



Volume 27 - No 1

Muharram 1445 / 2023

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Stockholm, SWEDEN – The majority of Swedish citizens are in favour of a government ban on the public burning of religious scriptures such as the Quran, Torah and Bible, according to a survey conducted on behalf of Swedish national television broadcaster SVT. This followed global outcries after Iraqi migrant Salwan Momika burnt several pages of the Quran in front of the largest mosque in the Swedish capital on Eid Day. Swedish authorities later initiated an investigation after earlier granting Momika an official permit for the burning, based on constitutional protection of free speech. Those who decried the incident included the European Union, the UN and Pope Francis, who said he felt "angry and disgusted" to see the Muslim holy book desecrated. He told the United Arab Emirates newspaper Al Ittihad: "Any book considered holy should be respected to respect those who believe in it." Reacting to the incident, Turkish President Recep Tayyip Erdogan refused to agree to Sweden joining NATO, which other European nations in the alliance had agreed to. Protests in almost all Muslim countries included Iraqis storming the Swedish Embassy in their country; the Taliban in Afghanistan suspending all activities of Swedish relief agencies in the country; and Muslims in Pakistan holding rallies calling for a 'Quran Sanctity Day'.

protect the rights of minority Muslims in the country. Speaking on the eve of an official state visit by Modi to the US, Obama had said on CNN that the issue of the "protection of the Muslim minority in a majority- Hindu India" would be worth raising in Modi's meeting with US President Joe Biden. Obama said without such protection there was "a strong possibility that India at some point starts pulling apart". Indian Defence Minister Rajnath Singh said Obama "should not forget that India is the only country which considers all the people living in the world as family members", but opponents say the party has done very little to protect the rights of Muslims, who are constantly under attack from member and followers of the BJP.

take the required oath on the Quran. Kunaza asked that the witness rather affirm instead of taking an oath with the Quran or any Holy book. Aro then did so by raising his right hand to affirm that his evidence would be the truth, without using the Quran.

Leicester, UK - The 'Big Muslim Variety Show' being hosted by charity Penny Appeal, will start in this city and then tour country afterwards to raise funds for the thousands of people left destitute by the war and natural disasters in Turkey and Syria. The show will feature what organisers have described as some of the best 'confidently Muslim, confidently British' talent, ranging from beatboxers to stand-up comedians.

East Turkestan, CHINA – Muslims have been outraged at the desecration of a mosque in this largely Uyghur territory which shows Chinese Han tourists in a video dancing in a mosque. Activists said this was part of the increasingly inhumane treatment of Uyghur Muslims, including demolition of mosques and forced conversion of Muslims by Chinese authorities. They said scores of mosques and madrassas in the region have been turned into cafes, clubs, and tourist cultural centres, as the Chinese government allegedly tries to erase the culture and identity of Uyghur Muslims.

Colombo, SRI LANKA - Pakistani cricketer Babar Azam has been lauded by the Muslim community after refusing to wear a Lanka Premier League (LPL) shirt that prominently features the logo of a betting company that is a sponsor of the LPL. Azam, who recently completed a Hajj pilgrimage, said he could not wear the shirt because Islam prohibits gambling. This decision of the Colombo Strikers captain has been widely welcomed by his fans, teammates, and religious leaders. The team has also agreed to his request to wear a different shirt. The incident brought back memories of Cricket South Africa allowing ace cricketer Hashim Amal to wear a shirt without the logo of sponsor Castle Lager logo because of his religious beliefs.

Delhi, INDIA - Prominent ministers from India's ruling BJP party have dismissed comments by former US President Barack Obama that Prime Minister Narendra Modi's government should

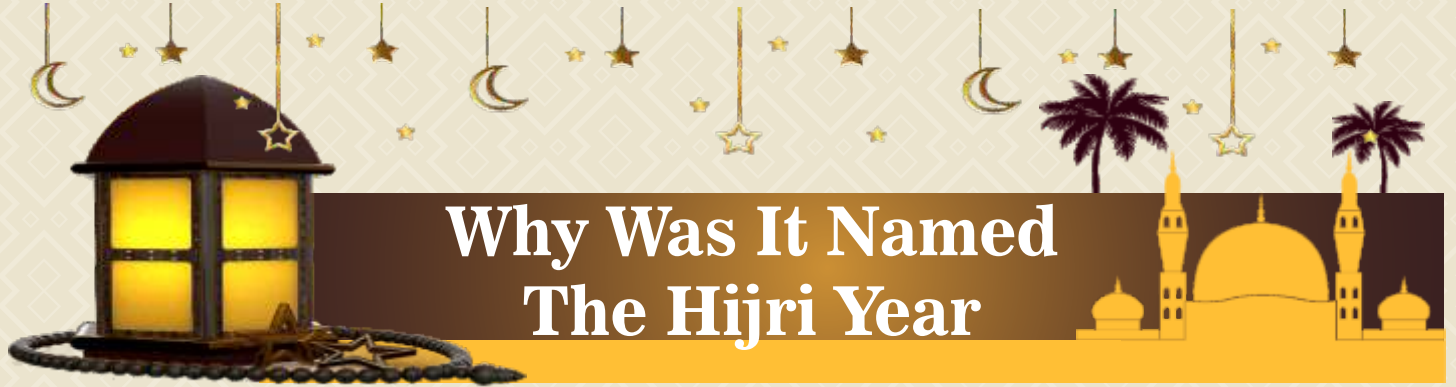
Abeokuta, NIGERIA - The chairman of the Ogun State election petition tribunal, Hamidu Kunaza, has caused a stir in the country after he refused to allow a Muslim witness, Akeem Rafiu Aro, to



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Why was it named the Hijri year: The Hijri Year refers to our Prophet Muhammad (peace be upon him)'s migration (Hijira) from the city of Makkah to the city of Al Madina El Monawara in 622AD.

The creator of the Hijra calendar: Khalifa Umar ibn Al-Khattab, is considered to be the creator of the Hijri calendar, which is made up of 12 months, dictated by the cycle of the moon. To this day, the full and crescent moons are used to confirm the beginning and end of each month, particularly to establish the beginning of Ramadan, the start of the month of Shawwal and the date of Eid al-Adha and Eid al-Fitr.

The story of Hijri Calendar: Before the Hijri calendar came into use, Muslims used a range of important events in Muslim history, for example, Am Al-Fil, the year in which the Prophet Muhammad was born, to demarcate time. But, seventeen years after the Prophet's migration and in the third or fourth year of the succession of Khalifa Umar ibn al-Khattab, a complaint was made by Abu Musa al-Ash'ari, an official in Basrah (Iraq), regarding a lack of consistent dates on the correspondence he received. Abu Musa al-Ash'ari sent a letter to Khalifa Umar, asking him to develop for a new way to calculate dates.

Khalifa Umar debated the issue with his advisors. Some suggested that the date of the Prophet's ﷺ birth should mark the beginning of a new calendar, whilst others suggested the date of his death. However, the majority agreed that the calendar should begin with the date of his migration. Khalifa Umar then consulted the Prophet's revered companions, Uthman ibn Affan and Ali bin Abi Talib, and they agreed.

After all the discussions, Khalifa Umar announced that the year in which the Prophet Mohammad ﷺ migrated would mark the beginning of the Hijri calendar. The calendar would begin with the first of the month of Muharram and end with the month of Dhu Al Hijja. Consequently, 622 AD (the year of the Prophet's migration) became the first year in the Hijri calendar.

The twelve months of the Hijri year: The Hijri year consists of 12 months. As Allah says in the Quran in verse (36) of Surat al-Tawbah: "Verily the number of months with Allah is twelve months in the Book of Allah, (since) the day He created the heavens and the earth, four of them are sacred. That is the established religion. So be you not unjust unto your selves during them. And fight polytheists totally even as they fight you totally, and know that Allah is with the pious ones."

Each Hijri month starts at the beginning of the new moon cycle. The number of days in each Hijri calendar month varies

according to the moon's progress around the earth. The length of each month is 29 to 30 days, except for the month of Dhu al-Hijjah. The number of days in the month of Dhu al-Hijjah varies based on a 30-year cycle, meaning that the Hijri calendar fluctuates according to the moon's long-term movements around the earth. Dates of annual religious practices required by Allah of Muslims, such as Hajj and fasting are marked in the Hijri calendar.

The meanings of Hijri month names:

- **Muharram:** One of the Sacred Months, it is the first month of the Hijri year, given its name (Forbidden) because of fighting is forbidden during it.
- **Safar:** The second month in the Hijri year, apparently named Safar because Arabs used to loot the houses of their enemies after defeating them in battle, leaving nothing (zero) behind.
- **Rabi Al Awwal and Rabi Al Akhar:** These two months coincided with the spring, as well as coinciding with a period when those victorious in war could enjoy their new possessions, seized in the previous month of Safar.
- **Jumada Al Ula and Jumada Al Akhira:** Coinciding with the winter season, these two months were named because of water freezing.
- **Rajab:** Means respect and honor.
- **Sha'aban:** Apparently named for the crossings or journeys the Arabs undertook in search of water whilst going to war. Sha'aban follows a month of abstinence from violence during the previous month of Rajab.
- **Ramadan:** Named for the high temperatures caused by the summer sun and, it is the traditional fasting month for Muslims.
- **Shawwal:** Due to being the seasonal birthing season for camels, which would normally raise their tails in this season.
- **Dhu Al Qa'da:** Named after the Arabic word for 'sitting', Dhu Al Qada is a holy month where Muslims must 'sit out' or abstain from war (although it is permissible to defend yourself if attacked)
- **Dhu Al Hijja:** The last month of Hijri Year, during which the Hajj pilgrimage occurs.

Conclusion: The Hijri calendar is a lunar calendar, whose months begin and end depending on the movements of the moon. The moon's disappearance signals the sign of the end of the month. The Hijri calendar was officially created during the reign of Khalifa Umar ibn al-Khattab. The Prophet's migration or hijra in 622AD marks the beginning of the Hijri year calendar and gives the calendar its name.

The Hijri calendar is used to mark a number of significant Islamic events and dates like Ramadan, Eid al-Fitr, Eid al-Adha and the beginning of the Hajj season. The Hijri year consists of 12 months: Muharram, Safar, Rabi 'Al-Awal, Rabee' Al-Akhir, Jumada Al Ula, Jumada Al-Akhirah, Rajab, Shaaban, Ramadan, Shawwal, Dhu Al Qa'da and Dhu Al Hijja.

HOW ISLAMIC ECONOMICS IS DISTINCT FROM CONVENTIONAL ECONOMICS

By: **Mufti Shamsul Haque Misbahi**
Newcastle, South Africa

"Economics" is defined as the study of scarcity and its implications for the use of resources, production of goods and services, growth of production and welfare over time, and a great variety of other complex issues of vital concern to society.

An economic system, or economic order, is a system of production, resource allocation and distribution of goods and services within a society or a given geographic area. It includes the combination of the various institutions, agencies, entities, decision-making processes, and patterns of consumption that comprise the economic structure of a given community.

There are many types of Economics around the world. Each has its own distinguishing characteristics, although they all share some basic features. Each Economics function is based on a unique set of conditions and assumptions. The most leading conventional Economics systems in the modern world at present are capitalism and socialism. Every Economics system has its own distinctive features, from which it is distinguished, characterized, and defined.

Islamic economics is described as Islamic commercial jurisprudence that provides explanations to economic issues at personal and group levels. It is otherwise called **Fiqhu al-Mu'amalaat**.

It is an ideological economics based on the teachings of Islam that takes a middle course distinct from the extremes of Marxism (Eastern Europe) and Capitalism in America (Roy 1994: 133). Islamic economics emphasizes economic transactions in line with the provisions of the Shari'ah (Qur'an and Sunnah).

The experts have defined Islamic Economics as:

- * Islamic Economics is a branch of knowledge which helps to realize human well-being through an allocation and distribution of scarce resources that is in conformity with Islamic teachings without unduly curbing individual freedom or creating continued macroeconomic and ecological imbalances (Umar Chapra)
- * The study of an economy which abides by the rules of the Shariah", i.e., an Islamic economy (M. Anas Zarqa)
- * Restatements of Islamic economic teachings, using modern economic jargon
- * (Muhammad Akram Khan)
- * An ideological construct taking basic prescriptions from Islamic law, and conceptualizing them to construct a coherent middle ground between the two systems of Marxism and capitalism (Olivier Roy)

Islam is a wholesome religion that does not separate between economic and religion. The major difference between the **Islamic economic** system and the **capitalist** and socialist systems, is that an Islamic economy reaches the equitable distribution of income within the framework of individual freedom.

It includes moral and legal imperatives to safeguard public interest, moral constraints against unearned income, and social obligations to ensure a just distribution of income and wealth. On the other hand, the capitalist system recognizes equitable distribution of income, but this recognition is the outcome of group pressure. In the socialist system on the other hand, equitable distribution demands the negation of individual freedom. Chapra (1976)

The conventional economic systems have failed to solve the economic problems of humankind and the Islamic economic order presents a ray of hope for the redemption of humanity from the quagmire of economic problems.

Islam casts a comprehensive look at the human economic problems. It promises a free, just and responsible world for everyone on this earth. It treats all human beings in a similar manner and rejects the monopoly of a few nations on the resources of the earth.

Islamic Economics represents a systematic effort to try to understand the economic problem and man's behavior in relation to that problem from an Islamic perspective. It is the knowledge and application of injunctions and rules of the Shariah that prevent injustice in the acquisition and disposal of material resources to provide satisfaction to human beings and enable them to perform their obligations to Almighty Allah ﷻ and the society.

The main objective of Islamic Economics is to establish social justice, elimination of poverty, tangible reduction in economic disparities and free society of corruption. It is a well-recognized phenomenon that an Islamic economic system is completely different from socialism and capitalism because of its distinct features. The Islamic economic system is the collection of rules, values and standards of conduct that organize economic life and establish relations of production in an Islamic society.

The ideological basis of Capitalism and Socialism is Materialism, and the Ideological basis of Islam is Iman (Faith). So, in Islamic Economics, what matters is not this world but the Hereafter. And this is what makes Islamic Economics very relevant, salient, outstanding and distinct from any Conventional Economics.



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GRAVE CHALLENGES PARENTS FACE

by: Faizul Khamker



ASSISTED SELF-MUTILATION

The term self-mutilation brings about horrific mental images depending on the degree of self-mutilation. Non suicidal self-injury, often simply called self-injury, is the act of harming your own body on purpose, such as by cutting or burning yourself. It's usually not meant as a suicide attempt. This type of self-injury is a harmful way to cope with emotional pain, sadness, anger and stress. On deeper reading into the causes for self-mutilation we can safely describe these causes as: loss of self-esteem; insecurity; fearful of responsibilities; guilt; need for recognition and lack of self-respect. Furthermore, research suggests that it is a frequent companion to eating disorders, alcohol abuse and drug abuse, depression, posttraumatic stress disorder, borderline personality disorder, and dissociative disorders. According to research, approximately 17% of young people harm themselves. The above indicates that this is not only a serious matter for the individual but also for society as a whole. It requires simple logic to conclude that this problem must be addressed. The victims of self-mutilation are therefore vulnerable to be manipulated and negativities.

When we have the position of an individual or a group of people in whatever form either assisting or promoting this self-mutilation the problem will be escalated rather than being addressed. Those that assist others in self-mutilation can best be described as being mentally depraved and whose actions creates the destabilising of societies. Their wealth, status or purchased reputation cannot and should not influence the realities of their agendas.

This then leads to the question of the consequences of the transgender agenda. The young uninformed naïve children at school who are easily manipulated and influenced because of their age and whose vulnerability is exploited are influenced by the system of those who can be correctly labelled as assistant self-mutilators to develop the characteristics of potential self-mutilators. This then facilitates the various abnormal and fatal medical interventions, on most occasions without parental consent and without informed consent. It is unclear if these medical interventions can be reversed even though through the application of logic this would not be feasible.

The effect of these illogical and immoral medical interventions is the destruction of society, this is done through huge percentage of fatalities as well as the creation of many to mental vulnerabilities. The key role players in this destruction are

politicians, big pharma, the media and the new liberal order. In pursuance of greed and power they have stooped to the lowest level.

The counter to this madness, some may term it as satanic requires a cohesive plan of action which must be acted upon with the urgency that is required. This would require a multi-pronged approach.

The first would be the establishment of an independent international panel of experts to collate all the available factual data and present a research paper which cannot be disputed. It should be expected that there will be resistance and the old worn out card of conspiracy theorist will abound. The second leg would then be the dissemination of the facts on a global scale using whatever and all available channels. Taking into account the challenges of censorship which has the sole agenda of propagating these immoral actions and preventing the realities and truth from appearing on most major platforms methods will have to be found including the use of traditional religious platforms. The third aspect would be to launch a global public activism campaign. This campaign must be concentrated and the campaigners must be made aware that the struggle will be long and hard and some sacrifices will have to be made. The fourth aspect must be the education of parents and to encourage them to take back their rights as parents. The abovementioned can run parallel to each other but never against each other.

The protection of our vulnerable and our future generations is of utmost importance and the ghastly consequences if no action is taken demands that as a society we have no choice but to act. This generation dare not fail the generations which is to come.



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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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QUR'AN BURNING IS PROVOCATION!



By: Moulana Muhammad Hussain Noori

The United Nations Human Rights Council (UNHRC) has approved a resolution on religious hatred and bigotry countering religious hatred constituting incitement to discrimination, hostility and violence in the wake of a Quran-burning stunt in Sweden outside Stockholm's main Masjid, during which an Iraqi immigrant desecrated the Quran on the day of Eid that led to protests across the Muslim world.

The motion was disputed and opposed by the United States and the European Union, which said it conflicts with their positions on human rights and freedom of expression. To which Indonesia's Foreign Minister Retno Marsudi stated very clearly "Stop abusing freedom of expression," and said "Silence means complicity."

The Organization of Islamic Cooperation and representatives of various other Islamic countries, concerned by the incident had secured an urgent debate at the UN's top rights body on the 11th of July.

The motion called for countries to review their laws and plug gaps that may "impede the prevention and prosecution of acts and advocacy of religious hatred." and called on countries to take steps to "prevent and prosecute acts and advocacy of religious hatred that constitute incitement to discrimination, hostility or violence".

The UN human rights chief Volker Turk told the UNHRC that inflammatory acts against Muslims, as well as other religions or minorities, are "offensive, irresponsible and wrong". The French ambassador Jerome Bonnafont went on to say that human rights "protect people not religions, doctrines, beliefs or their symbols ... It is neither for the United Nations nor for states to define what is sacred". While Sweden has condemned the Quran burning but maintains that the country has a constitutionally-protected right to freedom of assembly, expression and demonstration.

The problem remains that UNHRC resolutions are not legally binding they are only seen as strong political commitments by states that are used to pressurize other states in maintaining peace.

As to how the vote played out, the following countries Benin; Chile; Georgia; Honduras; Mexico; Nepal; Paraguay abstained. Algeria; Argentina; Bangladesh; Bolivia; Cameroon; China; Cuba; Eritrea; Gabon; Gambia; India; Ivory Coast; Kazakhstan; Kyrgyzstan; Malawi; Malaysia; Maldives; Morocco; Pakistan; Qatar; Senegal; Somalia; South Africa; Sudan; Ukraine; UAE; Uzbekistan; Vietnam voted in favor of the resolution and Belgium; Costa Rica; Czech Republic; Finland; France; Germany; Lithuania; Luxembourg; Montenegro; Romania; UK; US voted against it.

The vote itself tells a lot about the standpoint of these various countries and their position as to how they view Islam. It is not a matter of not being able to understand the sentiments of the

Muslim world, there have been many Muslim leaders who have time and again explained the position of Muslims and their relation with the Holy Prophet Muhammad (Peace be upon him), the Holy Qur'an and all other religious symbols in much detail. Muslims are taken for granted every time they raise their concerns with regards to any matter that pertains to their faith. First they are put in a position where they have to declare that Islam is a all-inclusive, peaceful, tolerant, pacifistic religion. Thereafter, they play with the emotions of the Muslim masses in the name of free speech or freedom of expression and then incite and provoke the Muslims to react and become violent which they use against the Muslims to say look Muslims are extremist.

What people fail to understand is that the one who incites people to violence is worst then the one who was provoked because they are the actual perpetrators of the crime of violence and disunity while their hands remain clean.

The Muslim Ummah is not a community that can be silenced like the various religious communities around the world nor can they be made habitual to bear insults on their religious personalities and Holy scriptures.

Unlike, those who have forsaken their religious principles and can bear being mocked at out in the open we as Muslims stand firm and united to the point that we are willing to sacrifice our lives and the lives of our family members for the sake of Islam.

Ultimately, one may ask what is the solution to this problem. Boycotting the products of a certain country is not a lasting solution because we have become too habitual to their usage and their alternatives do not exist in the Muslim world as Muslims are no where close to producing better alternatives.

"The benefit and gain of the Muslim Ummah is one and so is the loss, Our Prophet, our Deen and faith is one, the sacred Haram, Allah and the Qur'an is one is it that difficult then for Muslims to be one?" Allama Iqbal

Currently, sincere Muslims can only be found working for the cause of Islam on an individual capacity and have yet to realize their collective role in solving the problems of the present era. This is a fact well known among all the Muslims of the world that we lack the recognition to the right kind of needed leadership due to which we are not heading in the right direction, we fail to experience the right path and never witness any beneficial outcomes and results in our favor.

As long as this remains the case anti-Islamic sentiments will keep resurfacing, people who are against Islam will keep taking advantage of Muslims and will continue to take Muslims for granted.

Muslims need to address the problem of Islamophobia in a non-apologetic manner and unite against the evil forces who have kept the Muslim Ummah divided to this present day.



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Narendra Modi's Genocidal Policies In Kashmir And Against Muslims In India

A Replica Of Israeli Despotism Against Palestinians

by: Iqbal Jassat



As South Africa grapples with the conundrum of hosting Russian president Vladimir Putin at the forthcoming BRICS summit, much less attention has been placed on India's notorious prime minister Narendra Modi.

Apart from Modi's role in the horrific Gujarat Massacre which led to the brutal slaying of thousands of Muslims by gangs of extremist Hindus during his reign as Chief Minister of Gujarat, his leadership of the ultra-nationalist Bharatiya Janata Party (BJP) continues to terrorise Non-Hindus.

Shockingly, though human right violations and bloody attacks on Muslims, Dalits and Christians have intensified, Modi's rule is romanticised as a "hero" in typical Bollywood style fanfare. Surely a lack of critical appraisal of his hatefilled policies is an injustice to his victims.

Since coming into power, India under Modi has instituted a culture of impunity against opponents that has escalated with no end in sight. Though India is ostensibly a multiparty democracy, Modi and his Hindu nationalist BJP have presided and executed discriminatory policies and a rise in persecution of Muslims.

And despite the constitution guaranteeing civil liberties including freedom of expression and freedom of religion, harassment of journalists, nongovernmental organisations (NGOs) and critics of government, has become a frightening reality. Discrimination akin to apartheid has resulted in the marginalisation of Muslims, Dalits and Adivasis.

Modi's reign has cast a huge shadow over India's modern history. While it is true that the Biden administration and America's capitalist elites do not care about the extreme violations of human rights, India's glorious past as a pivotal part of anticolonial struggles and a leading light in opposing South Africa's apartheid state, has been severely compromised under Modi.

Having abandoned Palestine's freedom struggle by cosying up to the settler colonial regime of Israel, Modi has trashed values of freedom and liberty that India proudly upheld since overcoming British imperialism.

In fact by extending and entrenching India's domination of Kashmir instead of complying with UN Resolutions that seek to allow indigenous Kashmiri population self-determination, Modi has followed Israel's outrageous practise of defiance and non-compliance. Such anti-democratic policies relegates India's status under Modi to that of a settler-colonial regime.

Incidentally with the approach of the BRICS summit during August, annually since the 2019 unilateral change of Kashmir's special status through the abrogation of Article 370 by the Modi regime, the 5th of August is commemorated as a "day of disempowerment".

The consequences of it has been disastrous for Kashmir. It saw dramatic changes in the demography - not by accident but by design. Thousands of Indian settlers have been moved into Kashmir, taking forceful control of key levers of power. A replica of Zionist settler-colonialism in Palestine is playing out in Kashmir, with zero or totally inadequate media coverage and hardly any outrage in Western capitals.

The impunity associated with Modi's conduct to disempower Kashmiris was evident in the brazen plan outlined by his US-based consul-general Sandeep Chakravorty. During November 2019, at a private event in New York, he announced that India will build settlements in Kashmir modelled after Israel.

Though the issue of Kashmir's quest for independence dates back to 1948, successive Indian governments have allowed it to

drag on at huge cost to lives and liberties of Kashmiris.

Modi's reign has intensified military control and suspended civil liberties including curtailing media freedoms. As in Israel where occupied Palestinian people are subject to sub-human treatment, so too is the reality in Indian-occupied Kashmir: discrimination, imprisonment and torture.

With a fresh application to South Africa's National Prosecution Authority (NPA) by the Muslim Lawyer's Association (MLA) and the SA Kashmir Action Group (SAKAG) to investigate charges of war crimes against Modi and to secure his arrest when he lands here for the BRICS summit, one wonders whether the ANC-led government will review its foreign policy on India.

After all, given that a number of international human rights organisations have documented how Israel is an apartheid regime, and that similar racist practices are perpetrated on Kashmiris by Modi's India, it is reasonable to expect South Africa to adopt a more pronounced stance in defence of Kashmir.

India today is gripped by BJP's ultra-nationalist agenda in a headlong march to entrench right-wing Hindutva as a dominant force by obliterating all traces of Islamic civilization. Muslims are indeed other minorities are viewed as both a threat and an impediment to Hindutva, and thus extremely vulnerable as victims of hate and racist rage.

It is not uncommon for Modi to publicly make bizarre Islamophobic statements which inevitably spill over into disastrous anti-Muslim riots. In one such callous speech, he linked India's historic Muslim icons to current day "terrorism". Al Jazeera columnist Apoorvanand, who teaches Hindi at the University of Delhi, commented that Modi's speeches imply that Muslims should be held responsible and punished for the alleged crimes committed by their "ancestors".

"Today, far-right Hindu nationalists, with the support and at times encouragement of the government and local authorities are making it clear to Muslims that they are no longer seen as equal citizens in their own country. Their dietary habits and religious rituals are being attacked and even criminalised. Muslim women are being humiliated and harassed just because they are Muslim. Muslim livelihoods are under threat. Calls are being made for genocide of Muslims. It is no longer safe to be Muslim in BJP's India", wrote Apoorvanand.

And neither is it safe to be Christians in India under Modi's emboldened right-wing reign. Reports reveal that laws banning conversion are being enacted in state after state and "Christians are being blamed for forcibly converting poor Hindus and tribals. This is turning public opinion against Christian communities. Christian Sunday prayers are being disrupted repeatedly, churches are being attacked, priests are being beaten up", observed Apoorvanand.

While speculation abounds on whether Russian President Putin will be travelling to South Africa for the BRICS conference given the arrest warrant issued by the International Criminal Court, it will be equally interesting to see how the NPA responds to the complaint against Modi.

Sectarian violence and majoritarian tyranny against vulnerable minorities in India, is evident from extensive investigations by courageous journalists as well as civil rights movements. That they do so at great peril to expose BJP's violent practices is admirable and needs to be applauded.

For as long as Modi is hailed as a "great leader" by the likes of American President Biden, he will remain intransigent in pursuing BJP's genocidal policies, of which he is the chief architect.

THE HEROINE OF KARBALA

Hazrat Bibi Zainab (RA)

by: Khadija Mudassar

Sayeda Zainab Bint Ali (RA) had a life that could model any woman. As she grew up, she took responsibility for all the household tasks. She always created the means to comfort her brothers and sisters. She was inherited with the best attribute of her parents and Grand Parents.

Sayeda Zainab Bint Ali (RA) was not only a faithful daughter, but she was also very generous towards the poor and orphans. Due to which she was referred to as "Zahidah" (abstemious) and "Abidah" (devoted) by the masses. She had the slightest interest in worldly lusters, and her only interest was to please Allah. Sayeda Zainab Bint Ali (RA) kept struggling to please Allah and for the success of the hereafter.

Birth of Sayeda Zainab Bint Ali (RA): Syeda Zainab Bint Ali (RA) was a third-born child to Hazrat Ali and Hazrat Fatima in the 5th year of hijrah in Madina with a conflict of birth dates as 5th of Jamad Ul Awwal and 1st of Shaban. Before her birth, virtuous parents had two sons, Hazrat Hassan (RA) and Hazrat Hussain (RA). On getting the news of a sister, Hazrat Hussain said to his father, "O father, Allah has given me a sister." On hearing this, Hazrat Ali started to weep. Three-year-old Hussain got worried and asked the reason; Ali (RA) replied, "You will soon come to know." The baby girl was born but wasn't named by the parent, as the parent wanted the baby to be named by his Grandfather. On the return of Prophet (ﷺ), she was brought to him. He took her in his arms and named her Zainab on seeing her. He kissed the baby girl and started to weep.

Mystery of Prophet (ﷺ) and Ali (RA) worry over the birth of Hazrat Zainab Bint Ali (RA): As the news spread across about the birth of the granddaughter of the Holy Prophet (ﷺ), Hazrat Suleman Farsi rushed to congratulate Hazrat Ali (RA). He was astonished to see Hazrat Ali weeping when he asked why Hazrat Ali (RA) told him about the forecasted hardships that Hazrat Zainab Bint Ali (RA) is supposed to face in her life regarding the tribulation of the land of Karbala.

Childhood of Sayeda Zainab Bint Ali (RA): She was taught Islam, and besides that, she was a keen learner of household matters. She was brought up in an ideal family by a mother like Fatima, father like Ali, brothers like Hassan and Hussain, and Grandfather like Prophet Muhammad (ﷺ), the ruler of both worlds.

She wasn't seven when she suffered the loss of her loving Grandfather. She wasn't out of grief yet that her mother, Fatima (RA), passed away. After Hazrat Fatima's death, Hazrat Ali married Umm-ul-banin. The Holy lady continued with the family mission of bringing up the young girl.

Sayeda Zainab Bint Ali, the most adorable sister: In her early life, Sayeda Zainab Bint Ali (RA) enjoyed a very prestigious position in her family. She was extremely close and was loved by her brothers Hassan and Hussain. She was in the habit of watching her brother's face before going for prayers. Once Hazrat Fatima reported this to her father, and he replied in grief, "My dear child, this child of mine, Zainab, would be confronted with a thousand and one tragedies and sufferings in Karbala."

Married Life of Sayeda Zainab Bint Ali (RA): Sayeda Zainab Bint Ali (RA) was married to her Ist cousin Abdullah ibn Ja'far Tayyar, known for his good looks and manners. He was brought up by Prophet (ﷺ) in his early life, and later after Prophet (ﷺ) Death, Hazrat Ali (RA) took this responsibility. Abdullah ibn Ja'far Tayyar and Zainab were known all around for their hospitality, generosity, and kindness toward the poor and orphans. Hazrat Ibn Ja'far Tayyar is often said that "Zainab is the best housewife." Allah blessed them with four sons and one daughter, Ali, Aun, Muhammad, Abbas, and Umm Kulthum.

Syeda Zainab Bint Ali (RA) and teaching of Islam: Sayeda Zainab Bint Ali (RA) regularly arranged classes for women to teach them perspectives of Islam when she was in Medina. She had a vast knowledge about Deen Islam and the teachings of the Holy Quran. She was highly reputed among women for her wisdom and intellect. Her teaching methodology was so compelling and fluent that her nephew Zain ul Abideen (AS) titled her 'Alimah Ghayr Mu'allamah.' She who knows without being taught.

Preparing for the journey of Karbala: When Sayeda Zainab Bint e Ali (RA) got the news of her brother's journey, she requested her husband to permit her to join her brother in the hour of need. She was mentally prepared for the forthcoming disaster that had to come in their lives. Her husband warned her about the hardships of the journey. But she accepted to face the hardships of the right path. Surrendering on her determination, Hazrat Abdullah permitted her to accompany her brother.

When the caravan reached Ruhayma, Hur ibn Yazid blocked their way. Sayeda Zainab Bint Ali (RA) was highly distressed and asked her brother to talk to them about his Kinship with the last Prophet of Allah and his Affection with Prophet Muhammad (ﷺ). Hazrat Hussain (RA) told her that he did talk to them in detail, but the enemies were not ready to step down from their evil intentions. He tried to make her understand that they have to face this tragedy as per their Grandfather Prophet Muhammad's (ﷺ) prediction, and it is inevitable.



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HAZRAT IMAM HUSSAIN (Radi allahu Anhu)

MIRACLE: WHILE BEING PARADED THE 'BLESSED HEAD' RECITED QUR'AN! The head of Hazrat Imam al-Husayn (ؑ) was severed, placed over a spear and then paraded from place to place.

Historians have written amazing and miraculous incidents about the head of Imam al-Husayn (ؑ) reciting the Holy Quran from the spear, as witnessed by the people.

Hazrat Zayd bin Arqam (ؑ) was one of those

who witnessed and also reported, "I was in the room of my house when the head of Imam al-Husayn arrived (in our town) and was passing by my house. As I came out, I saw the head reciting: 'Do you suppose that the Companions of the Cave and the Inscription were among Our wonderful signs?' (18:9)

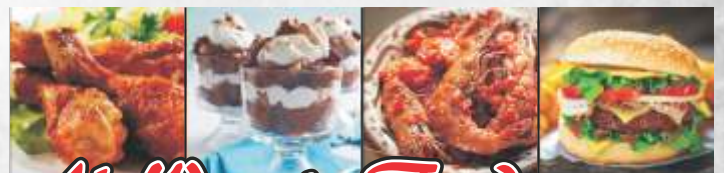
Hazrat Zayd (ؑ) related that when he witnessed the miracle from the holy head, he said, "O Son of the Prophet! Your recitation (of Quran) in this state is the greatest wonder!". (Al-Irshaad)

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Al Kousar



Quranic perspective on Homosexuality

by: Moulana Maqsood Hussain



In the context of LGBTQ, homosexuality refers to 'sexual, emotional or romantic attraction to persons of same sex'. The term 'homosexuality' is said to have been coined in the 19th Century. The phenomenon itself, however, can historically be traced back to ancient Greece and Rome.

Even, and somewhat controversially, some Muslim advocates for LGBTQ rights, mainly residing in the West, have argued that the phenomenon of 'same-sex relationship' has not been unknown to the Muslim societies of the past. Considering the general attitude of the Muslim populace, however, such a claim can hardly be substantiated with the facts on the ground. No doubt, instances of such a practice can be found in many societies of early times, Muslim societies then stand as no exception in this regard.

But did the Muslim attitude embrace the practice as such, whether over or covert, as a 'normal' or 'natural' phenomenon? The simple answer to this question is a straight 'No'. This is due to the fact that the Muslim's attitude towards problems, whether minute or great, is largely determined by the primary source of Islam, the Holy Quran.

Though, some modernist and liberals among the Muslim scholars, mainly grown up in the western lore, have tried to stretch a point to change the Muslim mind towards the LGBTQ problem, but an ordinary Muslim, who believes in the truth of the Quranic revelation has found enough evidence therein proving the 'immorality' of the phenomenon of homosexuality. In this regard, the central plank of the Muslim argument against the 'immorality' of homosexuality is mainly derived from the Quranic narrative of Prophet Lut, who was sent as messenger to preach his people, historically known as 'Sodom and Gomorrah'.

According to the Quranic narrative, the practice of 'homosexuality' was first introduced, practiced and promoted by the people of Lut and therefore, had no precedent of such a prevalence in any community of the past. Prophet Lut has been quoted by the Quran putting a simple yet intriguing question to his people thus; 'Do you commit the Worst Sin such as none preceding you has committed in the Alamin (mankind and Jinns)? (Al-Aa'raf 7:80) Despite whatever liberal interpreters of the Quran might contend, this Quranic verse is clear about the fact that 'same-sex relationship' has been described in the Quran as the 'Fahisha', which is any condemnable and abhorable act and recognized as such by the pure human nature. By classifying the practice of homosexuality as 'Al-Fahish', the Quran has made it more than clear that the act itself indicates nothing but a deviation from the 'genuine' human nature and the people of Lut constitute a prime example to demonstrate the 'immorality' of

the act in the light of the Muslim's Holy Book.

Again, the oft-repeated story of the 'people of Lut' in the Holy Quran strikes a similar tone and places the problem of 'homosexuality' at the centre stage, and finally culminates the events in the virtual annihilation of 'Mujrimin', (Al-Aa'raf 7:80) the 'criminals and sinners'.

As if the clear-cut Quranic injunctions were not evident enough, some advocates of homosexuality argue that the story of Lut in the Quran represents a case of 'rape' and therefore, it cannot be used against the phenomenon of 'same-sex relationship', which according to them is 'normal and natural' condition of the human psychology. They try to defend themselves by pointing out that the Quran, which specifies punishment for adultery and prostitution, but at nowhere does it furnish any such penalty for the 'supposed' crime of homosexuality. Consequently, they contend that the Quran does not treat homosexuality as a crime; otherwise, it would have fixed a punishment for the practice, as it does in other cases of personal and public offences.

For an unsophisticated reader, the argument might seem to carry some weight. But a critical and holistic study of the Holy Book reveals otherwise. To begin with, the Quran has classified the act of homosexuality as 'Al-Fahisha', which is defined as any act in violation of the 'natural law' whether derived from the Quranic revelation or 'uncorrupted human nature'. To be more specific, as per the Quran 'Al-Fahisha' is a crime and its punishment has been left to the discretion of the Judge.

The Quran therefore treats Al-fahisha (homosexuality) as a penal offence and thus prescribes its punishment in the verse no. 15 of the Chapter Al-Nisa. The verse translates as follows: "if any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify confine them to houses until death do claim them, or Allah ordains for them some (other) way. If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is oft-returning, Most Merciful".

Prominent missionary and the worthy scholar of Quran, Dr. Fazal-ur-Rehman Ansari (1974), in his Magnum Corpus, the Quranic Foundations and the Structure of Muslim Society, has referred the above-mentioned verse to show a) that the Quran considers homosexuality as a crime b) and that the Quran does mention the punishment of the same, though the punishment is discretionary. It has to be fixed by the Judge.

Thus, the argument of the advocates of homosexuality, if examined against the touchstone of the Holy Book itself, fails to hold ground.



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Teachings of HAZRAT BABA FARID-UD-DIN

TOLERANCE and FORBEARANCE: Should be the salt of a sufi's life, even if a naked sword were put upon his head, he should be forgivingly happy and should never curse the persecutor."

"THREE IMPORTANT QUALITIES OF A SUFI:

1. To know the world and then renounce it.
2. Faithful obedience to God.
3. Fear of God and His retribution.

Hazrat Baba Farid has stressed upon the maintenance of a Sufi's character which, he says, "can only be built if he stays away from the world and refuses to eat what is forbidden in Islamic law." Quoting Hazrat Yahya, he says:

Divine Light descends upon a heart that has no love for the world, that is free of envy and jealousy and that does not yearn for wealth and honour.

Defining a few other important characteristics of a Sufi, Hazrat Baba Farid says:

A Sufi is one who has nothing corrosive around his heart which he must keep transparently clear and clean, and which must know no treacherous intrigues.

Sufis are those who observe strict silence and remain constantly bewildered under the influence of Divine Light.

Sufis, merged wholeheartedly in the devotion of God, are lost to all the rest of creation (except God).

It is one of the glories of Tasawwuf that Sufis transport themselves to the 7th Heaven five times daily during their Namaz. According to Baba Farid, "Tasawwuf, is a code of man's moral and religious life and conduct. Although a Sufi is cut off from the world, he never curses or looks down upon its affairs, i.e. he has neither love nor hatred for the world."

Baba Farid emphasises that "a mureed must hold his Pir-o-Murshid in the highest reverence". He says, "Seven days in the service and company of a Pir-o-Murshid are equal to 700 years of devotion." He adds that "a Sufi dies when he gives up his devotion and 'zikr' and he lives when he is engrossed in them."

He says "the more a Sufi suffers sorrow, pain and hardship, the more nearer he becomes to God. Hazrat Khwaja Moinuddin Chishti always prayed to God to send more hardships and pain and sorrows upon him so that he could strengthen his faith in God."

God most gracious takes away prosperity from one who does not give charity or zakaat.

God most gracious takes away health from one who does not offer 'sacrifice' in His name.

God most gracious takes away faith at the time of death if one

does not offer Namaz.

Hazrat Baba Farid says, "It is necessary for the sufi not to worry about "rizq" (provision of sustenance). If he worries, he commits a sin against his "faith" in God."

CONTENTMENT Hazrat Baba Farid says: He is a wise and brave man who, in all his worldly affairs, depends upon the will and pleasure of God and remains patient and content under each and every circumstance. A content person must have faith in the love, fear and mercy of God. It will save him from sin and enable him to win the blessings of God."

SAMA: Hazrat Baba Farid was fond of Sama and fought against its antagonists. Regarding Sama and its reaction upon great Sufis, he says:

Sama pacifies the heart of a divine lover. Firstly it moves the heart; secondly, it creates unconsciousness and, thirdly, this unconsciousness becomes so absorbing that even if one thousand swords were raining upon his head, he would not know of it.

DEFINING DIVINE 'ISHQ' Hazrat Baba Farid says: The chief element of Divine Ishq is a fire which can burn the whole universe. The result of such a burning Ishq or love is that the lover forgets his own identity and merges himself in the One Supreme Beloved.

In love, a lover performs mujahedas to be near to his beloved. In the next stage, the lover gains Mukashfa (divine glimpses) and later he receives 'Mushaheda', i.e. he now sees his 'beloved' dimly. After the Mushaheda stage, a lover's Ishq becomes highly intensified and finally, the curtains enveloping the glory of Divinity are raised and the lover reaches a divine destiny where he is ultimately lost in the wonderment or sukr as it is called by Sufis.

Elaborating upon the "path of divine love", Hazrat Baba Farid continues:

There are 700 stages in this Divine path. The first stage is to endure all sorrows, pains and misfortunes coming from the 'beloved' with fortified toleration and forbearance. There is no end of Ishq or love in this path. A lover is constantly intoxicated by his love for his beloved; his eyes see only the beloved, his ears only hear the speech of the beloved, he moves his hands and feet only for the sake of his beloved. In this difficult path, only those who are steadfast and who are constantly absorbed in the devotion of God succeed. It is the continued remembrance of God that ultimately leads the dervish to the glory of Ishq and finally, establishes his permanent relation with Divinity. In the long run, it will lead the lover to a stage where he knows the divine secrets but whose disclosure is strictly against the laws of 'Divine Ishq' and Sufism.

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TAUBA (repentance)

HAZRAT BABA FARID R.A. attaches great importance to the "Tauba" of man. There are six kinds of Tauba according to him:

1. Tauba-e-Dil: It denies the budding desires that arise from the heart. It kills jealousy and all other desires of the Nafs. It helps in raising the curtain between man and God.

2. Tauba-e-Zabaan: Restraining one's tongue from indulging in vulgarity and training it in the constant remembrance of God and the recitation of the Holy Quran. In the path of divine love, only those who can control and use their tongue judiciously in the (remembrance) of God succeed. Mere tauba-e-dil would not help greatly to see the Divine Light. Ears, eyes, hands and Nafs are slaves of the tongue, hence with Tauba-e-Zabaan all these elements can be controlled and used profitably in following the divine path.

3. Tauba-e-Chashm: Avoiding to see all haraam (unlawful) things with the eyes and ignore the faults of others. A dervish, after Mushaheda, must never cast his eyes on anything unlawful.

4. Tauba-e-Gosh: A dervish must not use his ears to listen to anything else except the zikr of God.

5. Tauba-e-Paa: Restraining of one's feet from proceeding towards evil or things 'haraam'.

6. Tauba-e-Nafs: Restraining of all desires emanating from one's "appetitive soul" or Nafs.

In addition to the above six kinds of 'tauba' there are three more:

a. Tauba-e-Haal: repentance for sins recently committed and swearing to avoid them in future.

b. Tauba-e-Maazi: repentance for the past and pleasing one's enemies at any cost.

c. Tauba-e-Mustaqbil: the sinner must pledge to God not to commit any sinful acts in the future.

EVENTS 1445

18-27 July	1st - 10 Muharram (Nightly Lectures After Esha) Saaberie Chishty & Jamia Razvia Masjid Lenasia
6 August	Yaade Shaheede Karbala Baitun Noor Centre Lenasia
27 August	Hazrat Jabilil Jaffaar (R.A.) Urs Shareef Bramfontein Mazaar Johannesburg
1 & 2 September	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Standerton
12 September	Shabe Data Wa Mehr-o-Raza Urs Shareef Saaberie Chishty Masjid Lenasia
23 & 24 September	Hazrat Badsha Peer (R.A.) Urs Shareef Overport Secondary School Grounds Durban
27 Sep 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
29,30 Sep & 1 October	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Saaberie Chishty & Jamia Razvia Masjid Lenasia
30 Sep & 1 October	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Laudium Mouloud Group
3 October	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Rustenburg Meelad Group
7 & 8 October	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Roshnee Muslim Association
25 October	Eve Giyaarwee Shareef-Subject to sighting of the New Moon
28 & 29 October	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Masjid Shaikh Abdul Qadir Jilani Ext13 Lenasia
4 & 5 November	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) Sham-ul-Islam Masjid Lenasia South
2 & 3 December	Darul Uloom Pretoria Graduation Jalsa
2 December	Meelaad-un-Nabi (Sal lal laa Hu Alay Hi Wa Sallam) & Jalsa Jamia Imam Ahmed Raza Ahsanul Barakaat Newcastle
10 December	Madressa Saabriyya Chishtiyya Jalsa & Awards Saaberie Chishty Hall, Lenasia
20 January	Hazrat Khawaja Gharib Nawaaz(R.A.)UrsShareef Buzme Chishtiyya Laudium
27 January	Saaberie Chishty 57th Annual Urs Shareef Saaberie Chishty Hall- Sayed Bros Res. Lenasia
3 February	Hazrat Khawaja Gharib Nawaaz(R.A.)Urs Shareef Khanqah Chishty Saabri Jahangiri Lenasia South
3 & 4 February	Hazrat Maqsood Ali Shah (R.A.) Urs Shareef Baitun Noor Centre Lenasia
7 February	Eve Shabe Meraaj (Subject To Sighting Of The New Moon)
25 February	Eve Shabe Baraat (Subject To Sighting Of The New Moon)
2 & 3 March	Hazrat Khalid Shah Bawa (R.A.) Urs Shareef Benoni Mazaar
12 March	1st Ramadaan (Subject To Sighting Of The New Moon)
10 April	Eid-ul-Fitr (Subject To Sighting Of The New Moon)
20 April	Hazrat Iqbal Shah Dada (R.A.) Urs Shareef Lenasia
23 April	Hazrat Baba Ghulaam Jilani Kalyari (R.A.) Wisaal Shareef (Subject to sighting of the New Moon)
4 May	Hazrat Sayed Mehboob Ali Shah (R.A.) Urs Shareef Saaberie Chishty Hall Lenasia
18 May	Hazrat Baba Kassim Shah Faridi (R.A.) Urs Shareef Urs Shareef Lenasia
16 June	Eid-ul-Adha (Subject To Sighting Of The New Moon)

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