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THANKS TO ALLAH FOR HIS MERCY

The Day of Ashura is classified a holy day on the Islamic calendar by no less a personality than the Messenger of Allah (ﷺ). That it was and still is a sunnah, and that its occurrence not only dominated the special day of 10 th Muharram, but it set the mood for embracing the new year ahead is well established.

The day is one of Thanksgiving based on the record in al-Qur'an of various mercies and favours upon the Prophets and their followers from earlier times.

However after the demise of the most honoured Apostle of Allah (ﷺ), this day of celebration was shared by a powerful event in the history of the muslims, the martyrdom of Imam Hussain and members of the Prophet's family (عليه السلام), in battle at Karbala. This event took place on Yaumul Ashura and in the years to follow grew in opinion as a day of mourning by some, and one of sadness and reflection to others, thus changing the mood of the Ashura commemoration as was originally observed by the Prophet (ﷺ) and his earlier companions (رضي الله عنهم).

New Year to the muslim nation then is unlike the new year's celebrations of others but traditionally observed as a time for prayer and sobriety.

Al-Kausar humbly wishes its readers peace, happiness and success throughout the year ahead, and prayers for the ummah. May Allah help the Muslims and grant victory to those fighting evil and oppression, and relief to those suffering from the chaos of war, hunger, and homelessness. May Allah grant cure and healing to the sick and injured. May Allah guide and unite the Ummah.

Also requested, duah for the continued success of al-Kausar, in its 20th year now. May Allah bless our readers and especially our advertisers who supported us over the years.



**BIRTH OF THE NEW MOON FOR
SAFAR-UL-MUZAFFAR 1438
SUNDAY 30 OCTOBER 2016 @ 19:39**

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HAZRAT SUHAIL IBN AMR ﷺ

Suhail Ibn Amr was captured by the Muslim army in the battle of Badr. Suhail was at that time an obstinate polytheist who forcefully and boldly voiced his antagonism towards Islam. It was thus requested by Umar Ibn Al-Khattab (رضي الله عنه) that he be allowed to extract the teeth of Suhail so that no one would speak against the Messenger (ﷺ) of ALLAH after that day. The noble Messenger (ﷺ) replied in the negative. He (ﷺ) declared that he could not treat anyone harshly as he did not want harsh treatment from ALLAH. The Prophet (ﷺ) further added that it may be that Suhail will take a stand tomorrow that will please us. This prophecy as you will see became an indisputable fact in time to come.

Suhail Ibn Amr was an intelligent and prominent leader of the Quraish. He was actively involved in all opposition towards Islam and the Messenger (ﷺ). In the year A.H. 6 the messenger (ﷺ) and his Companions had planned to perform Umrah. They were going to enter Makkah, but made it clear that they had no intention of engaging in fighting. The Quraish were determined to impede the Muslims and stop them from reaching their aim. Many messengers were sent to the Prophet (ﷺ), each with a mission to stop the Muslims 'dead in their tracks.' Each one came back unsuccessful. At last the strongest and cleverest of all was sent, Urwah Ibn Mas'ud Ath-Thaqafiy. Even he however could not make them budge.

It was eventually decided that negotiation and reconciliation was the better route to pursue. The best man for this job was undoubtedly Suhail Ibn Amr. A long dialogue took place between Suhail and the Prophet (ﷺ). The noble Prophet (ﷺ) was tolerant and lenient. This allowed for successful negotiation and the formulation of a peace treaty. In time to come the Quraish had violated the treaty. In the year A.H 8 the Muslims embarked on their long awaited conquest of Makkah. The Muhaajiruun were finally able to return to their homes from which they were forcefully and violently removed. The Muslims marched into Makkah with their victorious flags held up high.

The polytheists were astounded. They fully realized the extent of the torment they had subjected the Muslims to and couldn't bare to imagine what retaliation would be their fate. The Mercy Unto Mankind (ﷺ) was aware of their fears and wanted to relieve them of it. In a tender and loving voice He (ﷺ) asked: "O people of Quraish, what do you think I will do with you?" Suhail Ibn Amr came forward and replied "we think you will treat us well, O noble brother and son of a noble brother." The Merciful Prophet (ﷺ) smiled and responded, "Go, you are free, liberated." The inspirational reaction of the Prophet (ﷺ) was enough to melt Suhail's heart. He was filled with humility and repentance, and ready to surrender himself to this beautiful religion. Suhail did

not merely resort to comply because he knew defeat was on his doorstep. Rather, he was a man "overwhelmed and fascinated by the majesty of Muhammed (ﷺ) and the grandeur of the religion that Muhammed (ﷺ) demonstrated." There were many others who submitted to Islam on the day of the conquest of Makkah. The devotion, sincerity and sacrifice, which they rendered to Islam, thereafter raised them to the ranks of righteous Companions. Suhail was one of these fortunate men. Suhail was purified, his skills renewed and conviction converted. He became a pious slave of Islam who ensured that he excelled in every aspect of worship. Suhail spent all his time in Ibaadat, fasting and charity. He would often cry out of fear of ALLAH (ﷻ).

At that auspicious time when The Glorious Prophet (ﷺ) of ALLAH departed from this mundane world to meet the Lord of the worlds, Suhail was living in Makkah. The people of Makkah were just as shocked and confused as the inhabitants of Madinah on receiving the news. In the same way that Abu Bakr (رضي الله عنه) cleared the confusion in Madinah, Suhail took hold of the reigns in Makkah. He gathered the Muslims and addressed them with the most pertinent words. He expressed that although the Prophet (ﷺ) had passed on, he (ﷺ) was still the Messenger of ALLAH. Suhail further conveyed that the Prophet (ﷺ) had devotedly completed his duty and conveyed the message in its entirety before leaving this world. It was now the duty of the Muslims to keep the message alive and strengthen it through following the Sunnah of the Beloved (ﷺ). The prophecy had indeed materialised! Those teeth, which Umar (رضي الله عنه) wanted to destroy, had produced poetry at a time when things could easily have gone astray.

Suhail vowed that he would give to Islam commitment equal to and even greater than that which he spent in the path of polytheism. He would fight as many battles, spend as much money in charity and pray even longer in front of ALLAH, than he did with the idols. Suhail would not let an opportunity pass in which he could live up to his oath. He continued to strive to fulfil this commitment right up until his demise



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THE IMPORTANCE OF TAQWA

Taqwa is something Muslims have forgotten about and are moving away from in this modern age. The meaning of Taqwa is piety or true devotion. Taqwa is the name of the cleanliness of the heart; Taqwa is saving oneself from the disobedience of Allah Ta'ala; Taqwa is the name of following the commandments of Allah Ta'ala; Taqwa is the name of keeping your nafs busy in the remembrance of Allah. A Muttaqi (one who is pious) has a very high status in the Sight of Allah. A Muttaqi person is a chosen servant of Allah Ta'ala.

Allah Ta'ala states in the Holy Qur'an, "Indeed the noblest amongst you in the Sight of Allah is he who is most God-fearing." [Surah 49, Verse 13] Allah Ta'ala is undoubtedly teaching us in this verse about the status of a Muttaqi person. But let us also understand the reason for its revelation.

Once, when Rasoolullah (ﷺ) went to the market place of Madinatul Munawwarah he heard one slave saying that whoever purchases me should not stop me from performing the five daily prayers behind Rasoolullah (ﷺ). One of the Noble Companions purchased him and after a while the slave became ill. Rasoolullah (ﷺ) came to nurse him and afterwards when he passed away, Rasoolullah (ﷺ) took part in his burial procedure. At this, some people expressed surprise that the Messenger of Allah (ﷺ) had shown so much kindness to an ordinary slave. In response to their surprise, this verse was revealed. [Tafseer Noorul Irfaan]

Subhaanallah! Rasoolullah (ﷺ) showed us that it is not one's worldly status that matters in the Sight of Allah and His Beloved Rasool (ﷺ) but one's piety. Even though this person was a slave he was noble in the Sight of Allah because he did not worry that people might not buy him if he makes this condition, but he openly made his condition, having fear of Allah Ta'ala rather than having fear of not being bought.

There is a lesson for us to learn from this. Today many of us sacrifice our Fard (compulsory) Salaah because of our work and think nothing of it. We think that if we have to make conditions about having to read our Salaah then our jobs might be in danger. We should learn from this noble slave to fear Allah Ta'ala and to fear disobedience to Him, rather than fearing our employers and fellow people. Remember that the one who fears Allah Ta'ala, Allah Ta'ala is sufficient for him and He will always make a way out for his servant.

As Allah Ta'ala states in the Holy Qur'an, "And he who fears Allah, Allah will make a way for his deliverance. And will give him sustenance from where he cannot imagine. And he who puts his trust in Allah, He is sufficient for him." [Surah 65, Verse 2-3] The reason for the revelation of this verse is as follows:

Salim, the son of Hazrat Auf ibn Malik (رضي الله عنه), was taken as captive. Hazrat Auf (رضي الله عنه) complained in the court of Rasoolullah (ﷺ) about his poverty and his son's arrest. On hearing this, Rasoolullah (ﷺ) asked him to develop Taqwa and to recite "La Hawla Wala Quwwata..." in abundance. He did as he was told and a few days later, his son knocked on the door. When the father opened the door he was overjoyed to see his son back, coming with a hundred camels. The infidels had become totally inattentive to realize that he had taken such great wealth of theirs. In Tafseer Khazainul Irfaan it is stated that the son had

brought with him four thousand goats. Seeing all this Hazrat Auf (رضي الله عنه) enquired from Rasoolullah (ﷺ) whether this wealth was lawful for him. The reply was in the affirmative as this belonged to the combatant infidels and in response to it, this verse was revealed. This tells us that piety removes grief and brings about sustenance from unknown sources and blessings in that sustenance. [Tafseer Noorul Irfaan]

Hazrat Ali (رضي الله عنه) once said, "Faith is a tree, the root of which is certainty (Yaqeen), the branches of which are knowledge, the fruit of which is good work and the leaves of which are Taqwa.

Huzoor Ghaus-e-Azam Shaikh Abdul Qadir Jilani (رحمته الله) states that Taqwa has two parts, a root and a branch. The root is the devout avoidance of unbelief (Kufr) while the branch is the devout avoidance of sins. The first is the means of salvation from everlasting torment in Jahannam while the second is the means of salvation from temporary torment.

Huzoor Ghaus-e-Azam Shaikh Abdul Qadir Jilani (رحمته الله) further goes on to say: "Hazrat ibn Attar (رحمته الله) once said, "Taqwa has both an inner and an outer dimension. In its outer dimension, it is practiced by careful observance of the rules of Shariah. In its inner dimension, it is practiced by sincere commitment to the intention." We must remember that abstinence from forbidden things takes priority over the performance of acts of worshipful obedience. For example sowing in the earth is useless unless the ground has been properly prepared. That is why Allah Ta'ala states in the Holy Qur'an, "Allah accepts only from those who have Taqwa." [Surah 5, Verse 27] This explains why Hazrat ibn Mubarak (رحمته الله) said, "In rejecting a pennyworth of something unlawful, there is greater merit than in donating one hundred thousand dirhams to a charitable cause."

We need to take heed of these words of wisdom from Huzoor Ghaus-e-Azam (رحمته الله) because in this day and age we have moved far away from Taqwa. People today do not think anything of committing sins and feel no remorse or shame in committing sins openly. We have become so engrossed in this world that the fear of Allah has left our hearts. How do we hope to attain salvation when we are continuously engrossed in committing sins? How will our few good deeds assist us when we are continuously disobeying Allah Ta'ala? A person is supposed to live his life in a balance between Fear and Hope; Fear of the Wrath of Allah Ta'ala and Hope in the Mercy of Allah Ta'ala. But today we commit sins night and day and claim to have hope in the Mercy of Allah. But then where is the Fear of the Wrath of Allah Ta'ala? Have we for one moment pondered what would happen to us if Allah Ta'ala's Wrath befalls us? Would we be able to endure His punishment? Yet we continue to disobey Him and earn His displeasure. And by disobeying Him we are actually showing our ingratitude and ungratefulness to Allah Ta'ala because every day He grants us so many bounties which we cannot count; yet He commands us to do something but we do not have time for Him. We have become so engrossed in the bounties of this world that we have forgotten the One who granted those bounties to us!

May Allah Ta'ala grant us the Taufeeq to inculcate the Fear of Allah Ta'ala in our hearts and to abstain from committing sins and disobeying Allah Ta'ala, Ameen.

HAZRAT BABA FARID

Hazrat Baba Faridudeen Gang Shakar was one of the most influential and pivotal figures in the Chishtiyya silsila, and is widely renowned for his intensely rigorous mujahedas in Allah's path. After the premature death of Khwaja Qutubuddin Kaki only a year after the demise of Khwaja Moinudeen Chisti the bulk of the work begun by the latter fell upon his shoulders. It was he who, in his 37 years as head of the silsila, ensured the propagation of Islam throughout India and the lands beyond.

Miraculous events surrounded Baba Faridudeen's birth. He was born on the 29th Shabaan in 569 AH, the son of a pious alim and a waliah (female saint). As the night was cloudy, people did not know whether Ramadaan had begun or not. But a dervish told them that a wali had been born who would be the Qutb (spiritual monarch) of his time, and that they must look to the child for their answer. Sure enough, the one-day old Baba Faridudeen did not touch his mother's milk after sehri, indicating to all that Ramadaan had in fact begun. Baba Faridudeen was a direct descendent of Hazrat Umar Farooq. At the age of 7 he memorised the Qur'an and later became an alim. When Khwaja Qutbudeen Kaki visited the city of Multan, where he was studying, he was so impressed by the child's spiritual prowess that he immediately accepted him as a mureed.

Baba Faridudeen was then ordered to go to Hansi and begin preaching Islam there. But before he had even settled down, he received the sad news of Khwaja Qutbudeen Kaki death, and rushed back to Delhi arriving, as Khwaja Qutbudeen Kaki had prophesied, three days after his death. There he was given the khilafa-e-azam of Khwaja Qutbudeen Kaki and decided, because of the political upheavals occurring in Dehli, to move the Chishtiyya headquarters to Ajodhan, the city renamed Pak Pattan in honour of him. Ajodhan was a small, isolated town surrounded by jungles and wild animals, but with the spiritual blessings of Baba Faridudeen it soon became a bustling centre of Islam. Scholars and sufis flocked from all over India and the lands around to study under the great wali, who built up a veritable university of Islamic education along with a great khanqah. From Ajodhan would leave many missionaries who spread out over the whole of India to propagate Islam and Sufism. His great popularity aroused the ire and jealousy of Ajodhan's qadhi, who out of his envy wrote a letter to the leading ulema of the time complaining about Baba Faridudeen's love of Sama. But the ulema rebuffed him, saying, "Baba Farid is the Qutb of our time, and the highest authority on Shariah among all of us. If he says Sama is permissible, then it is."

The above incident bears ample testimony to the universal awe in which Hazrat Baba Faridudeen was held. His mujahedas were of such rigour that few in the history of sufism have managed to surpass them. Once he was ordered by Khwaja Qutbudeen Kaki to perform a forty night seclusion whilst suspended upside down in a well, being pulled up only for salaah and to perform

more ordinary devotions. On another occasion, he was so exhausted by his mujahedas that he could not stand up to greet Khwaja Moinudeen Chisti when he came to visit. At that, Khwaja Moinudeen Chisti remarked to Khwaja Qutbudeen Kaki "You have captured a hawk whose nest is no lower than the 7th heaven", and a divine voice proclaimed, "We have accepted Farid."

Baba Faridudeen kindness and forbearance were legendary. Once a soldier came with the intention of killing him, but the great saint merely told him, "Dear brother, I have done you no harm. Why would you kill a dervish and earn the curse of God?" When the man relented, he immediately embraced and forgave him. He was the most humble of men; despite all the vast knowledge he had at his disposal, he would refrain from even correcting those who came to him arrogantly for fear of puncturing their egos. Baba Faridudeen enjoined the strict adherence to Shari'ah and the necessity of renouncing the pleasures of the world as pre-requisites for embarking on the journey towards Allah. His love for the Prophet was so intense that he would sometimes break down and cry whilst lecturing on him, realising his own worthlessness as compared to that of our beloved Prophet. As with all the great sufis, the object of his life was devotion to Allah and service of mankind.

Hazrat Baba Faridudeen left 14 khulafa behind, principal of whom were Hazrat Sabir Paak the founder of the Sabriyya silsila and Hazrat Nizamudeen Auliya Mehboobe Elahi founder of the Nizamiyya order. Hazrat Nizamudeen was his principal khilafa, and was located in Dehli. Under him, the Chishtiyya silsila achieved the zenith of its glory and influence. He collected the gathered teachings of his master as Baba Farid had collected those of his murshid Khwaja Qutbudeen Khaki.

Death comes to all, even the greatest of saints, but the manner in which we receive it is not the same for all. As Baba Faridudeen was born in a state of devotion, so too he died in that state. For days before his death he maintained complete silence within his cell, only speaking for salaah and to recite the Holy Qur'an. Eventually, his illness grew so severe that after Isha salaah he became unconscious. Upon waking, he decided to perform his Isha again, but once more he passed out. In sajdah on his third Isha salaah, he breathed his last. His last words were, "Ya Hayyo ya Qayyum."

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DUA-E-ASHURA

TO REQUEST ASSURANCE OF LIFE

The recitation of this dua has been proven on many instances. Hazrat Imaam Zainul Aabideen (Radiyallahu Anhu) mentions that whosoever recites this dua on the Day of Ashura anytime from sunrise to sunset or has someone to recite it for them whilst they listen, then Insha-Allah they would be granted the assurance of life for that year.

دُعَاةِ عَاشُورَاءِ

يَا قَابِلَ تَوْبَةٍ أَدْمِ يَوْمَ عَاشُورَاءِ يَا قَابِلَ كَرْبِ ذِي التُّونِ يَوْمَ عَاشُورَاءِ يَا جَامِعَ
شَمْلِ بَعْقُوبِ يَوْمَ عَاشُورَاءِ يَا سَامِعَ دَعْوَةِ مُوسَى وَهَارُونَ يَوْمَ عَاشُورَاءِ يَا
مُعِينَتِ إِبْرَاهِيمَ مِنَ النَّارِ يَوْمَ عَاشُورَاءِ يَا رَافِعِ أَدْرِيْسَ إِلَى السَّمَاءِ يَوْمَ عَاشُورَاءِ يَا
مُجِيبَ دَعْوَةِ صَالِحٍ فِي النَّاقَةِ يَوْمَ عَاشُورَاءِ يَا نَاصِرَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءِ يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِمَهُمْ هَامِصِلَ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَأَقْضِ
حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ وَأَطْلِعْ عَمْرُنَا فِي طَاعَتِكَ وَمَحَبَّتِكَ وَرِضَاكَ وَأَحْيَا
حَيَوَةَ طَيْبَةَ وَتَوْفِقَنَا عَلَى الْإِيمَانِ وَالْإِسْلَامِ بِرَحْمَتِكَ يَا رَحْمَنَ الرَّاحِمِينَ اللَّهُمَّ بَعِزَّ
الْحَسَنِ وَأَخِيهِ وَأُمِّهِ وَأَبِيهِ وَجَدِّهِ وَبَنِيهِ فَرِّجْ عَنَّا مَا نَحْنُ فِيهِ ۝

7 TIMES
سُبْحَانَ اللَّهِ مَلَأَ الْمِيزَانَ وَمُنْتَهَى الْعِلْمِ وَمَبْلَغَ الرِّضَى وَزِينَةَ
الْعَرْشِ لَا مَدْجَأَ وَلَا مَنْجَاءَ مِنَ اللَّهِ إِلَّا إِلَيْهِ سُبْحَانَ اللَّهِ عَدَدَ الشَّعْرِ وَالْوَتْرِ
عَدَدَ كَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا نَسَلْتُكَ السَّلَامَةَ بِرَحْمَتِكَ يَا رَحْمَنَ الرَّاحِمِينَ ۝
هُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ ۝ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ۝ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ ۝ وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَعَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ عَدَدَ ذُرِّيَّتِ الْوَجُودِ وَعَدَدِ مَعْلُومَاتِ اللَّهِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Ya qaabila taubati Aadam Youma Aashura, Ya faarija karbi zin nooni Youma Aashura, Ya jaami'a shamli Ya'qoob Youma Aashura, Ya Saami'a Da'wati Moosa wa Haroone Youma Aashura, Ya mugheethe Ebrahime minan naari Youma Aashura, Ya raafi'a Idreese elas samaaee Youma Aashura, Ya Mujeebe da'wati saaleh fin naaqati Youma Aashura, Ya Naasira Sayyidina Muhammadin Sallallahu Alayhi Wasallam Youma Aashura, Ya Rahmaanud Dunya wal aakhirati wa Raheemahuma Salli Ala Sayyidina Muhammadew wa ala aali Sayyidina Muhammadew wa Salli Ala Jamee'il Ambiyae wal mursaleena waqdi haajatina fid dunya wal aakhirati wa atil umranaa fi taa'atika wa mahabbatika wa ridhaaka wa ahyina hayaatan tayyibataw wa ta waffana alal imaani wal islaami bi rah matika yaa arhamar Raahimeen. Allahuma bi iznil hasani wa akhihi wa ummihi wa abihi wa jaddihi wa banihi far rij anna ma nahnu fi. (Then 7 Times) Subhanallahi mil al mizaani wa muntahal ilmi wa mablaghar ridhaa wa zeenatal arshi laa malja'a wa laa man jaa'a minal laahi illa ilay. Subhanallahi ada dash shaf'ee wal watriwa ada da kalimaatillahit tammati kulliha nas alookas salaamata bi rahamtika yaa arhamar Raahimeen. Wa huwa hasbunaa wa ni'mal wakeel. Ni'mal moula wa ni'man naseer. Wa laa howla wa la quwata illa billahil aleeyal azeem. Wa Sallahu Ta'aala ala Sayyidina Mohammadew wa ala aalihi wa sabhihi wa ala mu'mineena wal Muslimeena wal Muslimaati ada da zarraatil fujudi wa ada da ma'loomatil laahi wal hamdu lillahi rabbil aalimeen



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GRILLED OR FRIED, SOMETHING TO BE TRIED

When Grand Muftis Become Puppets of Dictators...

Written by: Dr Aayesha J Soni

The volatile political climate in Egypt has been quick to sift out those who are easily influenced by power, and grand Mufti Shawki Allam has easily fallen prey, writes Dr Aayesha J Soni, Vice Chairperson, Media Review Network.

Ola Alaa, an 18-year-old medical student in Egypt, along with 20 other young women and girls, was initially jailed and sentenced to 11 years in prison for staging a peaceful street protest in 2013. Gamal Eid, a human rights activist, said the sentences against the female protesters had been politically motivated, stating that "There is no independent judiciary in Egypt". After the ousting of the first democratic and freely elected president of Egypt in history, Muhammed Morsi, this is the commonplace scene that unfolds amongst ordinary citizens. Abuse of power that has seen authorities imprisoning tens of thousands, protests effectively banned in the streets of the entire nation, opposition groups having been completely outlawed, hundreds sentenced to death in unfair trials and global documentation of the massacre of thousands of civilians in the streets by the government. Such a description would usually conjure up the image of a nation in desperate need of intervention; a nation crumbling under authoritarian rule and a ruthless dictator. While the West would have us believe that Egypt is flourishing under General Abdel Fatah-al-Sisi, the truth is that Egypt is in crisis-mode under his iron fist strangulation.

In its report released in May 2015, the Egyptian National Council for Human Rights (NCHR) stated that violence in Egypt had resulted in about 2,600 deaths. The authorities had detained, charged, and sentenced at least 41,000 people in Egypt, often on fabricated claims and accusations. 1813 death sentences have been meted out in 3 years by a farcical judicial system and the Egyptian Coordination for Rights and Freedoms, an independent group, documented 256 deaths in custody, with 209 detainees having died due to medical negligence since al-Sisi took office in June 2014. At time of writing, no government official or member of the security forces had been charged for the killing of at least 817 protesters in Cairo's Rab'a al-Adawiya Square on August 14, 2013—a likely crime against humanity. It was also reported that police regularly used torture in their investigations.

With a track record that has abolished all the freedoms and rights that the Egyptian people won through the 2011 revolution, Sisi has proven to be far worse than the dictator they fought so valiantly to overthrow, Hosni Mubarak. The democratically elected party, the Muslim Brotherhood, and its leader Morsi languish in jail as Sisi's government is legitimised by Western powers and the Egyptian population is left to be forsaken to yet another brute.

While popular opinion would have us believe Morsi was overthrown in the military coup of 2013 by an overwhelming majority in his country, scientific polling data provide better indications of popular support. According to the only credible scientific polling data available (Pew Research) on the topic, Morsi had more than 50% of support amongst Egyptians before the coup and has maintained a support rating of more than 40% in the coup's aftermath. On June 16, a criminal court sentenced Morsi and 114 others to death. Human Rights Watch found that prosecutors presented no evidence to substantiate the security officials' testimony and that the case appeared to be politically motivated. However, this was largely ignored and there has been little international outcry at the grotesque injustice of such a move.

Within Egypt's own borders, however, the volatile political climate has been quick to sift out those who are easily influenced by power, and Egypt's grand Mufti Shawki Allam has fallen prey. In a move that has served to expose his desperate attempt at being approved of by Sisi's dictatorial regime, Allam recently passed a fatwa (ruling) declaring Morsi's death sentence as lawful. Out of 50 death orders that were presented to him for ratification, Allam approved 45- including the one against Morsi. Basing his ruling on trials that were deemed "grossly unfair" by Amnesty International, Allam forewent not only his religious obligations and duties, but his ethics, morals and principles too and any credibility he might have had has been wholly compromised in one single move. Allam has been exposed to be a hypocrite, and let alone fit to hold the title as prestigious as that of Grand Mufti, is unfit for any title or association with values and morals.

It has been communicated to us that Allam is scheduled to visit South Africa soon, and this serves as a clear and unapologetic proclamation: dictators and all their cowardly supporters can expect no welcome in a country like South Africa. Under international criminal law and the Nuremburg principles, judges who abuse their offices and juridical authority and become instrumentalities for the perpetuation of war crimes and crimes against humanity are also guilty of these crimes and may be tried and convicted. Just as Sisi was forced to inevitably postpone his trip to South Africa last year when SA lawyers (under the Muslim Lawyers Association) filed an official legal request for his arrest against his countless crimes against humanity, so will Allam face a similar hostile reception. South Africans do not entertain leaders who insist on violating the basic human rights and freedoms of their citizens, nor those who vow on endorsing such injustice! Egypt is in dire need of solidarity against the disease that is corruption, gross injustice and unlawful dictatorship that has consumed it and it is our moral obligation to do so.

HADRAT SULTAN SAYYAD MAKHDOOM ASHRAF ABANDONING WORLDLY THRONE FOR A SPIRITUAL ONE

By renouncing the 'worldly' crown Hadrat Sultan Sayyad Makhdoom Ashraf , realised his destination of life. He set off on the path of suluk with thousands of his soldiers but instructed them to leave at a certain point, along with his servant and convey. A highly renowned Sufi and poet, on departing wrote the following verse :-

*"Tar'kai Dunya gir ta Sultan Shawi,
Mehrame Asrar ba jana Shawi"*
(Abandon this world so that you become king,
and beloved friend of Allah).

And the famous couplet by Hadrat Shaykh al-Islam,

*"takhte Semnan ko mar kar thokar,
sarai alam kai tajdaar huwai"*
(by abandoning the throne of Semnan,
you have become the King of the World)

This was the initiation of a highly spiritual and devotional journey destined to change the lives of millions of people all over the world for generations to come. Hadrat Sultan Sayyad Makhdoom Ashraf  was the guardian and comfort for the people limited within the boundary of Semnan, but Allah The most Merciful, had chosen His servant to inspire humanity throughout the world.

*"saathi hai koyi aur na kutch jaatai safar hai,
bas Allah pai bh'rosa to Muhammad pai Nazar hai."*

In search of his spiritual guide - 'murshid', Hadrat Makhdoom Ashraf  was totally engrossed and absorbed in the love of his Creator since this was a pilgrimage ordained. Along the travels he was to visit and meet some of the most illustrious and spiritual personalities in Islamic history. Amongst his initial stops, whilst crossing Bhukara was Auch Sharif, in Multan where he met His Eminence Sayyad Jalal 'al-Din Bukhari . On receiving their blessings and adoration he was told to continue to proceed towards his mission and that Hadrat Ala al-Haq Wadeen , was waiting in anticipation for his arrival. This is just one of many examples of the spiritual 'roohani' link between Allah's wali's (friends of Allah), the fact that Allah 'The Most Generous', blesses them with the power and ability to spiritually converse with each other and be acquainted with the worldly circumstances.

Next stop was the illuminating shrine of 'Data Ali Hajweri , in Lahore. A visit much reminiscent of that when 'Khwaja Garib Nawaz , made during his well documented visit at the shrine of Hadrat Data Sahib .

The spiritual attraction of Hadrat Ala al-Haq Wadeen , was so great that he didnt stay at any particular place for too long, rather striving to journey on towards his destined goal. This journey took him through large rivers, mountains and deserts, encountering many difficulties on the way. When Hadrat Ala al-Haq Wadeen , arrived at Bihar, Hadrat Makhdoom Sharfuddin Yahya Muneri , had passed away the same day. Before his death, he willed that his funeral prayer would be performed by a Sayyad who was Hassani and Hussayni - noble on both sides (that is -najibut tarfain), a Hafiz with seven Qiriats and a deserter of throne who would be coming westwards. Hadrat Sultan Sayyad Makhdoom Ashraf  had known this beforehand by revelation (Kashf). The funeral prayer was said according to the will of this departed saint. At

night in the khanqah, Hadrat Makhdoom Ashraf , had a glimpse of Hadrat Makhdoon Bihari who gave him his khirqah-(a cloak like patched garment). The khadim (keeper) of the shrine kept the garment until it was decided it would come onto the rightful owner if he asked for it by stretching his hands. With the khirqah placed on the shrine and everyone present stretching out to receive it that is until Hadrat Makhdoom Ashraf , stretched out his hands and immediately the garment came onto his hands. He put on the khirqah and lost himself in a world of ecstasy and said the following words

:
*" Mora Bar Sar Chun Bowad Az Luft Afsar
Bar Aamad Rast Mara Khirqah Dar bar"*
"The worldly crown has been on my head,
but the kindness of his cloak will suit better on my
body'

From Bihar, Hadrat Makhdoom Ashraf , left for Bengal and arrived at Malda where his Murshid was anxiously waiting for him. It was here that he had started his spiritual journey towards his is destination of fulfilment. When he was nearing Pandawa Shareef, Hadrat Ala al-Haq Wadeen , woke up from his sleep and said "Sayyad Ashraf Semnani is coming : let us go and greet him". Hadrat Ala al-Haq Wadeen , went out with thousands of his followers to go and meet Hadrat Makhdoom Ashraf  which was surprising to the locals as they had never met him. This shows the extraordinary spiritual status of Hadrat Sultan Sayyad Makhdoom Ashraf  in the eyes of Hadrat Ala al-Haq Wadeen . No sooner did Hadrat Makhdoom Ashraf  see his Shaykh then he placed his head on his Shaykh's feet and tears rolled down his eyes. This was a spiritually emotional time for Hadrat Makhdoom Ashraf  and was the reason for him leaving Semnan. After a while he embraced his Shaykh and said the following words ;

*"Che Kush Bashad Bad ke az intazare
Ba omide Rasad Omidware "*
"What a good thing that after waiting long,
reaches the hopeful to his destination'

After the fulfilment of the usual rituals Hadrat Shaykh Ala al-Haq Wadeen Rahmatullahi alayh made him his disciple in the Chistiya and Nizamiya order and gave him permission (ijazzah) of Salasil (orders). This led to extreme joy for Hadrat Makhdoom Ashraf Rahmatullahi alayh as this was what he had longly cherished. He went onto recite the following :

*"Nehadah Taje Doulat Bar Sare Man
Ala al-Haq Wadeen Ganje Nabat "*
'Hadrat Ala al-Haq Wadeen placed
the kingly crown on my head '

After years in the company of his Shaykh, during which he was attributed with the honour of all secrets of akhlaq and ihsaan, Hadrat Shaykh Ala al-Haq Wadeen Rahmatullahi alayh said; " O' Ashraf, I have completed all haqiqah-al-marif (realities and knowledge) on you: I would like to set a place for you where you have to light the candle of rectitude and reformation." Tears filled Hadrat Makhdoom Ashraf Rahmatullahi alayh's eyes at the thought of being separated from his Shaykh but he knew he had to leave Pandawa Shareef for this destined and final place - Kicchocha Shareef.

EXCELLENCE OF MUHARRAM

MOULANA SHAH FAISAL KHAN SAHEB

Q1) Since it is the month of Muharram, what are some of excellences of the martyrs?

A1) The Lord of the entire universe, while presenting the excellences and proficiencies of the martyrs states... "And say not those are killed in the path of Allah as dead, but they are alive. Yes you are unaware." [Surah 2:154]

And the Almighty says, "And those who have been slain in the way of Allah, never think of them as dead, but they are alive. With their Lord, they get their subsistence." [Surah 3:169]

It is narrated by Sayyiduna Abdullah Ibn Mas'ood (RA) that the interpretation of this Ayah was enquired from Nabi (ﷺ). The Beloved Rasool (ﷺ) informed the enquirer that the souls of the martyrs reside in the bodies of green birds. These birds rest on chandeliers that hang from the blessed Throne (Arsh). The martyrs are able to roam in heaven with complete freedom, consuming the fruits of paradise as they wish. [Muslim, Mishkaah-tul-Masaabih]

While describing the virtues of the martyrs, the Beloved Master (ﷺ) states that the Shaheed (martyr) possesses six noble attributes in the eyes of Allah.

1. Upon descending of the martyr's first drop of blood, all his sins are pardoned and immediately after the separation of his body and soul, he is shown his station in heaven.
2. He is sheltered from punishment of the grave.
3. He is fearless from the fire of Hell.
4. A crown of honour and reverence is placed above the martyr's head which is so powerful that the power of its light outweighs the world and everything therein.
5. Seventy two beautiful heavenly nymphs shall be placed in his wedlock.

6. His/her intercession on behalf of seventy people from amongst his/her relatives and friends shall be accepted. [Al Tirmidhi, Mishkaah-tul-Masaabih pg 333]

It is also declared by Our Beloved Nabi (ﷺ) that those killed during quarrels are of three categories. One of these is the believer who competes against the enemy by fighting him with his own life and possessions until he (i.e. the believer) is eventually murdered. This believer is the Shaheed (martyr) who has succeeded in the trial of toil and patience. This revered martyr shall be beneath the Throne of Allah in the pavilion of the Almighty. (I.e. in a position of proximity to the Almighty). [Ash'at-ul-Lam'aat Vol 3 Page 260]

SubhanAllah! There are so many excellences of the Shuhadaa.

May Allah Ta'aala instil the love of all the martyrs especially those who were martyred in the plains of Karbala! Aameen!

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Riyadh – SAUDI ARABIA – With the price of oil, Saudi Arabia's major export, being in the doldrums for a while now, it was only a matter of time before the country felt the economic crunch of low oil prices. King Salman has ordered a cut in salaries of ministers by 20 percent and of Shoura Council members by 15 percent in a series of Royal Decrees. There will also be a whole lot of fringe benefit cuts, including expenses for drivers. Another Royal Decree scaled back financial perks for public sector employees. Filling of vacancies will also be reviewed by a Ministerial committee.

New York, USA – In a move contrasting directly with the austerity measures announced by King Faisal, he has directed that all students studying at their own expense in the United States get bursaries. The decision was announced to some of the 125 000 Saudi students in the US by Crown Prince Mohammed bin Naif during his meeting with them. The prince said that the offer was valid for those who follow approved courses in recognized universities.

Chiba, JAPAN - Muslims embarked on a big mission to counter linking Islam with terrorism and protect communities at the same time by setting up a crime prevention patrol group. Chiba Mosque started the patrol unit to promote exchanges with local residents and, as a result, eradicate prejudices and misunderstandings about Islam amid the frequent occurrence of terrorist attacks by radical Muslims around the world.

Kuala Lumpur, MALAYSIA - Two groups have created a new logo to distinguish products made by Muslims from those made by others in order to boost Islamic businesses. The new logo is a joint project by the Malaysian Institute of International Islamic Corporation (Ikiam), together with the Malaysian Rubber Industry Smallholders Development Authority (Risda), who say that the market for Halaal products is massive, and still growing. Although Malaysian Muslims already have a symbol to denote products that are Halaal, the new logo will provide further guarantees of a product's religious purity.

Canberra, AUSTRALIA - A survey has revealed that 60 percent of Australians would not want a member of their family to marry a Muslim. The research, which is part of an ongoing study by Deakin University into attitudes towards Islam, also found more than one third of people thought Muslims should be more closely scrutinised at airports. This comes just a week after a similar poll revealed that half of all Australians would support a complete ban on Muslim immigration.

New York, USA – London Mayor Sadiq Khan has made it clear during a visit to the city that he is not a Muslim mayor but a mayor belonging to the Muslim faith. “When you become a successful politician, whether it's a mayor, a member of parliament or a president, it's really important to be inclusive... I will say this with humility but to be frank: I'm not a Muslim

mayor, I am a mayor of Islamic faith,” Khan said during his speech at a forum called “Building Inclusive and Progressive Cities” hosted by New York City mayor Bill de Blasio.

New York, US - Mayor Bill De Blasio's Commission on Human Rights has launched an expansive social media campaign aimed at stemming instances of Islamophobia. The campaign consists of five banner ads featuring Muslim New Yorkers. Anti-Muslim hate crimes spiked in 2016 in USA, most notably during the start of the presidential election cycle and New York City officials hope to combat the rise through a series of public service announcements and educational workshops. The text in the ads reads, "I am Muslim. I am NYC." Cumulatively, they seek to remind New Yorkers that religious-based harassment and discrimination is illegal in the city.

New York, USA - In a historic event, Indonesian designer Anniesa Hasibuan rocked the New York fashion week 2016 catwalk with a wide range of hijab designs. Even as news of controversies surrounding the hijab is on a steady rise from all corners of the world, the Muslim fashion designer has given the traditional Muslim attire for women an all-new dimension. It was the first time that the New York Fashion Week has had a collection of traditional Islam religious attire for women being presented on the catwalk. Her collection is inspired by the cultural themes of Indonesia, where colourful, floral and intricate patterns are the norm.

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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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INTERNATIONAL MIGRATION

BY FAIZEL KHAMKAR

It is a historical fact that people are by their nature constantly migrate from one place to another for numerous reasons. In the modern age since the establishment of nation states and with it sovereignty the migration process has become more regulated. These regulations are determined by a number of factors mostly political driven. In South Africa a green paper was issued on the matter of migration to assess and change the implementation of policy and the mechanism to be used. This will affect us when travelling abroad as well as when we receive visitors from foreign lands. It has also opened up the debate in the public domain.

Different countries approach this matter differently. In Europe permanent migrants are required to integrate into the host country. Germany for example requires that the migrant should have knowledge of the German language. Other nations like South Africa envisage an assimilation of the migrant into broader society. The European model is based on their historical imperialistic philosophy. This philosophy finds its roots in the disproved notion of species superiority. This policy expects that the migrant discards his/her culture and adopt the culture of the host nation in terms of dress, eating mannerism etc. This goes against the grain of the very principle of basic human rights. The intended agenda is to restrict migration as far as policy in order to safeguard the resources of the country.

The above policy is problematic when either political policy or nature's influence change the ideal which the host nation would like to find itself in. An example of this is the ageing population of most European countries as compared to a young population in the so called developing world. This has a massive influence on the economic and social welfare of the country. Despite the national interest being threatened these countries would still push their weight. The migrant in his/her desire to improve their personal situation has not yet realised that as a collective they can apply enough pressure to ensure that their heritage and dignity is not trampled upon.

One of the universal criteria used is that of state security. It is accepted that state security is a national imperative. The principle of state security is however

abused more so when it comes to migration policy. All acts which has been declared as acts against state security were conducted by resident members of the nation. The real danger therefore lies internally or not with migrants. These acts are driven largely by the attitude of officials in its policy making decisions rather than an inherent "anti" attitude. It is the changing of the focus for nefarious reasons that these vile acts will be encouraged. This policy framework works exceedingly well on the basis of what we as South Africans refer to as the "gevaar" syndrome.

Another criteria used is that of investment. This criterion is used by most if not all countries where they require a stipulated minimum investment before approving residency. How many applicants have actually analysed and clinically dissected if that is the best investment opportunity or option available. Most would do it with other forms of investments as a matter of routine. However when it comes to migration it seems that different objectives drive the thinking process. In looking for a better life how many have invested in migration and effectively lost? The host countries demand this investment in order to secure their resources but in return do they offer an equitable security for the enhancement to their national brand?

A critical necessary skill that the host country requires in order to sustain or develop the country is another criterion on almost all countries migration policy. Historically the skills the German nation had were enticed away from Germany by the Americans and it was through this action that paved the way for the current American powerbase. These enticements occur on a daily basis and in some instances in an immoral and unethical manner. This creates skill shortages in many nations who as a result of the skill shortage, despite having invested and natured the skills, become subservient the nations that had enticed the skills away.

It becomes clear that migration has serious ramifications for all the stakeholders and would require us as a society to examine our roles.



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DATE	EVENTS 1438
11/12 November	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) & Urs Shareef Standerton
2/3/4 December	Hazrat Badsha Peer (R.A.) Urs Shareef Overport Secondary School Grounds Durban
3 December	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Rustenburg Meelaad Group
9/10/11 December	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Saaberie Chishty & Jamia Razvia Masjid Lenasia
12 Dec. 12th Rabi-ul-Awwal	Eve Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) "Big Night" Subject to sighting of the New Moon
10 January	Eve Giyaarwee Shareef-Subject to sighting of the New Moon
15 January	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Al Hudaar Foundation Lenasia
22 January	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Mafikeng
21 & 22 January	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Quadriya Masjid Roshnee
27 & 28 January	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Sultan Bahu Centre Johannesburg
27,28,29 January	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Laudium Mouloud Group
11 & 12 February	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Mansoor Family Sultan Bahu Centre Mayfair
12 February	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Zakariyya Park Civic Centre
18 & 19 February	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Sham-ul-Islam Lenasia South
25 & 26 February	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Madressa Mohamadiya Qadriya Ext13 Lenasia
26 February	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) & Giyaarwee Shareef Bawas Toli Benoni
5 March	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Azaadville Civic Centre
14 April	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam)& Jalsa Saaberie Chishty Dawah Centre Orange Farm
16 April	Hazrat Khaak Saar Ali Shah (R.A.) Urs Shareef Baitun Noor Centre Lenasia
6/7/8/9 April	Saaberie Chishty 50th Annual Urs Shareef Gulistan-e-Sabri Chishty- Sayed Bros Res. Lenasia
22 April	Hazrat Maqsood Ali Shah (R.A.) Urs Shareef Baitun Noor Centre Lenasia
24 April	Eve Shabe Meraaj (Subject To Sighting Of The New Moon)
11 May	Eve Shabe Baraat (Subject To Sighting Of The New Moon)
13 & 14 May	Hazrat Khalid Shah Bawa (R.A.) Urs Shareef Benoni
25 June	Eid-ul-Fitr (Subject To Sighting Of The New Moon)
8 July	Hazrat Ghulaam Jilani Baba (R.A) Urs Shareef Saaberie Chishty Hall Lenasia
22 July	Hazrat Iqbal Shah Dada (R.A.) Urs Shareef Baitun Noor Centre Lenasia
22 July	Hazrat Mehboob Ali Shah(R.A.)Urs Shareef Saaberie Chishty Hall Lenasia
29 July	Hazrat Baba Kassim Shah Faridi (R.A.) Urs Shareef Lenasia
1 Sep	Eid-ul-Adha (Subject To Sighting Of The New Moon)
21 - 30 Sep	1st - 10 Muharram (Nightly Lectures After Esha) Saaberie Chishty & Jamia Razvia Masjid Lenasia
7 October	Hazrat Baba Fareed (R.A.) Urs Shareef Saaberie Chishty Hall Lenasia
8 October	Yaade Shahid-e-Karbala Baitun Noor Centre Lenasia
3 & 4 November	Hazrat Sultan Bahu Urs Shareef Sultan Bahu Centre Johannesburg
1/2/3 Dec	Saaberie Chishty Meelad & Madressa Jalsa

AL KAUSAR 20 YEARS OLD

Through the grace of Almighty Allah This humble publication is entering its twentieth year of publication and Insha-Allah with the help, support, and duas of the readers and other well-wishes it is hoped that Al Kausar should be around for a long time in the future.

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* Beauty flows from a broken and humble heart that has been tested and purified by Allah.

* Sorrow is powerful. It changes us in so many unexplainable ways. How we choose to emerge from it depends upon us. Which is a good part.

* We all makes mistakes. The wise, admit & learn. The insecure, deny. The foolish, repeat. The godly, forgive.

* Thank Allah for everything He has given you. If He hasn't given you what you want, then He will have something better planned for you.

* Close your eyes and imagine what your life would be like if you couldn't see. Now open your eyes & realize that you've been given a gift.

* Loving Allah will only result in your heart reviving, never being hurt, because you find peace in His remembrance and in His decree.

* Every breath of ours is taking us closer to our ultimate destination. We cannot stop the train of life but we can direct it the right way.

* If you truly care for someone, make du'a for them. If you truly dislike someone, make du'a for them. Du'a is universal, it heals everything.

* How foolish are we to rush our prayers, when Allah is the Owner of time.

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