

# Al Kausar

Eid Meel aad-Un-Nabi  
Special Edition

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Assalato Wassalamo Alaika Ya Rasool Allah ﷺ

## MUHAMMAD ﷺ ENTRUSTED TO HALIMA BINT ABI DHUAIB

It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert whereby they would develop a robust frame and acquire the pure speech and manners of the bedouins, who were noted both for purity of their language and for being free from those vices which usually develop in sedentary societies.

The Prophet ﷺ was later entrusted to Halima bint Abi Dhu'ayb from Bani Sa'd Ibn Bakr. Her husband was Al-Harith Ibn 'Abdul 'Uzza called Abi Kabshah, from the same tribe.

Muhammad ﷺ had several foster brothers and sisters, 'Abdullah Ibn Al-Harith, Aneesah bint Al-Harith, Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma'), and she used to nurse the Prophet ﷺ and Abu Sufyan Ibn Al-Harith Ibn 'Abdul-Muttalib, the Prophet's cousin. Hamzah Ibn 'Abdul-Muttalib, the Prophet's uncle, was suckled by the same two wet nurses, Thuyeba and Halima As-Sa'diyah, who suckled the Prophet ﷺ.

Traditions relate how Halima and the whole of her household were favoured by successive strokes of good fortune while the baby Muhammad ﷺ lived with them. Ibn Ishaq states that Halima narrated that she, along with her husband and a suckling baby, set out from her village in the company of some women of her clan in quest of children to suckle.

She said: It was a year of drought and famine and we had nothing to eat. I rode on a brown female donkey. We also had with us an old she-camel. By ALLAH we could not get even a drop of milk. We could not have a wink of sleep during the night for the child kept crying on account of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman amongst us accepted the Messenger of ALLAH ﷺ offered to her. As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What are his grandfather and mother likely to do? So we spurned him because of that. Every woman who came with me got a suckling and when we were about to depart, I said to my husband: "By ALLAH, I do not like to go back along with the other women without any baby. I should go to that orphan and I must take him." He said, "There is no harm in doing so and perhaps ALLAH might bless us through him." So I went and took him because there was simply no other alternative left for me but to take him. When I

lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: "By ALLAH Halima, you must understand that you have been able to get a blessed child." The tradition is explicit on the point that Halima's return journey and her subsequent life, as long as the Prophet ﷺ stayed with her, was encircled with a halo of good fortune. The donkey that she rode when she came to Makkah was lean and almost foundered; it recovered speed much to the amazement of Halima's fellow travellers. By the time they reached the encampments in the country of the clan of Sa'd, they found the scales of fortune turned in their favour. The barren land sprouted forth luxuriant grass and animals came back to them satisfied and full of milk. Muhammad ﷺ stayed with Halima for two years until he was weaned as Halima said:

We then took him back to his mother requesting her earnestly to have him stay with us and benefit by the good fortune and blessings he had brought us. We persisted in our request which we substantiated by our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet ﷺ stayed with us until he was four or five years of age.

When, as related by Anas ibn Sahih Muslim, Jibraeel ﷺ came down and ripped his chest open and took out the heart," and then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The children came running to his mother, i.e. his nurse, and said: "Verily, Muhammad ﷺ has been murdered." They all rushed towards him and found him all right only his face was white. After this event, Haleemah was worried and returned Him ﷺ to his mother with whom he stayed until he was six.



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## NASEEHAT. . . FOR THE ULAMA & SCHOLARS

I am hopeful that through the bounties of Allah Almighty and the blessings and medium of the Holy Prophet ﷺ you are in best of health and highest of spirits, being occupied in Islamic activities. May Allah Almighty make you a true servant of Islam, and may He accept your service to the Deen Religion.

Master of both worlds, Absolute Light, Honourable Prophet ﷺ blessed month of birth has approached. With the beginning of this beautiful and ecstatic season of Melaad Shareef every true devotee will be anticipating mercy and continuous praise of Nabi ﷺ will be on his lips.

*“ Unki Aamad ke phir tazkire chir gaye, Zikr  
Melaad phir dil lubhaane laga  
Gulistaa, Gulistaa phir bahaar aagayee, phir  
chaman ka chaman muskuraane laga ”*

Following the teachings of our pious predecessors and sages of this Ummah Jaamia Razvia Zia-ul-Uloom, its affiliates, connected and associated Institutes and members all celebrate and host Melaad-un-Nabi ﷺ every year with sincere dedication, veneration and love for Nabi ﷺ.

Regarding this blessed celebration, here are a few guidelines and advice:

\* On the advent of Rabi-ul-Awwal Shareef one should try to avoid sins, and increase in good deeds such as performance of the five daily salaah and also encourage others Muslims to do acts of righteousness as well.

\* During the month of Melaad one must host Melaad Shareef with a lot of respect. Keep in mind that the guest attending the Melaad programme are guests of our beloved Master Hazrat Muhammed ﷺ, thus one must treat all his guest with due respect and honour.

\* After Esha Salaah do not prolong your programme to such an extent, that people may miss their Fajr Salaah next morning or may not even wake up for Fajr Salaah.

\* Mostly try to be in the state of Wudhu and more than normal routine recite extra Duurood Shareef.

\* Take care of the basic essential needs of the poor, orphans and needy. If it is in your ability then also assist

\* At the completion of the Melaad programme stand up with respect, lowering your gaze, directing your heart towards the blessed city of Medinah, keeping the Gumbad-e-Khazra Shareef and golden Jaali Shareef in ones mind close your eyes and with peace and ease recite salutations (Salaami) upon Nabi Muhammed ﷺ.

\* Do not recite such a long Salaami that people loose their concentration, become bored or even feel it difficult.

Kindly note: The teacher of teachers, Master of educators, Rector of Jaamia Razvia Zia-ul-Uloom Hazrat Allama Peer Sayed Ghulaam Mohayudeen Shah Saheb Sultaan Puri ﷺ left this mundane world on the 12<sup>th</sup> Rabi-ul-Awwal after Fajr Salaah at Gulistaane Mehr Ali Jamia Razvia Zia-ul-Uloom Rawalpindi Pakistan.

You are requested that on the occasion of the Melaad programme to kindly send Esaale Thawaab, reward to the blessed Rooh of Hazrat Shah Saheb. Also mention his beautiful qualities, brilliant wisdom and excellent character.

May Allah Almighty reward you in both worlds abundantly. Ameen. Please remember the Institute, its sponsors, associates, affiliates, students and well wishes in your special prayers (Dua).

Wassalaam (Allama Peer) Sayed Hasin-ud-din Shah Saheb

The world professes:  
O Halima you sustained our  
Beloved sal lal laa hu alay hi wa sallam  
The lover affirms:  
No Halima our  
Beloved sal lal laa hu alay hi wa sallam  
sustained you

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# WHAT ALLAH SAYS ABOUT MUHAMMAD ﷺ

O Prophet! (The communicator of the hidden news) Surely we have sent you as a witness and a bearer of glad tidings and a warner and an inviter towards Allah by His command, and as a blazing sun.

(*Surah Al Ahzab 33:45-46*)

And We did not sent you but as a mercy for all worlds.

(*Surah Al Ambiya 21:107*)

Indeed there has come to you from Allah a light and a luminous book.

(*Surah Al Ma'idah 5:15*)

Surely We have observed you turning your face (O Muhammad) towards heaven repeatedly. And we will surely turn you to a qiblah with which you will be pleased.

(*Surah Al Baqarah 2:144*)

Undoubtedly Allah and His angels sent blessings on the Prophet of Allah (the communicator of hidden news). O You who believe send blessings upon him and salute him fully well in abundance.

(*Surah Al Ahzab 33:56*)

And soon your Lord shall give so much that you (O beloved Prophet) shall be well pleased.

(*Surah Ad Duha 93:5*)

Surely There has come to you a messenger, from amongst yourselves. Heavy upon him is your suffering and he ardently desires your welfare. To the believers his most kind and merciful.

(*Surah Al-Taubah 9:128*)

Surely those who swear allegiance to you (Muhammad), indeed swear allegiance to Allah. The hand of Allah is above their hands.

(*Surah Al Fath 48:10*)

And if, when they do injustice unto their souls then O Beloved they should come to you and then beg forgiveness of Allah and the messenger should intercede for them. Then surely they would find Allah most relenting, merciful.

(*Surah An Nisaa 4:64*)

Muhammad is not the father of any of your men. But he is the messenger of Allah, and the last of the Prophets. And Allah knows of all things.

(*Surah Al-Azhab 33:40*)

O you enwrapped one.

(*Surah Al Muzzamil 73:1*)

O you who have enfolded yourself within your mantle.

(*Surah Muddathir 74:1*)

Certainly you have an excellent mode in the following in the messenger of Allah, for him who hopes in Allah and the last day, and (who) remembers Allah in abundance.

(*Surah Al Ahzab 33:21*)

Therefore you did not slay them, but Allah slew them. And o Beloved Prophet dust that you did throw, actually

it was not thrown by you, but Allah threw it, in order that He might confir on the believers a better reward then it. Undoubtedly, Allah is hearing most knowing.

(*Surah Al Anfal 8:17*)

And we have exalted high your remembrance.

(*Al Inshirah 94:4*)

And indeed you are upon the excellent manners.

(*Surah Al Qalam 68:4*)

Certainly we have sent you as a witness and a bearer of glad tidings and a warner.

(*Surah Al Fath 48:8*)

Muhammad is the messenger of Allah. And those with him are severe against the infidels but compassionately tender amongst themselves. You will see them bowing and prostrating themselves (in prayer) seeking the grace of Allah and His pleasure. They have the marks on their foreheads from the effect of prostrations. This description of theirs is in the Torah and this description is also in the Injeel.

(*Surah Al Fath 48:29*)

And if you desire company of Allah and His messenger and the home of the hereafter, then undoubtedly Allah has kept prepared the doers of good among you a great reward.

(*Surah Al Ahzab 33:29*)

His Family purified by Allah (Sub'hanahu wa Ta'ala)

(*Surah Al Ahzab 33:33*)

His Companions praised by Allah (Sub'hanahu wa Ta'ala)

(*Surah Al Fath 48:29*)

His Companions pledge allegiance to him

(*Surah Al Fath 48:18*)

And obey Allah and the messenger (Muhammad)

(*Surah Al-Maeda:92*)

"And Verily, for you (Muhammad) are on an exalted (standard of) character"

(*Surah Al-Qalam:4*)

We have only sent you as a mercy to the worlds

(*Surah Al-Anbiya, Verse 107*)

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## WHAT OTHERS SAY... ABOUT MUHAMMAD ﷺ

*George Bernard Shaw ...*

"I have studied him - the wonderful man - and in my opinion far from being an anti-Christ he must be called the saviour of humanity." "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving the problems in a way that would bring the much needed peace and happiness.

*Major Arthur Glyn Leonard in his Book Islam - Her Moral and Spiritual Value - London 1927, pp.20-21* Mohammed was no mere spiritual pedlar, no vulgar time-serving vagrant but one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great, but one of the greatest (i.e. Truest), men that humanity has ever produced. Great, not simply as a prophet, but as a patriot and a statesman: a material as well as a spiritual builder who constructed a great nation, a greater empire, and more even than all three, a still greater Faith, true, moreover, because he was true to himself, his people, and above all to his God.

*Lamartine further elaborates:*

"PHILOSOPHER, APOSTLE, LEGISLATOR, WARRIOR, CONQUEROR OF IDEAS, RESTORER OF RATIONAL BELIEFS, of cult without images, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhummad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

*Lamartine, historie de la Turquie, Paris 1854, Vol. 2 pp. 276-277*

*Rev. Bosworth in his Book Muhummad and Muhummadinism says:*

"Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a Right Divine, it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

"On the whole the wonder to me is not how much, but how little, under different circumstances, Mohammed differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitude of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, ever himself changed less to meet them: the accidents are changed, the essence seems to me to be the same in all."

*Prof K.S. Ramakrishna Rao says:*

Hitler in his "Mein Kamp" has expressed the following: "A great theorist is seldom a great leader. An agitator is far more likely possess these qualities. He will always be a better leader. For, leadership means the ability to move masses of men. The talent to produce ideas has nothing in common with the capacity for leadership." But, he says: "the union of the theorist, organiser, and leader in one man is the rarest phenomenon on this earth, therein consists greatness. " In the person of the Prophet of Islam the world has seen this rarest phenomenon on earth, walking in flesh and blood.

*Mahatma Gandhi says:*

"I became more than ever convinced that it was not the sword that won a place for Islam in those days. It was the rigid simplicity, the utter self-effacement of the Prophet, his intense devotion to his friends and followers and his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle."

*Jules Masserman, U.S. Psychoanalyst says in Time Magazine of July 15 1974*

Leaders must fulfill three functions:

- 1.) Provide for the well being of the led,
- 2.) Provide a social organisation in which people feel relatively secure,
- 3.) And provide them with one set of beliefs

People like Pasteur and Salk are leaders in the first sense. People like Gandhi and Confucius, on one hand, and Alexander, Ceasar and Hitler on the other, are leaders in the second and perhaps the third sense, Jesus and Buddha belong in the third category alone.

PERHAPS THE GREATEST LEADER OF ALL TIMES WAS MUHAMMAD WHO COMBINED ALL THREE FUNCTIONS.

'And publicize well the favours of your Lord.'  
(Al Quran 93:11)



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# THEY PRAISE THE ONE WHO IS PRAISED

## TANAM FARSOODA

Sheikh Abdur-Rahmaan Jaami (rahmatullah alaih)  
Tanam Farsooda Jaa Para Za Hijra

Ya Rasoolallah

Dillam Paz Murda Aawaara Za Isyaa

Ya Rasoolallah

*Ya Rasoolallah! My body is dissolving in your separation  
and my soul is breaking into pieces*

*Yaa Rasoolallah because of sins, my heart is weak  
and becoming lured.*

Choon Soo'e Mun Guzar Aari Manne

Miskeen Zanaa Daari

Fida-e-naqsh-e-naalainat Kunam

Ja Ya Rasoolallah

*When you pass by me, then ecstatically due to my poverty,*

*I must sacrifice my soul on your blessed naalain Ya  
Rasoolallah*

Ze Jaame Hubb To Mustum Ba Zanjeere

To Dil Bustum

Numi Go'yam Ke Mun Bustum Sukhan Daa

Ya Rasoolallah

*I am worried due to my misdeeds, my sins have blackened  
my heart. Ya Rasoolallah! I am in distress, I am in distress, I  
am in distress Ya Rasoolallah*

Ze Karda Khaish Hairaanam Siyaa Shud

Roze Isyaanam

Pashemaanam Pashemaanam Pashemaa

Yaa Rasoolallah

*I am drowned in the taste of your love and my heart is  
bound by the chain of your love,*

*But I do not say Ya Rasoolallah that I know this language  
(Of love)*

Choon Baazoo'e Shafaa'at Raa Kushaa'i

Bar Gunaagara

Makun Mahroome Jaami Raa Daraa Aan

Yaa Rasoolallah

*Ya Rasoolallah when you spread your hands to intercede  
for the sinners,*

*Then (on that day) do not deprive Jaami of this intercession*

## CHAMAK TUJH SE PAATE

By Aal a Hazrat (radi Allahu anhu)

Chamak Tujh Se Paate

He Sub Paane Waale

Mera Dil Bhi Chamka De

Chamkaane Waale

*All those who attain brightness attain it from You*

*Brighten my heart also, O You who Brightens*

Barasta Nahi Dekh Kar

Abre Rehmat

Bado Par Bhi Barsa De

Barsaa Ne Waale

*The rain of your Mercy descends, on all.*

*Allow it to descend upon the sinners as well,*

*O You who Showers (his mercy upon us)*

Too Zinda He Wal'llah

Too Zinda He Wal'llah

Mere Chasme Aalam

Se Chup Jaane Waale

*You are alive By Allah, By Allah You are Alive!*

*O You who is hidden away from our physical sight*

Rahe Ga Yunhi Unka

Charcha Reahega

Pare Khaak Ho Jaaye

Jal Jaane Waale

*Forever shall His indestructible excellence be publicised*

*whilst the jealous will burn in their jealousy to ashes*

Raza Nafs Dushman He

Dum Me Na Aana

Kahaa Tum Ne Dekhi He

Chand Raane Waale

*Raza! Desire is your enemy; do not be caught in its trap.*

*Where have you seen those who are in pretence*



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# ... ETERNALLY PRAISED, THE PRAISES GO ON AND ON

AL-BURDA:  
THE PROPHET'S MANTLE  
IMAM AL-BUSIRI Rahmatullahi 'Alaih

An Appreciation by Siddiq Osman Noormuhammad

The Burda, or the Prophet's Mantle is a qasida (hymn) composed by the great Sufi Shaykh Imam Sharafuddin Muhammad Al-Busiri Rahmatullahi 'Alaih who was born in Misr (Egypt) in 608 A.H. (1212 C.E) and died in 695 A.H. (1296 C.E). He was a disciple of Imam Abu'l 'Abbas al-Mursi Rahmatullahi 'Alaih who was a Khalifa of Imam Abu'l Hasan ash-Shazili Rahmatullahi 'Alaih.

He composed the Burda while suffering from a stroke which had paralysed half of his body. After praying to Allah Sub'hanahu wa Ta'ala to heal him, he fell asleep and in his dream recited this qasida to the Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad Mustafa Sallallahu 'Alaihi wa Sallam who touched the paralysed part of his body and threw his mantle (Burda) over him. On arising, he was miraculously cured, the news of which spread far and wide. Hence the qasida came to be called Qasida tu'l Burda and received veneration among all Muslims as a qasida especially approved by the beloved Prophet Sallallahu 'Alaihi wa Sallam. Its verses are often learned by heart and inscribed on the walls of public buildings. It is congregationally recited in the majalis (spiritual gatherings) of the Zaakireen (those who remember Allah Ta'ala) all over the world. It cures diseases as well as purifies hearts if recited with love and devotion.

More than 90 commentaries have been written on this qasida and it has been translated in Persian, Urdu, Turkish, Berber, Punjabi, English, French and German, among other languages.

The Burda is in 10 parts and has 160 verses all of which end in the Arabic letter Meem, hence it is a "Meemiyya". The 10 parts of the Burda are about

Love for Rasulullah Sallallahu 'Alaihi wa Sallam

A warning against the desires of the nafs

Praise of the beloved Prophet Sallallahu 'Alaihi wa Sallam

Events occurring on his birth

Reproduced here are verses 34 to 42 from Part 3 in praise of the Holy Prophet, peace be upon him. The translation is by Thoraya Mahdi Allam.

## PRAISING THE HOLY PROPHET

Blessings and Salutations  
of Allah be upon him

Muhammad, leader of the two worlds  
and of Man and the jinn,  
Leader also of the Arabs and  
non Arabs and their kin.

Our Prophet, Commander of right,  
prohibits evil's way,  
Yet no one's speech more gentle could be  
than his nay or yea.

Beloved by Allah is he upon  
whose pleading we depend  
From terrors of the Day of Judgement,  
which on us descend.

He summoned people unto Allah,  
they to him did adhere,  
And clung fast to the rope that none  
could ever rent or tear.

In morals and features  
he, all prophets did exceed,  
None could approach his knowledge,  
or his bounty e'er precede.

And thus from Allah's Apostle  
they acquired and did gain,  
A handful of the vast sea  
or a sip of gen'rous rain.

So other prophets in their rightful place  
before him stand,  
Regarding knowledge and the wisdom  
that they understand.

He perfect is in traits concealed,  
and features bright and clear,  
And Man's Creator chose him  
as His most beloved and dear.

Too far above all men is he  
to have a partner who  
Has equal qualities, because  
the essence of virtue  
That in him lies is indivisible,  
and wholly true

For The Esaale Sawaab of:

My Peer-o-Murshid

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## UNIQUE QUALITIES OF MUHAMMAD ﷺ

### His gentleness

Hadrat Anas (may Allah be pleased with him) said: While we were in the mosque with Allah's Messenger (may Allah's blessings and peace be upon him) a desert Arab came and began to pass water in the mosque. The companions of Allah's Messenger said, "Stop! Stop!" but Allah's Messenger (may Allah's blessings and peace be upon him) said, "Don't interrupt him; leave him alone." They left him alone, and when he had finished, Allah's Messenger (may Allah's blessings and peace be upon him) called him and said to him, "These mosques are not suitable places for urine and filth, but are only for remembrance of Allah, prayer and recitation of the Qur'an," or however Allah's Messenger expressed it.\* Hadrat Anas (may Allah be pleased with him) said that he then gave orders to one of the people who brought a bucket and poured water over it. (Bukhari and Muslim)

### His concern for the people

Hadrat Abu Qatadah Haris Ibn Rib'i (may Allah be pleased with him) relates that the Holy Prophet (may Allah's blessings and peace be upon him) said: I stand up for Prayer [Salat] intending to prolong it. In the meantime I hear the wailing of a baby and I have to shorten my prayer, being apprehensive lest my recitation of a long verse may tell upon the baby's mother. (Bukhari)

### He established rights for animals

Narrated Hadrat Abu Huraira (may Allah be pleased with him): The Prophet (may Allah's blessings and peace be upon him) said, "One of the rights is that she camels should be milked at places of water." (Bukhari)

### His generosity

Hadrat Anas bin Malik (may Allah be pleased with him) reported that a person requested Allah's Messenger (may Allah's blessings and peace be upon him) to give him a very large flock (of sheep) and he gave that to him. He came to his tribe and said: O people, embrace Islam. By Allah, Muhammad donates so much as if he did not fear want. Hadrat Anas (may Allah be pleased with him) said that the person embraced Islam for the sake of the world but later he became Muslim until Islam became dearer to him than the world and what it contains. (Muslim)

### He did not take sadaqah

Hadrat Buraidah (may Allah be pleased with him) reports that when the Holy Prophet (may Allah's blessings and peace be upon him) emigrated to Madina, Hadrat Salman Farsi (may Allah be pleased with him) brought a tray full of fresh dates and offered it to him. He asked, "What is this?" Hadrat Salman (may Allah be pleased with him) said: "It is a sacrifice (sadaqah) for you and your Companions." He said: "We do not eat sadaqah". On the second day too Hadrat Salman (may Allah be pleased with him) came with a tray of dates and said: "These dates are a gift." Then the Holy Prophet (may Allah's blessings and peace be upon him) and the Companions ate of those dates. Thereafter Hadrat Salman (may Allah be pleased with him) saw the Seal of Prophethood (in between his shoulders) and embraced Islam. (Tirmidhi)

### His true nature

Hadrat Abu Huraira (may Allah be pleased with him) reported that Allah's Messenger (may Allah's blessings and peace be upon him) was presented two cups at Bayt al-Maqdis on the night of the Heavenly Journey, one containing wine and the other containing milk. He looked at both of them, and he took the one containing milk, whereupon Hadrat Jibril (peace be upon him) said: Praise is due to Allah Who guided you to the true nature; had you taken the one containing wine, your Umma would have gone astray. (Muslim)

### His manners

Hadrat Anas bin Malik (may Allah be pleased with him) said, "The Holy Prophet (may Allah's blessings and peace be upon him) had the best manners among all the human beings" (Bukhari and Muslim)

### His left over food a healing

Hadrat Abu Omamah (may Allah be pleased with him) reports that a woman used to rattle on ceaselessly and unrestrained. She came to the Holy Prophet's (may Allah's blessings and peace be upon him) presence. He was eating mutton at that time and so he gave her a piece of it. The woman asked him to give her that piece which was in his auspicious mouth. So he took it out and gave it to her. She ate it up, whereby she became alright, her tongue became controllable and she ceased to run off at the mouth and lather. (Tirmidhi)

### His saliva a healing

Narrated Yazid bin Abi 'Ubaid: I saw the trace of a wound in Hadrat Salama's (may Allah be pleased with him) leg. I said to him, O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet (may Allah's blessings and peace be upon him) and he puffed his saliva in it (i.e. the wound) thrice, and since then I have not had any pain in it till this hour." (Bukhari)

### Satan cannot imitate him

Hadrat Abdallah ibn Mas'ud (may Allah be pleased with him) reports the Prophetic statement that, "He who saw me in dream, he saw me really, for Satan cannot make his face like mine." (Tirmidhi)

### His exalted position

Narrated Hadrat Ibn 'Umar (may Allah be pleased with him): On the Day of Resurrection the people will fall on their knees and every nation will follow their prophet and they will say, "O so-and-so! Intercede (for us with Allah), till (the right) intercession is given to Prophet Muhammad (may Allah's blessings and peace be upon him) and that will be the day when Allah will raise him to a station of praise and glory (i.e. Al-Maqam -al-Mahmud). (Bukhari)

### The merit of his Ziyara

Hadrat Abdullah Ibn Umar (may Allah be pleased with him) relates that Rasulullah (may Allah's blessings and peace be upon him) said: Whoever visits my grave, my intercession becomes obligatory for him." (Dar-Qutni)

# CELEBRATE OR GRIEVE?



**Some foolish people pose this question: On the occasion of Eid Meelad-un-Nabi Rasoolullah (sallal laahu alaihi wasallam) was born and made Wisaal on the same day in the same month. Why do the people only rejoice and not grieve?**

There are two answers to this objection:

To grieve is not the manner of the Muslim Ummah. To thank Almighty Allah for his favours and rejoicing in thanking Allah is the order of Almighty Allah. Allah Ta'ala did not command in any occasion that you should grieve. In fact, grieving is an insult to the Bounties of Allah. To disrespect the favours of Allah is indeed thanklessness. Let us see what Almighty Allah says about those who are thankless: "If you will be grateful, then I shall give you more, and if you are thankless then my torment is severe". (Surah Ibrahim: 7) Therefore, it is not the manner of the Muslim Ummah to grieve.

One can only grieve if the favour is snatched away from oneself. One can only grieve if something is finished or gone completely and all its benefits are ended. For example, if someone has lost his son, that person will feel extreme grief and remorse because a favour (in the form of a son) is taken away from him. But, this is not the correct manner of being thankful servants of Allah, because the loss of a son is but a test from Almighty Allah.

The greatest Favour of Allah which was bestowed upon us in the form of Rasoolullah (sallal laahu alaihi wasallam) and he is not taken away from us. How then does one have situation of grief? The Wisaal of Rasoolullah (sallal laahu alaihi wasallam) is a Mercy upon the Ummah just as his physical existence in this world.

Before bringing forth their objections, people should at least bear in mind the Mas'ala of Hayaat-un-Nabi, that is, that the Holy Prophet (sallal laahu alaihi wasallam) is alive. In reality, Rasoolullah (sallal laahu alaihi wasallam) exists. We should only grieve if the

shadow of his mercy was removed from our heads and if the link and relation was disconnected with him. Rasoolullah (sallal laahu alaihi wasallam) is aware of the conditions of Ummah and helps them in every step. It will be prolonging to give proofs of the Mas'ala of Hayaat-un-Nabi (sallal laahu alaihi wasallam). This is in itself another topic. Scholars from different Schools of Thought have written books on this topic and all agree to the fact that Rasoolullah (sallal laahu alaihi wasallam) is alive in his blessed grave with the bodily life.

There is no shortage in his mercy, in his kindness upon the Ummah, in his guiding the Ummah, no shortage in his power, attributes, excellence and beauty. His status is still the same. He was the final Prophet and he is the final Prophet. When all these qualities and attributes are there, why should one express grief?

Allama Jalaluddin Suyuti (radi Allahu anhu) gave a beautiful answer to this objection. He writes: "The Shari'ah commanded Aqeeqah on the birth (of a child). This is a way to thank Allah and rejoice, but on the time of death no such commandment has been given. In fact, mourning and grieving is prohibited. The same principle of Shari'ah demands that happiness and the joy should be expressed in Rabi-ul Awwal on the birth of the beloved Rasool (sallal laahu alaihi wasallam) and not grieve on his Wisaal (Departure from this world)". (Husnul Maqsad Fee Amalil Moulid Al Haawi Lil Fatawa, Vol. 1, pg. 193)

Extracted From:

Yes, Milad Celebration Is Commendable By Moulana Abdun Nabi Hamidi Published By Sunni Ulama Council

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AL-KAIFAAR

# WHERE IS THE GLO OF GLOBAL

BY FAIZEL KHAMKAR

The last few years has seen a rise in the national sentiment. This change in the political stance of key role players in the political arena poses challenges which must become part of the public discourse. The principle of nationalism when compared to the global village concept should make interesting reading. Globalization in essence is a political route to enhance the agenda of the capitalist. This system has been devised specifically to enhance the movement of goods and people. It is through globalization that certain international norms had been established to facilitate this movement meant that certain aspects of nationalism had to be compromised. The most glaring of the disagreements was the free movement of people. This exposed the notion that western capital is the owners and voluntary distributors of sustenance. This problem was exasperated with the influx of refugees directly as a result of seeking control and ownership of all potential sustenance. The deficiency of the economic system as a means of just and equitable rights was also exposed.

It has to be borne in mind that the sanctity and principle of sovereignty has a skewed view in that it is expected that others should respect the nationalistic ideals of the western countries as that is sacrosanct but this principle has been treated with contempt and disdain when it has to be applied to others. The holocaust taking place in Syria is a stark reality of this disdain.

This then gave rise to a programme of renewal of nationalistic ideology on a global scale and the power swung from the globalist to the nationalist or alternatively from the liberal lobbyist to the conservatives. India, Austria, Britain and the United States had gone that route and it is expected that Germany, France, Spain and Italy will follow suit. The change which arose from this switch in viewpoint does not mean that the underlying policies had changed but rather the methodology. This can specifically be bluntly be described as the "I will stab you in the back" as opposed to the "in your face" approaches.

The inherent attitude in the political system of control is that of bigotry and naked racism. The target of this attitude was the minorities and those deemed to be different by standards which differ from country to country and from time to time. It is however unfortunate that the Muslim is a predetermined target. The irony of this is that a Muslim does not represent a nation or a sovereign entity. The inclusion of a religious grouping in the bigotry acts reveals that the idea of a pure race has manifested itself within the western society. If this reality has surfaced we can conclude that this vile viewpoint did not die with Hitler rather it went underground and the lack of total control as agitated its resurfacing.

We only have to scan various media outlets to see the evidence of vitriolic statements by the political leadership of the so called free world. It appears that whilst the physical and economic slavery of others lay in their domain they have been snared in believing they are free but the reality is that they have enslaved themselves in their thinking and immorality. It is debatable which slavery is the more of a depravity. Should we sympathise with them or correct them?

The apparent ditching of globalisation should not be seen as the death throes of this methodology but rather a policy of cleaning up the unfinished business of establishing the pure race as a necessary step before continuing with the policy of globalisation. The term globalization can be interchanged with imperialism. The founding principles of greed which can be termed as imperialism (also frequently called colonialism) have its foundations of bigotry, slavery and oppression. However these same fundamentals can be found in nationalism which is no more than a political correct expression for tribalism. Should urgent debriefing and educational processes be instigated to counter this destructive course set out for mankind? The fact that only religion can solve the problem has been recognized as the threat and therefore earmarked for eradication reflects the challenges which we face.

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# MUHAMMAD ﷺ IN HINDU SCRIPTURES

BY FAKIR HASSEN

India- A Hindu Research Professor, Pundit Vedaprakash Upadhai, claims in his book "Kalki Avatar" that the description of an Avatar found in the Holy Hindu Scriptures is in fact that of Prophet Muhammad (Peace be upon him).

The book has been the topic of much of discussion and gossip, all over India, since it was published. Its credibility comes from the fact that the author of the book is a respected Professor and a Hindu Brahmin of Bengali origin. Prof. Upadhai is a well known Pundit in Allahabad University. He reportedly published the book after years of research, and eight other pundits have endorsed and certified his points of arguments as authentic.

The book says that according to Hindu belief and their holy books, the description of the guide and the leader named Kalki Avatar fits only that of the Prophet Muhammad (Peace be upon him). It argues therefore that the Hindus of the whole world should not await any longer for the arrival of Kalki Avatar (the spirit) and should readily accept Prophet Muhammad (Peace be upon him) as that Kalki Avatar.

What the author and the eight other eminent pundits say is that Hindus who are still anxiously awaiting the arrival of Kalki Avatar are subjecting themselves to unnecessary pain, because such a great Messenger has come and departed from this world fourteen centuries ago.

The author produces following sound evidence from the Vedas and

other holy books of Hindu religion in support of his claim. These include:

1. In Puraana (a holy book of Hindus) it is stated that Kalki Avatar would be the last messenger (Prophet) of God in this world for guidance of the world and all human beings.

2. According to Hindu religion prediction, the birth of Kalki Avatar would take place in an isle, which again in Hindu religion is the Arab Region.

3. In books of the Hindus, the names of the father and the mother of the Kalki Avatar are given as VISHNUBHAGAT SUMAANI respectively. If we examine the meanings of these names we come to a very interesting conclusion.

VISHNUBHAGAT- VISHNU (meaning GOD)+ BHAGAT (meaning SLAVE). ABD+ALLAH (In Arabic)= Slave of God. ABDULLAH (name of Prophet's father)

SUMAANI- Peace or calmness. AMINA (In Arabic) (Name of Prophet's mother)

4. In religious books of Hindus, it is mentioned that the staple food of Kalki Avatar would be dates and olives and he would be the most honest and truthful person in the region. Without any doubt, the Prophet Muhammad (Peace be upon him) is acclaimed because of these qualities.

5. It is stated in Vedas that the birth of Kalki Avatar would take place in an honourable caln. This perfectly fits the Quraish, to which the Prophet (Peace be upon him) belonged to.

6. God would teach Kalki

Avatar through His Messenger (angel) in a cave. Allah taught the Prophet (Peace be upon him) through Jibraeel AS in a cave known as Ghaar-e-Hira.

7. Gould would avail Kalki Avatar with a speedy creature to ride and travel the whole world and the seven skies, and indication of the Buraaq and Me'raj- the blessed night when Prophet (Peace be upon him) travelled the seven skies.

8. Gould would also avail Kalki Avatar with divine help. This was particularly proved in the Battle of Badr.

9. Another dazzling account given about Kalki Avatar was that he would be born on the 12th of a month. The Prophet (Peace be upon him) was born on the 12th Rabi-ul-Awwal (Islamic month).

10. In fact, the Holy Quraan contains qualities and signs attributed to Kalki Avatar as they reflect on the Prophet (Peace be upon him).

The author has given numerous arguments in favour of his claims that Kalki Avatar is in fact Prophet Muhammad (Peace be upon him).

*Balaghal Ula Bi Kamaalihi*  
He reached all heights through his perfection

*Kashafad Duja Bi Jamaalihi*  
He removed all darkness through his beautiful reflection

*Hasunath Jamee'u Khisaalihi*  
Perfect was his each and every action

*Sallu Alaihi Wa Aalihi*  
Send benedictions on him and his family

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SOME CHISHTIYA MEMOIRS

BY IRSHAD AHMED SIDDIQI SABRI

Ecstasy is defined as an overpowering trance-like emotion leading to intense delights and rapture.

There is no end to the number of examples proving ecstasy to be the most deeply desired condition of any human being - whether it be through natural or artificial, moral or immoral, material or spiritual means. While the worldly ones never went beyond material sensation - drugs, sex, power, honour, etc., some directed this aspiration spiritually, finding ecstasy in greater and greater degrees of their God-Realization.

What then may surpass the ecstasy of death for the Believer - when material and spiritual existence are merged in one final moment, separation ensuing, resulting in the highest union (Verily from Allah are we and verily unto Him we do return!) (Quraan).

The Urs celebrations, or death anniversary commemorations are joyous occasions and do capture the ecstasy of the lover (Saint) passing on to the presence of the Beloved (Allah) as the climax of his aspirations.

The Chishtiya Sufi Order has placed Ishq (love) as the highest and most valuable consciousness.

*What is music? Why so much enchantment of love therein? Music is the secret of love, and love is the secret of God!* (Persian Couplet)

The Chishty's with their Sama (Spiritual Concerts) have through the ages provided a sanctuary for the aspirants of Divine Love. Those who worship God neither through desire for Paradise nor through the fear of Hell, but only for the sake of God being God (there is no object of worship but Allah).

Let us consider the case of Khwaja Qutbuddin Bakhtiyar Kaaki (RA), the successor of the highest Chishty Imam, Khwaja Moinuddin Gharibun Nawaaz (RA). It is recorded that the death of Khwaja Qutbuddin (RA) occurred as a direct result of spiritual

ecstasy he received at one of the spiritual concerts, at the moment when the singer presented famous lines from the Qasida of the Persian Poet Sheikh Jaami-

*"Khustagaan-e-Khanjar-e-Tasleem raa Har Zamaan azz gheb jaan-e-deegar ast"*

*"For the victims of the sword of divine love, a new life awaits every moment from the unseen"*

His ecstasy on hearing these words

new life awaits every moment from the unseen" until the saint's physical form finally returned to his earthly abode.

It is the explanation given as to why the grave of Khwaja Qutbuddin is over five times larger than an ordinary grave.

Let it not be forgotten that his death in ecstasy followed closely in the manner of his own Murshid (spiritual guide) Khwaja Moinuddin Chishty, on whose forehead a glittering inscription was found as he lay lifeless, *"Haa zaa Habeebullah, Maata fi Hubbillah!"* (Here is Allah's beloved, having died in the Love of Allah!)

The records reveal that in his final hours, the sweet sounds of a spiritual concert could be heard, while the devotees of the saint swore that no one had entered the room after they themselves had led their master to it. While the concert continued it seemed that the saint was in ecstasy for some time until the early hours of the morning when silence set in. On entering the room, they discovered that the saint has passed on, and they witnessed the miraculous endorsement on his forehead.

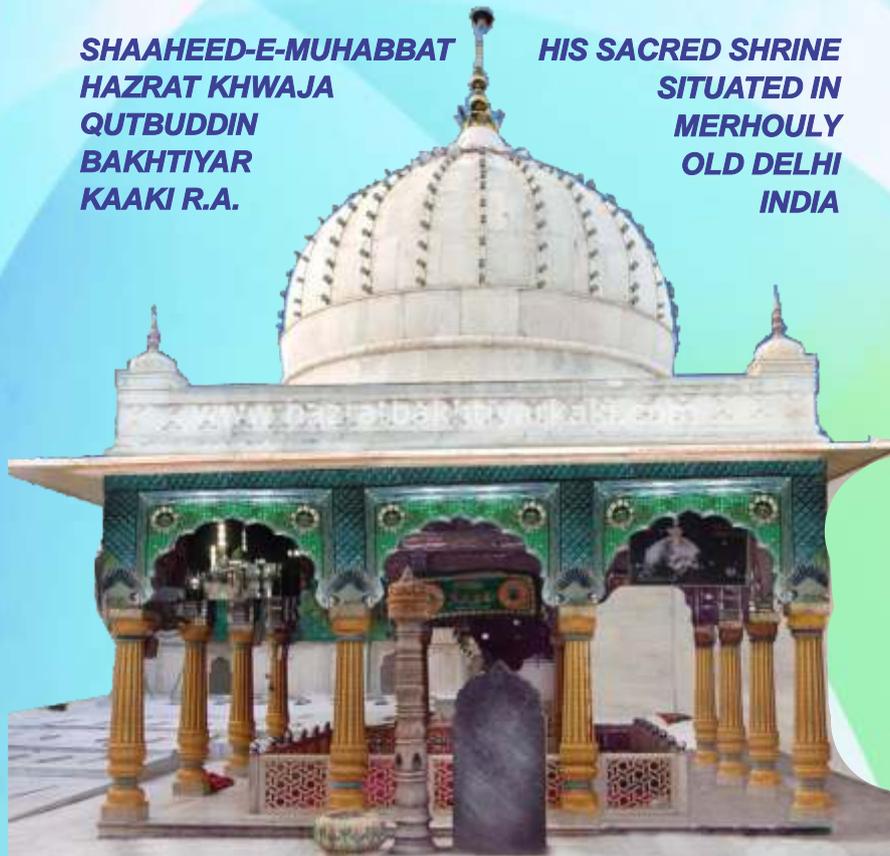
Let us also recall the awe-aspiring account of another Chishty Saint, Khwaja Makhdoom Ali Ahmed Allahudin Sabir (RA) who led his own funeral prayer - being at two places, as a corpse placed in front of the congregation and as the Imam leading the prayer at one and the same time. All this was to make his disciple Khwaja Shamsuddin understand the intricacies and grades of death, and new life after death.

*"Say not of those slain in the path of Allah as dead; Nay, they are alive, but you perceive not!"* (Quraan)

*In perceiving or recording the miracle of the Friends of Allah, even dying faith receives new life.*

**SHAAHEED-E-MUHABBAT  
HAZRAT KHWAJA  
QUTBUDDIN  
BAKHTIYAR  
KAAKI R.A.**

**HIS SACRED SHRINE  
SITUATED IN  
MERHOULY  
OLD DELHI  
INDIA**



lasted three days and his death came to him whilst in that sublime condition. Following on that heart-breaking account witnessed by his lamenting disciples, an even more dramatic episode was to follow.

It is mentioned that some days after the burial of the Saint, a spiritual concert took place in the courtyard near his grave.

The same singer was performing, and as a tribute to Khwaja Qutbuddin, at the request of his disciples, he agreed to present the Qasida of Sheikh Jami. When he reached the lines that brought about the ecstasy of Khwaja Qutbuddin, the atmosphere caused unbearable yearning to the audience, and a shudder like an earth-tremor was felt on the ground.

A great miracle was witnessed by all present. The grave of the saint burst open, and the saint emerged whirling in ecstasy. The singer continued to repeat over and over again, "For the victims of the sword of divine love, a

**URS MUBARAK**  
Hazrat Khwaja Qutbuddin Bakhtiyar Kaaki  
Hazrat Khwaja Ali Ahmed Allahudin Sabir  
Hazrat Makhdoom Jalaaluddin Kabirul Auliya  
Sabri Qalandari Pani Patti  
Hazrat Sayed Ghulam Mohayyuddin Shah Saheb