London bombings in 2005 amongst others, a clear picture emerges. No bona fide organisation claimed responsibility for these operations, the respective governments failed to identify the perpetrators forensically and the governments have shown no appetite to carry out impartial, thorough and transparent investigations of the crimes.

Also, in 2011, a Hindu priest, Swami Aseemanand confessed in court that he, together with others, were linked to a Hindu terror network which were responsible for a wave of deadly attacks and blamed on Muslim radical groups. Attacks were carried out on a train, the Samjhauta Express, travelling to Pakistan, a Sufi shrine in Ajmer and the Mecca Masjid. Two assaults on Malegaon, a town in southern India with a large Muslim population were also carried out. He also suggested that they had links to the official Opposition Party, the Bharatiya Janata Party, now the ruling party.

India is facing challenges to the foundations of its 1947 Constitution. Secularism and religious tolerance is being replaced with religious bigotry and discrimination. Freedom of expression is systematically under attack and the police have started rounding up activists for daring to speak out.

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SECRETS OF MERAJ UN-NABI

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

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

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

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

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

Hadhrat Mulla Ali Qari (May Allah Ta'ala shower His mercy on him)

writes in Mirqaat in the interpretation of this Hadith:

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

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

The Face of Hazrat Jibraeel u:

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

The night of Meraj, the Holy Prophet r had the

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

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

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

Mulla Muhammad Moin Kaashfi Haravi t narrates a Hadith about Meraj:

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

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

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

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

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

WHAT ISRA MI'RAJ IS ALL ABOUT

Date: 27 Rajab
Year: 721 (5ad Year - 'Aam ul-Huzn) when Abu Talib & Khadijah died.

Prophet Muhammad ﷺ rode Burraq during his journey. It is a white animal, smaller than a mule and bigger than a donkey.

ISRA'
night journey from Makkah to Jerusalem

MI'RAJ
ascend to heaven where he speaks to God

50 prayers were enjoined on him, then reduced to 5.

Sidrat al-Muntaha Allah s.w.t.

- Earth - Maimur
- 7th Heaven met Ibrahim ؑ
- 5th Heaven met Musa ؑ
- 6th Heaven met Harun ؑ
- 4th Heaven met Idris ؑ
- 3rd Heaven met Yusuf ؑ
- 2nd Heaven met Isa ؑ & Yahya ؑ
- 1st Heaven met Adam ؑ

1239.42 km
Today's Flight Duration
1 hour 52 mins.

Harain Mosque, Saudi Arabia | Al-Aqsa Mosque, Palestine

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

The first reason as to why the Holy Prophet r was taken to Masjid Aqsa was that this should serve as a proof for the disbelievers. The heavenly worlds are not seen by the disbelievers, then how would they affirm and acknowledge Meraj? They had seen Masjid Aqsa. They asked the Holy Prophet r about Masjid Aqsa. The Holy Prophet r told them about Masjid Aqsa and about the caravans, which He r had seen on the way, so that with His true words, a proof is established for the disbelievers. (Subul UI Huda War Rashad, Vol. 1, Pg. No. 17)

Imam Muhammad Bin Yousuf As Saalhi t says that in Syria, the gathering of Hashr will occur. The intent of Allah Ta'ala in taking the Holy Prophet r to Masjid Aqsa is that when His blessed feet land there, then in Qiyamah, it will be a source of ease for the Ummah and because the blessings of His blessed feet, standing there will become easier. (Subul UI Huda War Rashad, Vol. 3, Pg. No. 18)

The desire of Masjid-ul-Aqsa:

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

Why the Burraq:

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

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

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

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

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

Seeing Allah with his physical eyes:

The Holy Prophet r journeyed through the heavenly worlds and saw the signs of Allah's power and was privileged with the vision of Allah Ta'ala. This is mentioned in the Holy Quran and the Hadith, at some places indirectly and at other directly. Thus, Allah Ta'ala says about this:

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

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



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

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

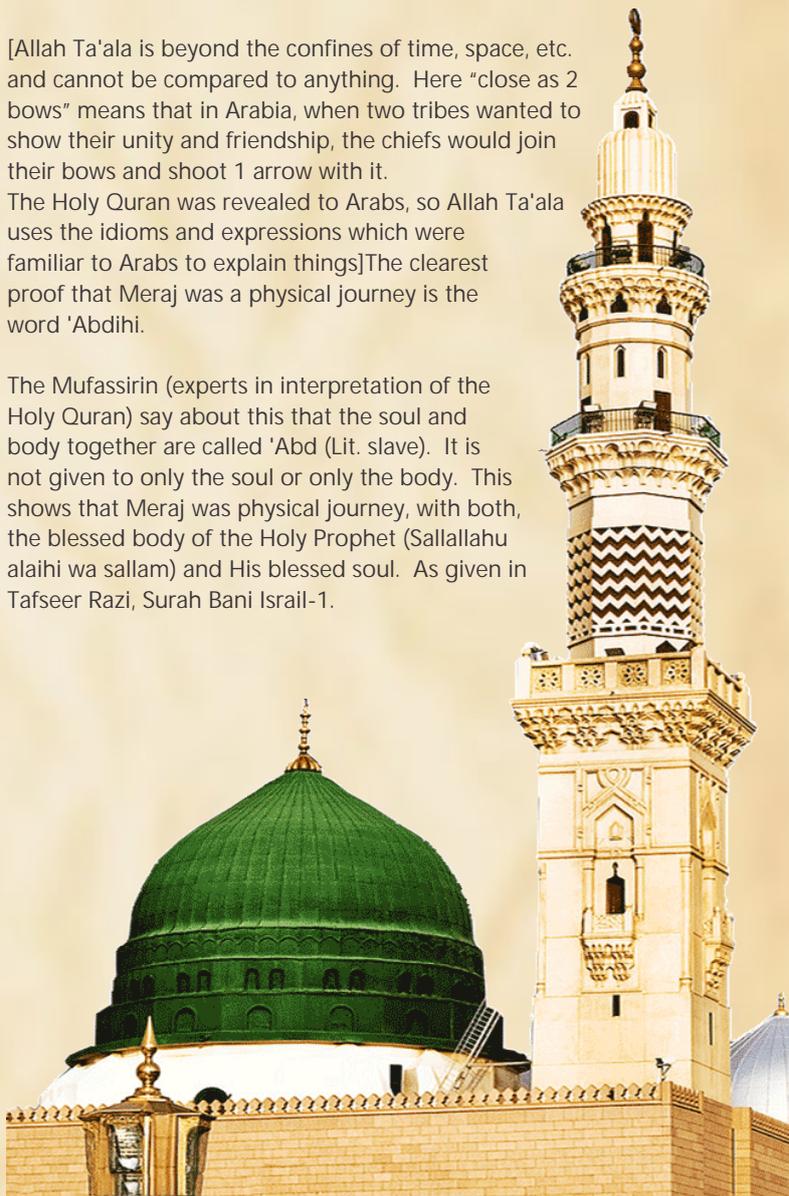
There is a Hadith in the canons of Hadith on the authority of Hadhrat Anas Bin Malik (May Allah be well pleased with him):

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

[Allah Ta'ala is beyond the confines of time, space, etc. and cannot be compared to anything. Here "close as 2 bows" means that in Arabia, when two tribes wanted to show their unity and friendship, the chiefs would join their bows and shoot 1 arrow with it.

The Holy Quran was revealed to Arabs, so Allah Ta'ala uses the idioms and expressions which were familiar to Arabs to explain things]The clearest proof that Meraj was a physical journey is the word 'Abdihi.

The Mufassirin (experts in interpretation of the Holy Quran) say about this that the soul and body together are called 'Abd (Lit. slave). It is not given to only the soul or only the body. This shows that Meraj was physical journey, with both, the blessed body of the Holy Prophet (Sallallahu alaihi wa sallam) and His blessed soul. As given in Tafseer Razi, Surah Bani Israil-1.





Hazrat Asiya (RA)

Part - 3

BY SHIREEN ISMAIL

The Perfect Woman of Paradise and Queen of Pharaoh

The heroic story of Hazrat Asiya (Radi Allahu Anha) remains intact when she pleaded with her husband, Firaoun (the Pharaoh), and eventually convinced him to save the child who was found in a wooden basket on the River Nile. Allah (ﷻ) brought Nabi Musa (ﷺ), as promised in his mother's dream, safely to the shore near Pharaoh's palace and in the care of Hazrat Asiya (Radi Allahu Anha).

Lady Asiya (Radi Allahu Anha) saves baby Musa (ﷺ) and instantly loved him dearly. Hazrat Asiya (Radi Allahu Anha) instructed her attendees to set out and search for a wet-nurse who could breast-feed the baby. All the wet-nurses were rejected by the baby until eventually the sister of baby Musa (ﷺ) approached Hazrat Asiya (Radi Allahu Anha). The sister indicated that she knew of a woman who could suckle the baby and she kept the fact that the woman was the biological mother of the baby a secret.

Once the baby was fed by his mother, Yukabid, he accepted her milk and they were reunited under miraculous circumstances. Hazrat Asiya (Radi Allahu Anha) too was pleased when baby Musa (ﷺ) was comforted and drank the milk of Yukabid. Firaoun was perplexed at this sight and he posed some questions. Yukabid wittingly responded that all infants respond to her in this manner, he instructed his minister to raise Yukabid's salary and status.

Nabi Musa (ﷺ) would be taken daily to his mother's house so that she could feed him, and he would be returned to Hazrat Asiya (Radi Allahu Anha). Baby Musa (ﷺ) grew up with the love from both his biological and adopted Mother. Nabi Musa (ﷺ) grew well and soon became a young man. Hazrat Asiya (Radi Allahu Anha)'s love for Nabi Musa (ﷺ) was equivalent to loving a son of her own. Although the love between mother and son was nurtured and developed deeper, Hazrat Asiya (Radi Allahu Anha) was always fearful of her husband's

wickedness.

The suckling period had now come to an end, Yukabid had willingly handed over Nabi Musa (ﷺ) to full-time adoption in the Divinely ordained and precious care of Hazrat Asiya (Radi Allahu Anha). Nabi Musa (ﷺ) grew under the protection and love of Hazrat Asiya (Radi Allahu Anha).

The authors inform readers that Hazrat Asiya (Radi Allahu Anha) was fed up with the army leader, Hamaan and others who prostrated before Firaoun (the Pharaoh) and addressed him with exaggerated titles. Hazrat Asiya (Radi Allahu Anha) was appalled when her husband claimed himself as the Lord and wanted the people to bow down to him. Many of the children of Israel were terrified to disobey the Pharaoh. Allah (ﷻ) says in Al-Quran Al-Kareem in Surah 79 Verse 23-24, "He gathered (his people) and proclaimed, 'I am your lord, the highest one.'"

The years passed and Nabi Musa (ﷺ) lived in Pharaoh's palace as a prince and became an incredibly strong young man. On one occasion an incident occurred which resulted in a threat to Nabi Musa (ﷺ)'s life. The Pharaoh and his chiefs planned to arrest and kill Nabi Musa (AS). Hazrat Asiya (Radi Allahu Anha) was worried and prayed once again to Allah (ﷻ) to protect Nabi Musa (ﷺ).

Nabi Musa (ﷺ) fled in time from the place and was saved from the tyranny and oppression of Firaoun and his chiefs. The separation from Nabi Musa (ﷺ) during this period made Hazrat Asiya (Radi Allahu Anha) sad and our precious Lady longed to see Nabi Musa (ﷺ). Many years later Nabi Musa (ﷺ) returns as a Messenger of Allah (ﷻ) and the brave and epic role of Hazrat Asiya (Radi Allahu Anha) in Nabi Musa (ﷺ)'s life continues.

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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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Narcissistic Abuse

BY MOULANA NASIK AHMED BROOD



Islam is a religion of peace. It is a religion that teaches us as Muslims that every Muslim is a brother unto the other. Respecting the integrity of one another is the duty of every Muslim upon the other. The worst part of disrespect is that of narcissistic abuse. That is none other than character assassination. When we look at character assassination we need to first understand what it is and how does it fit in the teachings of Islam.

When we look at character assassination we can see that it is a deliberate and sustained process that aims to destroy the credibility and reputation of a person, social group, etc. People who carry out character assassinations employ a mix of covert and open methods to achieve their goals, such as fostering rumours, manipulation of information, and raising false accusations.

Character assassination also includes the exaggeration and misleading half-truths to present an untrue picture of the targeted person. Individuals who are targeted by character assassination attempts may result in them being rejected by the community and/or family and friends. Such acts are almost impossible to reverse or rectify, and the process is likened to a literal assassination of human life. The damage sustained can last a lifetime. That is why it is said that we should never try to destroy someone's life with a lie because ours could be destroyed with the truth.

From an Islamic perspective, character assassination is a heinous crime. An act of this kind is against humanity, ethical values, and Quranic teachings. Those guilty of any ethical crime of this nature will be severely punished by God Almighty.

Allah Almighty has mentioned in the Holy Quran: "Indeed those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. Allah Almighty knows and you do not know" (S 24: V 19). In another verse of the Holy Quran, Allah Almighty mentioned: "Woe to every backbiter and slanderer" (S 104: V 1). Regarding this verse, Ibn Jawza asked Ibn Abbas (Radiyallahu Anhu): "Who are these people that Allah Almighty condemns with the word 'WAYLI'?" Hazrat Ibn Abbas (Radiyallahu Anhu replied: "This is the people who walk around informing and tattling people constantly. These are the people that cause division between those who love each other. Moreover, these are the people that are constantly describing

people with flaws" (Tafseer Tabari - Vol 24: Pg 616).

When we look at these abuses by narcissists, we cannot but help wonder 'what are the reasons for people to carry out character assassination?'

Looking at the above question and taking a look at the world we are living in we can conclude that there are numerous reasons for character assassination. The best part is that not one of these reasons can be justified. Nevertheless, only a few will be mentioned and it definitely will not take a rocket scientist to understand and realize that these reasons are used by people today who have no ethical and moral foundation or which defines the logic of stupidity.

Some of the reasons are:

- Malice and revenge,
- Envy,
- Acquitting oneself from a committed sin,
- Mockery,
- Recreation and amusement, etc.

The entire perception of character assassination and narcissistic abuse is so vast in its explanation that just one article is insufficient to discuss this matter. In-Sha-Allah within due course a further elaboration will be made on this aspect which may incorporate various other topics that involve narcissistic abuse. A Greek philosopher by the name of Socrates once wrote: "When the debate is lost, slander becomes the tool of the loser". As Muslims, we should keep in mind that a lie that is half-truth is one of the darkest of all lies.



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Tasawwuf

Part Seven

BY MOULANA ASLAM SULIMAN

Allah says in the Holy Quraan in Surah Luqman, Verse 15, Para 21 "And follow him who turns to me."

In this issue of the Al Kawsar, I wish to draw the readers' attention to Karamat or Miracle.

What is a Miracle?

A miracle is an astonishing or astounding thing or event which takes place, and which cannot be perceived naturally and is not comprehensible by the human mind. The condition of a miracle is that it is contrary to normality.

The Kar m t of the Awliy -allah are a true reality and upon this there are numerous evidences from the Qur' n, the Sunnah and the reliable texts of the Salaf us Saliheen (righteous predecessors). This belief is from the Dar riy t (necessary beliefs) of the Ahley -Sunnah. Therefore, anyone who denies the Kar m t of the Awliya' is a misguided heretic.

A miracle that is performed by a Nabi of Allah is called "Mo'jiza, plural Mo'jizaat and the miracle that is performed by a Wali of Allah is called Karamat, plural Karamaat. The reader should also understand that a Karamat is not the benchmark in establishing someone to be a Wali of Allah.

Al-H fizm Mull 'Al al-Q r (may All h shower him with mercy) states under the chapter of the Kar m t of the Awliy ':

"Kar m t is a noun derived from al-Ikr m and al-Takr m and it is an action that breaks the habitual norm, which is not associated with a

challenge. It has been acknowledged by the Ahley-Sunnah and the Mu'tazilah rejected it. Ahley -Sunnah establish proof upon it with the conceiving of Sayyidah Maryam (may All h be pleased with her) without a husband and the occurrence of food before her without any outward means.

Also in the story of the As'habu Kahaf - Sleepers of the Cave (may All h be pleased with them) who remained asleep for 300 years and more in the cave, alive without any harm, is a clear evidence and similarly in Asif bin Barkhiy 's (may All h be pleased with him) bringing the throne of Bilq s before the blinking of an eye is a clear proof [the meaning of this has been mentioned above]."

[Mirq t al-Maf t h Volume 11 pg 88].

Since this is the month of Rajab and the Urs Mubarak of a great Wali of Allah takes place ie Hazrath Kwaja e Kwajeegaan Hazrath Kwaja Gareeb un Nawaaz (rahmatullah hee alay hee), lets further examine the proper insight of what Karamat should actually mean to us all.

Khwaja Muinuddeen Chishty RA was seated in the Jame Musjid of Damascus with his spiritual guide Khwaja Uthman Harooni RA and other great Sufi masters when the discussion began on the performing of miracles. All the Sufi masters seated there made a promise that each one of them will display a miracle to show their progress on the path to Allah. One Sufi master held a dry branch and it turned to gold, the other touched a mud brick and it turned to gold, another placed his head under his cloak and disappeared.

Khwaja Uthman Harooni RA looked at his disciple and said " O Muinuddeen you show us your miracle " Khwaja Muinuddeen Chishty RA replied " O my guide I find it disrespectful to do so in the presence of such great people of Allah " Khwaja Uthman Harooni RA then said " O Muinuddeen we all have taken our turns so you must fulfill your promise ". Khwaja Muinuddeen Chishty RA awoke, went to the entrance of the masjid, took out some copper coins that were in his pocket and gave it to a poor man and returned to the assembly. The Sufis asked " O Muinuddeen where is the miracle ? " Khwaja Muinuddeen Chishty RA replied " while one can change a branch into gold and the other a mud brick into gold the miracle of Muinuddeen is to bring comfort to broken hearts of humanity.

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HAZRATH Soofie Saheb



Hazrath Hajee Shah Goolam Mohamed Soofie Siddique Chisti Al-Qadri Habibi RA was born in 1848 AC (1267) in the town of Ibrahimpatan, about 200km from Bombay in India. He was the eldest son of Hazrath Ibrahim Siddiqui RA, a direct descendent of Hazrath Abu Bakr Siddique RA. After a visit to Madina Munawwara, Hazrat Soofie Saheb longed for a murshid. He decided to travel to Baghdad in search. Here he met Hazrath Shah Goolam Mustupha Effendi al-Qadri RA who accepted Hazrath Soofie Saheb RA as a mureed (disciple) in the Qadiri Silsila

Hazrath Soofie Saheb RA used to sit in the Mazaar Shareef of Hazrath Ghousal Azam RA especially after Fajr. He had to recite certain wazifas. These daily routines known as Riazath and Mujahedas, were indulged in for the next six months. It was Hazrath Shah Goolam Mustupha Effendi RA who first called him Soofie. One day on the request of his Pir he respectfully sat down by his Qadri Pir and was told to return to India in order to meet his Chisti Pir, Hazrath Khwaja Habib Ali Shah RA in Hyderabad. Meanwhile, both these Pirs, communicated with one another by means of spiritual contact about the disciple, Hazrath Soofie Saheb RA. Without any questions, Hazrath Soofie Saheb RA left Baghdad for India.

After a journey of three weeks he arrived in Bombay. The first thing he did was to inquire about a place called Hyderabad when he learnt that Hazrath Khwaja Habib Ali Shah RA was in. On his arrival Hazrath Khwaja Habib Ali Shah RA recognised him and one glance from him put Hazrath Soofie Saheb RA into a trance, which lasted for two days after which Hazrath Khwaja Habib Ali Shah RA embraced him and immediately accepted him into the Chistia silsila. Hazrath Khwaja Habib Ali RA used to visit the various mazaars in the Indo-Pakistan sub-continent especially during the Urs Shareef celebrations. During one of his visits Hazrath Khwaja Habib Ali RA was seated beside the Holy Grave of Hazrath Khwaja Naseeruddin RA. He was reading the Holy Quraan and wazifas when suddenly he was in spiritual contact with Hazrath Khwaja Naseeruddin RA who instructed him to send his brilliant mureed, Hazrath Soofie Saheb RA to South Africa to propagate Islam and spread the Chistia Silsila. Once again, without any questions, Hazrath Soofie Saheb RA left the city to make preparations to leave for South Africa.

On arrival in South Africa, without knowing anyone, Hazrath Soofie Saheb RA made his way to the Jumah Musjid in Grey Street. Out of curiosity Musallees gathered around Hazrath and began to talk to him. He explained his mission to them and that he was sent by his Pir O Murshid to serve the Deen of Islam. The next morning Hazrath inquired

about the grave of Hazrath Sheikh Ahmed RA. Unfortunately no-one could not remember such a person. Next he made inquiries at the Jumah Musjid from the Imam. After failing to get a definite answer he then asked to be taken to the local Muslim cemetery in Brook Street. At the entrance he made Muraqaba (meditation) until he was able to identify the actual grave.

He walked directly to the grave. After removing the overgrown grass and weeds, the shawl that he had on his shoulder was placed on the grave of Hazrath Badsha Peer RA. Hence the first Gilaaf (cloth cover) was placed on it by Hazrath Soofie Saheb RA. He told the people who were present at the graveside on this historic occasion that it was this personality who had foretold his arrival, and that Hazrath Shaikh Ahmed RA was the Badsha (King) of the Peers of his time. Hence he is well known today as Hazrath Badsha Peer RA. The people then remembered that there was a person who wore torn and tattered clothes and was referred to as a diwana because he had no family and he had no care for this world. He spent most of his time seated either in the vicinity of the Juma Musjid or at the Brook Street cemetery. He would often move from one place to another. They also remembered him saying that a man of "shariat" has left the shores of India bound for South Africa and those who want salvation in the hereafter should follow this leader when he arrived.

One day as Hazrath Soofie Saheb RA rode passed an area called Riverside, he stepped down from the horse drawn wagon, followed by his few companions. This land was inhabited by a dangerous python. Hazrath Soofie Saheb RA negotiated with the owner to buy the piece of land where the present Masjid and Mazaar stand. At the same time he walked towards the spot where the python lived and said. "I have come here to purchase this land and to plant the flag of Islam and of Hazrath Khwaja Moinuddin Chisti RA." Surprisingly the python emerged, stopped at the feet of Hazrath Soofie Saheb RA for a few seconds as if making salutations, and headed towards the lagoon area where it disappeared. The land at Riverside was legally purchased and a Masjid built. After the completion of the first Masjid, a Khanqah orphanage was built. The Khanqah was opened to all.

Hazrat Soofie Saheb would take children in from the streets and provide them with shelter food and care. He would personally attend to their needs and care for them. Hazrath Soofie Saheb RA began madressa classes for the children in the area, the orphans, the destitutes and even the adults. The contribution of Hazrat Soofie Sahib to the social and moral upliftment of the community is invaluable. On Thursday, 29 June 1911 (2 Rajab 1329), at about noon, he performed wudu and asked to be taken to the door leading out of the house. While standing at the door, he looked towards the Khanqah in a northerly direction and said, "May Almighty Allah, through the Wasila of our Beloved Nabie r, accept the humble effort of ours and may He safeguard the Khanqahs". As the Muezzin was calling the faithful to Zohar Prayers, this humble son of Islam breathed his last.

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