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## Reconciliation with Truth

Social media grabs the attention, once more, as the instrument of no small influence in world politics.

This time its in our own country, South Africa, and has done its bit to fan the flames of xenophobia. Africa is in shock at the brutality and inhumane reaction of the perpetrators against immigrants, whose numbers have increased drastically, since the earliest groups were cordially accepted by the new government, since the collapse of white rule.

It is convenient finding scapegoats in these situations. Blaming the zulu king, and social media, are cover-ups only the naïve would swallow.

The scars of apartheid are still apparent, and in danger of opening old wounds. Hard economic times that highlights the poverty and miseries of the have-nots, and the sheer frustration of lack of delivery from the government.

Should Africa and the rest of the world retaliate with sanctions and closing doors to SA citizens, a new era of isolation could emerge.

Totally ill-timed for a country currently struggling to meet its own internal challenges.

It is the duty of every citizen to make efforts in any big or small way, to practice peace and goodwill across the racial divide. Government can and should do more to educate the public and promote interaction between racial groups. It has not done enough to remove the stench of apartheid and to bridge the gap between rich and poor.

Muslim leaders, imaams of musjids, and influential personalities, should send messages of guidance and hope, thus adding the muslim voice of encouragement to our fellow South Africans to practice, charity, peace, and respect for humanity as was demonstrated by the Holy Prophet Muhammad (ﷺ).

"Certainly we have created you from a single cell, into pairs (male and female), then into nations and tribes, that you may know each other, not to despise each other." (Quran)

May Allah bless our country with Truth, Justice, and Peace!

**BIRTH OF THE NEW MOON FOR  
SHABAAN 1436  
MON 18 MAY 2015 @ 06:13**

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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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# HAZRAT THABIT IBN QAIS ﷺ

## THE SPEAKER FOR THE MESSENGER ﷺ

Thaabit ibn Qais was a sincere, devoted and passionate believer. His strength was in his ability to put his conviction into the most clear, comprehensive and succinct words. The Holy Prophet Muhammed ﷺ would often ask him to speak to the people on behalf of Islam.

One day, some men from the Tamiim tribe arrived at Madinah and boasted about their glories in front of the Holy Prophet ﷺ with beautiful poetry spoken by Utaarid Ibn Haajib. The Messenger of ALLAH ﷺ smiled and told Thaabit Ibn Qais to answer them. Thaabit humbly stood up and said, "All praises are due to ALLAH who created the heavens and the earth, in which he controls everything, whose throne extends over the Heavens and the earth and nothing is at all, except out of His kindness. It is part of his omnipotence to make us models and created His Messenger out of the best of His creation, among who he is of the noblest descent and the most sincere in His speech. He sent down His book (the holy Quraan) and made His creation in trust of Him and He was the best choice of ALLAH. The Muhaajirun of his people and his own kinsmen believed in him. They were of the noblest descent and best deeds. Then we the Ansaar were the first to respond. We are the adherents of ALLAH and the ministers of His Messenger." Utaarid Ibn Haajib and his party had no reply to this.

Although this skill could have earned him a high status, Thaabit always tried to be humble and would reproach himself for any show of arrogance or pride. Thaabit was indeed very afraid of ALLAH ﷻ and thus desired to remain modest.

When the verse "ALLAH ﷻ does not love any proud and boastful one (31:18) was revealed, Thaabit secluded himself in his house in tears for a long time. When this came to the attention of our Beloved Prophet Muhammed ﷺ, Thaabit was immediately summoned. On enquiry about his strange behaviour, Thaabit explained that he feared that he might be amongst the arrogant due to his desire for

beautiful adornments. The Holy Prophet ﷺ laughed and declared that this is not true as Thaabit will live and die with blessings and be of those to enter Jannah.

Likewise when the following Quranic verse was revealed "O' you who believe! Do not raise your voices above the Holy Prophet's ﷺ voice and do not speak loudly to him, as you speak to one another, lest your deeds are rendered fruitless, while you are unaware (49:2), Thaabit began to tremble. He cried profusely and stayed indoors. The Prophet ﷺ was concerned and called for him to enquire about it. He replied that he fear being thrown into the hell fire as he at times raised his voice above that of the Prophet ﷺ. The Beloved Prophet ﷺ of ALLAH assured him that he would be martyred and would enter paradise.

Thaabit was not only a speaker but also a warrior of Islam. He fought boldly in every battle without any hesitation and he was willing at all times to sacrifice everything wholeheartedly. Thaabit was martyred in the Battle of Al-Yamaamah. An amazing incident in this regard is worthy of mention. After Thaabit was martyred a new Muslim was passing by and he mistakenly thought that he was allowed to claim Thaabit's armor. Thereafter Thaabit came into the dream of one of the Muslims. He explained that his armor had been taken by a certain man and described exactly where he lived, and where the armor could be found. Thaabit explained that this was part of his will and he entrusted the man with it. The man was instructed to go to Khaalid and tell him to take his armor and pay off his loan to certain people. Such was the honesty and piety of this man that even after his death, he was concerned about straightening his path towards Jannah in the hereafter.

The above paragraph explains the verses of the Holy Quraan where ALLAH ﷻ says, "Think not of those who are killed in the way of ALLAH as dead. Nay, they are alive, with their Lord, and they have provision" (3:169)



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# HAZRAT KHWAJA GHARIB NAWAAZ

## HIS MISSION

It is a well known historical fact that in spreading the ethical and spiritual values of Islam, major and effective contributions have been Made by the Walis of ALLAH (saints). It was their humanistic position, and piety which won over the hearts of lacs of people. They made a direct contact with the masses served and loved them, lived with them in the realisation of Eternal Truth. The proof of this is more than evident from the history of growth of Islam in India. Although Islam had penetrated in this subcontinent in the first century of Hijra, but the noble task of inspiring the people to its tenets and values in India was accomplished by Hazrat Khwaja Moinuddin Chishty (R.A.) popularly known as Khwaja Sahab and Khwaja Gharib Nawaz. He did it all through his great moral power, glorious and appealing character, with love and dedication to mankind, without any worldly resources of wealth, power, force and material means.

Khwaja Sahab was a scholar a great repute. He interpreted the true Islamic message of love for mankind and through that, the love for the Almighty creator. He preached the Quranic philosophy of the unity of religion and worked out its potentialities for the whole humanity. He was the greatest mystic of his time. He laid the foundation of the liberal Chishtia order of Sufis in India, and inspired millions of souls to be his followers and thus served the masses of the Indian Sub-continent.

The life and mission of Khwaja Sahab have been of an exceptional character as compared with any other saint in India. His simple teaching penetrated even stony heart, his affectionate look silenced the fiercest of his enemies. His matchless piety and blessings knew no distinction and his "spiritual power", amazed and did defied his bitterest adversaries who came to harm him but were inspire to embrace Islam and become his devotees for rest of the life. He brought the message of universal love and peace. He chose the way of non-compulsion in the true spirit of holy Quran he says : "Let there be no compulsion in religion, will thou compel men to become believers? No soul can believe but by the persuasion of Allah". Khwaja Moinuddin Chishty (R.A.) followed this dictum strictly throughout his mission. It is because of this reason that he is popularly known as 'Gharib Nawaz' which means the one who shows kindness to the poor. This was later reinforced by succeeding Chishtia Sufis, who became religious pioneers in national integration in the country. They fulfilled the objective of bringing together various castes, communities and races, elevating the humanity from the morass of materialistic concerns, which is the bane of mankind even today.

## THE TERRIFYING MAGICIAN

The grand Mentor of the Line Hazrat-e-Sayed-e-na Khwaja Gharib Nawaz (the sustainer of the poor) Hasan Sanjari on the visit to Madeenah Munawwara received the honor of being called Moinuddin (helper of faith) from the King of Madeenah, the Leader of the Prophets, the Enlightened Prophet and was ordered to go to Ajmer for the sake of preaching the religion. Hence, Sayyed-e-na Sultan-ul-Hind (king of India) Khwaja Gharib Nawaz came to Ajmer Sharif. Due to his preaching large number of people started embracing Islam in large number. The Hindu ruler over there, Prithvi Raj, started getting very much irritated by this. Hence, he prepared his most dangerous and Terrifying Magician Ajay Pal jogi to battle with Khwaja Gharib Nawaz Ajay pal jogi, along with his disciples went to Khwaja Sahib. After seeing the agitation of the Muslims Huzoor Gharib Nawaz formed a fort (hisar) around the Muslims and ordered that no Muslim should go out of this fort. On the other hand, the magicians started pouring water, fire and pelting stones with their magic power, but all these attacks were of no use once they reached the fort. Now, with the help of magic, they made thousands of snakes come down from the mountain and go towards Khwaja Sahib and the Muslims, but as soon as they reached the fort they died. When the disciples failed, their teacher, the terrifying magician ajay pal jogi, started showing different tricks due to magic. But on reaching close to the fort everything used to vanish. After he failed to do anything he got very angry and he tossed his Dear-skin in the air and sat on it and flew very high in the air. The Muslims got confused that who knows what sort of trouble will he create from up there. Gharib Nawaz smiled on this action of his. He signaled His blessed shoes. On receiving the signal they also flew very fast, chasing the Magician. And in no time they reached up and started beating on his head. He started descending as He received those hits. He came down ashamed and fell down at the feet of King Gharib Nawaz and then repented from the Hindu philosophy and became Muslim. He received the Islamic name Abdullah from Him, and he received great attention from Khwaja Sahib and attained a grand rank in the sainthood ship, and became famous by the name of Abdullah Biyabani.



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# HOW TO MAKE YOUR SALAAH A MERA AJ

The Nabi [Sallallahu Alayhi wa salam] was resting one evening and he saw a man enter the mosque and then come out soon thereafter. He asked the man what he did in the mosque and the man replied that he had prayed the Asr Salaat. The Nabi [Sallallahu Alayhi wa salam] told him that he had not prayed Asr and asked him to return to the mosque and to pray Asr. The man again came out after a short while, and the same conversation occurred. After the third time, the man mildly protested that he had indeed prayed Asr all these times, and yet the Nabi [Sallallahu Alayhi wa salam] sitting outside was telling him that he had not. The Nabi [Sallallahu Alayhi wa salam] then explained to him that the ritual actions during salaah each take some time to perform, and in the time it was taking him to pray Asr, he could not possibly have been performing his prayers with the devotion that it requires.

You often see Muslims performing sujood, for example, by merely touching their forehead to the ground and lifting it as if the musalla was a hot plate, and they barely straighten their backs before they repeat that quick sajdah in a time that one can not even say a part of Subhana Rabbiyal A'ala. The Nabi [Sallallahu Alayhi wa salam] sometimes used to sit between sujood for so long that the congregation behind him would think that he had forgotten to perform the second sajdah! If you would just think about the beauty of the declaration, "Subhana Rabbiyal A'ala" (Glory be to the Sustaining Lord the Most High), and imagine the feeling of love and submission that must come from the heart when you recite this, you would automatically find it lingering on your tongue and affecting your entire being.

To improve the quality of salaah and to inject Khushu in it, it could be useful to remember the occasion of Meraaj when Salaah was ordained on muslims. In the presence of Allah (Subhanahu wa Ta'Ala), separated by only a veil, Nabi Muhammad [Sallallahu Alayhi wa salam] stood respectfully with a bowed head and folded arms, and among other praises recited, "Glory be to Thee O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee". Then after reciting Surah Fateha and some other verses, he bowed, and repeated several times, Subhana Rabbiyal Azeem: Glory be to the Sustaining Lord, the Great".

When he stood up, Allah (Subhanahu wa Ta'Ala) said, "Sami Allahu Liman Hamidah: Allah listens to the one who praises Him".

Moved by this, the Nabi [Sallallahu Alayhi wa salam] responded, "Oh Lord, Thine is the praise", and with Allahu

Akbar (Allah is the Greatest), he prostrated himself and repeated an even more glorified praise several times, "Subhana Rabbiyal A'ala". When he finally assumed a sitting position and recited Attahiyaat: "All services rendered by me by words, and bodily actions, and sacrifice of wealth are in honor of you, Oh Allah", Allah (Subhanahu wa Ta'Ala) replied, "Assalaamu Alaika ya ayyuhan-Nabiyu wa Rahmatullahi wa Barakatuhu: My peace on thee Oh Nabi, along with My Mercy and My Blessings".

The Nabi [Sallallahu Alayhi wa salam] was ever desirous that his disciples should share in any gift that Allah had bestowed on him, and he said, "Assalaamu Alaina wa alaa ibaadil-laahis saaleheen: Let the peace of Allah be on the worshippers and on the righteous ones". Allah (Subhanahu wa Ta'Ala) asked the Nabi [Sallallahu Alayhi wa salam] what he would give in exchange of this magnanimous gift that he had asked for, and his reply was, "Ashadu An-la Ilaaha illal-Laahu: I bear witness that there is none worthy of worship but Allah". This was very pleasing to Allah (Subhanahu wa Ta'Ala) and He declared, "Wa ash-hadu anna Muhammadan Abduhu wa Rasooluhu: And I bear witness that Muhammad is His slave and His Messenger".

Then Allah (Subhanahu wa Ta'Ala) asked the angels in the gathering to send prayers of exaltation and blessings on Nabi Muhammad [Sallallahu Alayhi wa salam]. After some du'ah, when the Nabi [Sallallahu Alayhi wa salam] completed his prayers by greeting salaam to the assembly of angels to his right and to his left, he yearned that his followers be given the privilege of performing this Meraaj as well, so that their heart would be moved by this experience as much as his own was. And Allah (Subhanahu wa Ta'Ala) gifted mankind with salaah as a Meraaj-Al-Mohmineen, a conversation that they could have with Him not once in a lifetime, but fifty times a day (as we know, this was later reduced in number to five times a day, but with the same reward as fifty times a day).

Hence, when we perform salaah, let us imagine that we are in the Divine presence of Allah (Subhanahu wa Ta'Ala), and that when we praise Him, He replies, "Sami Allahu Liman Hamidah", and that we glorify Allah (Subhanahu Wa Ta'Ala) in our rukuh and sujood, and we join with the angels in giving salutations and blessings to the Nabi [Sallallahu Alayhi wa salaam]. For then, Insha'Allah, each salaah of ours will be truly a Meraaj-Al-Mohmineen.



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# DEDICATION: HAZRAT JEHANGIR SHAH (RA)

BY IRSHAD SIDDIQI

May Allah always spread His Noor upon the souls of the Truthful and Sincere from His servants.

Not too long ago appeared a mystic, a descendant of our Holy Prophet Muhammad (ﷺ), who had renounced the pleasures and temptations of this world, to commit himself as a slave of Allah and a seeker of the next world.

He donned the garment of poverty and pursued his journey through the Sabri tariqa. He soon became the embodiment of Love and Servanthood, while his lofty achievements were praised and sung in the royal courts of the spiritual empire of Sainthood.

He was Hazrat Sayyad Jehangir Shah Sabri Kambal-Posh (RA). From Ajmeri roots he settled in Kalyar Shareef where he volunteered to work as a khadim (servant / attendant) at the shrine of Makhdoom Ala'uddin Sabir Paak (RA). Here he displayed his astounding spiritual pedigrees and rose to become the most famous Sabri sheikh of the time.

Such a noble soul chalked an even higher credential by the level of humility he arrived at, which was clear to see. He would with his own blessed hands clear the mess and excrement that visitors to the shrine left around the precincts.

Most analysts view this action of his as testimony to his humility and also his love and respect for Hazrat Sabir Paak, whose devotee he was.

But look closer and deeper. What did his action entail

and imply? He was cleaning the mess somebody else made. He was cleaning the dirt somebody else had left behind. He was fulfilling the honour of a classical Peer-o-Murshid. Cleaning up behind the mess a mureed may leave through his sins and error.

A true believer covers the faults of a believer. The Rasool (ﷺ) himself one who cleaned the excrement of a guest of his, said that "He is not a believer until he loves for his brother what he loves for himself."

In today's world we watch how we mess-up our lives. A man will see to himself enjoying the misfortunes of his brother. Who will clean his brother's mess? No, his brother will wish for him to drown in it.

Who even amongst the elite, will attend to the challenges facing the religion of Muahammad (ﷺ). Who will clean up the mess of the ummah today? Who will undertake the dangerous and difficult challenges facing the ummah?

Most will give eloquent speeches, write ta'waez, and pass fatwas. Yet none of these can remove the dirt like direct action will.

May Allah guide us and bless us with truth and sincerity. May He empower us to serve Him by also serving His creation with love, respect, sacrifice and mercy! May Allah preserve the legacy of Hazrat Jehangir Shah, the true slave and friend of Allah and Allah's Rasool (ﷺ), eternally!

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Rajab, being the seventh month of the Islamic calendar is a stepping stone to the auspicious months of Sha'baan and Ramadhaan.

Rajab is from the Ashurul Hurum (Sacred months), where the rewards of virtuous deeds are increased.

When the moon of Rajab was sighted  
Rasulullah Sallallahu Alayhi Wa Sallam  
would recite the following Dua:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَرَمَضَانَ

"Allahumma baarik lana fee rajabin wa Sha'baana  
wa ballighnaa Ramadaan"

Oh Allah! grant us blessings in the month of Rajab  
and Shabaan, and make us reach the month of  
Ramadhaan"



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# RIDING THE SAMOOSA EXPRESS

BY SAFFIYA ISMAIL

"A wonderful portal into the multifaceted lives of South African Muslim women. The narratives invite the reader to enter into the precarious realm of personal and interpersonal – a realm that demands critical attention into contemporary South Africa"

Associate Professor Nina Noel, Faculty of Theology, University of Oslo.

Ever since I can remember, I dreamed that one day I would see my name on the cover or as part of a book. All these years I have written for various mediums, and waited in anticipation for my dream to be realised. So you can imagine how excited and thankful I was when Zaheera Jina approached me with this project.

On Saturday, 21st March 2015, as Skoobs; Montecasino, I stood with brilliantly talented women, and watched as this dream became a reality. I met many of the amazing women, who contributed their stories to this Anthology.

"Riding the Samoosa Express" showcases, South African Muslim Women, their trials, tribulations, tenacity and triumphs. Deep and light-hearted true-life accounts from women who have shared their journey in this book. Muslim women do have a voice, and this book not only allows the readers into personal stories but displays the sense of humour, the questioning minds, rebels' with a cause, and the intricacies of growing up in South Africa as a Muslim woman.

Muslim women today, are really breaking the stereotypes which have followed us from our mothers' and grandmothers' time. We are juggling successful careers, taking care of families, choosing to not marry for the wrong reasons, running successful businesses, pursuing dreams and so much more. We have maintained what our mothers have instilled in us, the magic ingredients as I would like to call it. However, we are challenging many facets of the patriarchal thinking and actions.

When I look at articles I have written over the years, the perceptions of Muslim women, due to many issues around the world. However we are the voice of those women who cannot share their stories. The climate that surrounds the stories, actually tries to remove those views which people have of Muslim women. There is domination, oppression and misogyny, however, there are many women around the world who every day go against the odds because we were given these rights by our Creator, and we will fight for them.

This book gives the readers some insight into Muslim women's identities. "Riding the Samoosa Express" is the first of its kind in South Africa, and hopefully will open a portal for others to embark on other projects for women. I am taking my time reading it, I am on my 3rd story, and thus far I am transported into their

lives, somewhat familiar yet so different.

"A book that is a bridge between paternalistic, misogynistic interpretations of Islam and the reality of a resilient, female Muslim identity, in contemporary South Africa"

~ Shaida Kazie Ali – Author of Not a Fairy Tale and Lessons in Husbandry

This endeavour brought together 27 different, strong women. A remarkable project - Muslim Women have a voice, and this book solidifies this.

Riding the samoosa express is selling like HOT samoosas!!! Get your copy now and support a worthy cause. Royalties of the book sales go to the Nisaa Institute for Women's Development which is an NGO rendering services for abused women and their children.

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# THE PROMISED TEST OF ALLAH

MOULANA AHMED KHOROLO

Allah has sent down the Holy Quraan for the guidance of mankind, in this book He explained everything, He explained the past, the present and the future.

He has also made promises in this book. Amongst the promises He made is of the test in which every living being will go through.

As He says in SURAT-UL-BAQARA (verse 155)  
And we will surely test you with something of fear and hunger and loss of wealth and lives and fruits, and glad tidings to the patient.

If we look at this verse Allah with His infinite mercy has indeed outlined for us as to what we are going to be tested. Moreover the mentioned things of test are the main things that surround or revolve around our daily lives.

1.) Something of fear: this has indeed become the biggest thing in our lives... whereby we have high walls with electric fences, top class alarms with a security guard patrolling the entire yard etc.

2.) Hunger: Everyone complains of the global recession, things being expensive etc.

3.) Loss of wealth: We are all worried of the taxman, the SARS etc

4.) Loss of lives: We get the broadcasts, be careful do not use this road, and that road, protest action that may result in to harm.etc.

Now the thing is we know very well on what we are going to be tested, but we do not know how long will this test of Allah be, or how severe is it going to be upon us, or how effective this test of Allah is going to be upon us.

Allah with His infinite mercy gives us hope in the Holy Quraan (verse 286 Part 3) He says: Allah places not a burden on any soul, but to the extent of his strength.

Which means Allah knows us more than we know ourselves, He knows how much we can handle, He knows how much we can take. All we have to do as the servants of Allah is to patiently go through this tests of Allah, so that the promise of Allah can be true. When this promise of Allah comes upon us, we should be thankful that it has indeed come to us while we are healthy or at the early stage of our lives, while we are able to do things for ourselves. Bearing in mind that Allah loves us all.

No matter how long the test of Allah is going to be upon us or how hard it's going to be or how effective it is going to be. Allah gives us hope in the Holy Quraan by saying (surely with hardship there is ease, undoubtedly there is ease after hardship).

Which means whatever your situation is at the appointing juncture is not your final destination, the best is yet to come, it is just the test of Allah as he has promised to His servants.

1. Reason for this promise of Allah is for the betterment of His servants. Allah wants to give us glad tidings like He says at the end of this verse of promise.

Like He did for the most of His servants, like Sayyidina Ayyub عليه السلام as we all know :Ayyub عليه السلام is that prophet of Allah who was given the riches of this world, he was the richest man of his time, when seeing how much he was enjoying the favors of Allah,

Shaitaan got envious and went to claim to Allah, that his servant Ayyub عليه السلام was worshiping Allah only because Allah has given him everything. Then asked for permission to put him through a test so he can prove his claim. Permission was granted to him to put this patient servant of Allah through a test.

Shaitaan went back to his people and put in front of them the task given to him on the request given by him to Allah, They all voice out their opinions and came up with what they thought was the best to make prophet of Allah to forget the worship of Allah.

1. Shaitaan and his people destroyed all the personal belongings of Sayyidina Ayyub عليه السلام and came to him to tell him, when he came he found this prophet of Allah in Qiyaam, so Shaitaan said to him Oh Ayyub you are busy in the worship of your Lord the very same Lord who destroyed all your belongings, The patient prophet of Allah replied saying (Sobhanallah) all praises are due to Allah.

Shaitaan became very angry and went back to his people to give them the report of failure. They thought of the next plan.

2. The devil and his people destroyed the progeny of Sayyidina Ayyub عليه السلام and brought the news to him, when the prophet of Allah was in Rukuh. The devil said to him Oh Prophet you are so over taken by the worship of your Lord the very same Lord who destroyed all your children! he prophet of Allah replied "we are from Allah and to Allah is our return .

Again in Shaitaan was disappointed and went back to his people to give the report as to what was the reply, they once again came up with Another plan which they thought will now break him

3. Their plans had now failed and the only option was to harm the prophet of Allah by Shaitaan came to Sayyidina Ayyub عليه السلام and found him in Sajdah, so Shaitaan came from the back and blew onto him a very bad disease, that really affected the life of the prophet of Allah his body started to produce very bad smell and as the results the people of his city started to complain and requested his wife to take him away to a place which was a dump yard of their city. The sickness started getting worse and worse whereby the worms started eating the flesh of the prophet عليه السلام. And every time a worm would fall, he would pick it up and place it back on the body saying eat as it is your provision from Allah, The worms ate his flesh up until only bones, his heart and tongue were the only things left.

All along his wife kept on asking him to make dua so Allah can put all this to a stop but the prophet of Allah did not make dua. He patiently persevered this test of Allah up until he made dua to Allah not because he could not handle the test of Allah but simply because of the fear of losing his heart and tongue which he used for the Zikr remembrance of Allah.

As the result of this Allah took away whatever was affecting him and gave him better and the best of everything.

We should always put our trust in Allah as He has promised us in the Holy Quraan that He is going to test us and His test might come to us any time.



BY MOULANA  
SHAH FAISAL  
KHAN SAHEB

## RAJAB-UL-MURAJJAB

Q1) Please do us about the excellence and practices of this current Islamic lunar month.

A1) Dear and respected readers of this Islamic and spiritual magazine, Al Kausar. Firstly, on behalf of every one of us, we would like to extend our deepest and sincerest congratulations to one and all of the entire Ummah of Nabi ﷺ on the arrival of this great, significant and sacred month of Rajab. This is the seventh month of our Islamic calendar. On the arrival of this month, Our Holy Nabi ﷺ used to supplicate in the court of Allah, saying, "Oh Allah please send me down your special and divine blessings upon all of us in the months of Rajab and Shabaan and take us forth to the great and glorious month of Ramadhaan Shareef". Ameen

Me'raj un Nabi ﷺ

The 27th of this month is the day of which the Blessed and Beloved Prophet of Allah ﷺ was given prophethood. [Shoab-ul-Iman]. And on the 27th night, the great miracle of Me'raj took place (holy ascension).

Urs Shareef of Khwaja Ajmeri ﷺ

The Chatti Shareef of this spiritual king of India, who is a great gift of Rasool of Allah to the people of India, is celebrated on the 1st to the 6th of Rajab Shareef, not only in India, rather all over the world wherever Indian origin Muslims are living.

The fasts of Rajab

Dear Readers:

There are four months that are especially sacred in the court of Allah- it is stated in Surah Taubah: Translation- "Indeed the number of months before Allah is twelve in the book of Allah, since the day He created the heavens and the earth of which four are sacred, this is the straight religion, so do not wrong yourselves in those months and constantly fight against the polytheist as they constantly fight you and know well that Allah is with the pious."

The foregoing blessed verse refers to the lunar months which are based on the appearance of the moon. The rulings of Shari'ah are also observed on the basis of the lunar months. For example the fasts of Ramadhaan, Zakaah and Haj rites, Islamic festivals such as Eid Meelad-un-Nabi ﷺ, Eid-ul-Fitr, Eid-ul-Adha, Shabe Me'raj, Shabe Baraat, Giyaarwee Shareef, yearly Urs of Saints etc are all celebrated according to the lunar months.

The reward of two years

Sayyiduna Anas t narrates that Nabi ﷺ said, "The one fasting for three days (Thursday, Friday and

Saturday) in the sacred months will get the reward of two years of worship".

The month of sowing seeds

Sayyiduna Allama Safaari ﷺ says, "Rajab is the month of sowing seeds, Shabaan is the month of watering them and Ramadhaan is the month of reaping the harvest. Therefore is someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Shabaan, then how will he be able to harvest the mercy in Ramadhaan." He further says, "Rajab purifies the body, Shabaan purifies the heart and Ramadhaan purifies the soul."

Five blessed nights

Sayyiduna Abu Ummad ﷺ narrates that Makki Madani Mustapha ﷺ said, "There are five nights in which dua is not rejected:

1. The first night of Rajab
2. 15th Shabaan
3. The night between Thursday and Friday
4. The night of Eid-ul-Fitr
5. The night of Eid-ul-Adha"

Sayyiduna Khalid bin Ma'dan ﷺ says, "There are five particular nights in a year, the one spending them in worship testifying them with the intention of gaining virtues will enter heaven

1. The first night of Rajab (one should worship at night and fast during the day)
2. 15th Shabaan
3. The night of Eid-ul-Fitr
4. That of Eid-ul-Adha (fasting is prohibited on both Eids)
5. The night of Ashurah (10th Muharram)" [Ghunya tut Talibeen]

The fast compensates for three years of sins. Sayyiduna Abdullah bin Abbas ﷺ narrates that Nabi ﷺ said, "The fast of the very first day of the Rajab is the Kaffara (expiation) for three years, the fast of the second day is Kaffara for two years and the fast on the third day is Kaffara for one year. And then the fast of every remaining day is Kaffara of one month."

The fast on the 27th compensates for 10 years sins. Ala Hazrat Imaam Ahmed Raza Khan ﷺ says that it is written in Fawaaid-e-Hanad that Sayyiduna Anas ﷺ has narrated that the Merciful Rasool ﷺ said, "I was given prophethood on the 27th of Rajab and whoever fasts on this day and says at the prayer at Ifaar time, it will be Kaffara for the sins of ten years."





# HOME REMEDIES FOR ARTHRITIS & JOINT PAINS

COMPILED BY HASINA BEGUM SAYED

We take the freedom of movement for granted, until it becomes limited. The cause of this for many people comes in the form of arthritis, or the inflammation of one or more of your joints. There are two main kinds, osteo and rheumatoid, both of which affect the joint in different ways. Osteo arthritis is when the cartilage between bones wears down, until bone grates on bone. Rheumatoid is little less straightforward, being caused by an autoimmune disorder that causes inflammation of the synovial membrane (a soft tissue that protects joints in the body) and that can lead to bone loss. Whichever you experience, there are natural remedies for arthritis to manage the pain and ease the symptoms.

## 1. Turmeric & Ginger Tea

Turmeric and ginger are both anti-inflammatories, and will help with osteo and rheumatoid arthritis. Turmeric in particular has gotten a lot of attention lately. Its active ingredient is something called curcumin, which is a powerful antioxidant. In addition, it lowers the levels of 2 enzymes responsible for causing inflammation (which is what we're often fighting with arthritis.) You can take these in a capsule form or make a nice spicy tea to enjoy daily.

You will need...

- 2 cups of water
- 1/2 teaspoon ground ginger
- 1/2 teaspoon ground turmeric -Honey to taste

## Directions

Bring 2 cups of water to a boil, and add 1/2 teaspoon each ground ginger and ground turmeric. Reduce to a simmer and let it be for 10-15 minutes. Strain, add honey to taste, and enjoy twice daily. This yields 2 servings.

## 2. Epsom salt soak

Epsom salt contains magnesium sulfate which sounds kind of scary, but it's really quite a wonderful substance. A naturally occurring mineral, magnesium sulfate has been used to get relief from pain for years, namely because of its high levels of magnesium (more on magnesium below.)

You will need...

- 1/2 cup of Epsom salt
- A large bowl-Warm water

## Directions

Fill a large bowl with warm water and add 1/2 cup of Epsom salt. Stir it around, and then submerge your sore joints in the liquid. If you are experiencing pain in a less convenient place to soak, such as your knees, try taking a bath with Epsom salts. Run a tub full of warm water and add 2 cups of Epsom salt. Soak for 15 minutes (at least.)

## 3. Get more magnesium (seriously.)

Magnesium is something our bodies need, but we can't make it ourselves. It is used in over 300 different biomechanical responses in our body. It relaxes all our muscles and nerve endings, relieving stiffness and pain. It is even part of what makes our heart beat. Not only does it relax muscles and ease pain (this goes for arthritis pain too, of course) it helps bones to mineralize.

Supplements: Magnesium capsules are a good thing to add to your day-to-day life, but they work best when

used in conjunction with an improved diet.

Diet: Really this is the clincher-as great as supplements are, they can't do everything. Eat foods that are high in magnesium, which include dark leafy greens (like spinach), nuts, and legumes (beans.)

Oil: There is magnesium oil that can be applied topically and absorbed through the skin. Try rubbing it on sore joints to relieve pain.

## 4. Olive Oil

The very consistency of olive oil makes it seem like something that would lubricate your joints and ease arthritis pain, and it turns out, it actually does. A main compound in extra virgin olive oil (EVOO) called oleocanthal inhibits inflammatory enzymes COX-1 and COX-2, just like Advil or aspirin does. The study showed that 1 1/2 tablespoons is equal to 200-mg of ibuprofen. However, not every oil is created equal. Heat destroys oleocanthal, so it is necessary to use extra virgin olive oil or "cold-pressed." The ripeness of the olives at the time they were pressed also determines the level of oleocanthal-generally the stronger tasting the oil, the higher the level there is present. It can be taken internally to reap the benefits, but being high in calories consider replacing any fats, such as butter, with it in cooking instead.

You will need-2-3 tablespoons of extra virgin olive oil

## Directions

Rub a bit of olive oil onto your sore joints twice a day, massaging in to each one gently. You can also take 2-3 tablespoons daily, but be sure to give up some other form of fat due to the high calorie count in the oil (rest easy, these are good calories.)

## 5. Dandelion Leaves

Incredibly high in vitamins A and C, dandelion leaves can help repair damaged tissue and help the liver clear toxins out of the blood. Studies, although limited, have also shown anti-inflammatory properties due to the linoleic and linoleic acid in them. Linoleic is an essential fatty acid required by the body to produce prostaglandin-which basically regulates immune responses and suppresses inflammation. Because of its involvement with immune responses, dandelion shows great potential when it comes to treating rheumatoid arthritis in particular. You can enjoy dandelion leaves in nice salad, or brew tea with them.

You will need...

- 3 teaspoons of fresh dandelion leaves, or 1 teaspoon of dried-1 cup of boiling water
- A handful of fresh leaves (if making a salad)
- A dash of extra virgin olive oil (if making a salad)

## Directions

For fresh dandelion tea, steep 3 teaspoons of fresh leaves or 1 teaspoon dried in 1 cup of boiling water. Strain and drink twice daily. Dandelion tea is very bitter...you have been warned! You can add honey to sweeten it up if you'd like.

# HARVEST OF GRACE

BY SHEIKH ZUZE ISHAAQ - HEAD OF DAWAH ACTIVITIES AT ORANGE FARM

We believe in Allah almighty because we believe in the message of the Prophet (sal lal laahu alay hi wa sallam), and we believe in the Message because ultimately we believe in the Messenger (sal lal laahu alay hi w a sallam).

We Muslims must play an active part in uplifting Islam in all directions. Education, good behavior and discipline enhance the ability to promote social change and become a problem solver towards human relationships. And most of all it is discipline. When discipline is sown like good seed, it yields a harvest of things that makes us happy and release peace and joy in our lives.

We had best times of our holidays here at the Dawah Centre. The largest religious gathering in Orange Farm was on Eid Meeladun-Nabi, Jalsa celebrations which was held on Good Friday. Affable March was seen where children parade through the streets of Drieziek- Orange Farm. And learners staged throughout the programme with a variety of performance of nazm's, poems, and speeches, and lastly with a choreographed play- surely we have witnessed the trait harvest of Grace, good model of respect, restraint and tolerance.

The purpose of the celebration was to remind everyone, Muslim and non-Muslim about the greatness of Muhammad (sal lal laahu alay hi w a sallam) and His Message. Learners were awarded with prizes and certificates from the previous year progressed class work. And the best award was given to a keen student who received the best Akhlāq and most discipline of them all. Discipline is like spinach; we may not care for it ourselves but feel sure it would be good for everyone else.

Young people's commitment to education is their key to success in life. Youth need positive adult relationship, safe and supportive environment in which to learn and engaging in curriculum that guides than through transition and developmental stages. Here at the Dawah Centre we continue to teach our learners morals, counsel youth behavior, for the best behavior and character that must be learnt from our beloved Nabi Muhammad (sal lal laahu alay hi w a sallam).

From their first academic reports, boarding school learners have passed successfully, and are hardworking pupils on whose results were on majority above 84% aggregate. As parents and teachers, there is a dire need to be responsible especially in transmitting the right education of values to children. Let's us support and inculcate in them beautiful Islamic values and offer them guidance and consistently be good role models to them.

Our Centre stood as a responsible family guardian upon looking after children during, even at holiday times. Islam emphasis the importance of maintaining a harmonious happy family life especially during holidays, where family members have more leisure time to spend together. A happy and successful family is the key stability and success of each members of the family especially the ones most vulnerable like woman/ girls and children/ youth.

A discipline household family will treat its members with gentleness, kindness and love and able to inspire with positive beautiful and loving words, so that everyone will feel appreciated.

We pray that Allah Almighty to whom we are eternally thankful, facilitate that this Dawah entre becomes an instrumental means to keep educating, uniting our hearts and contact permanently planting the seeds of love- loving of our Mustafa Nabi Muhammad (sal lal laahu alay hi w a sallam) and surely will keep following him, then that will bring us closer to Almighty Allah. Al Jannatul Firdous we all shall abode!

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# RADICAL YOUTH

BY FAIZEL KHAMKAR

The recent headlines in the media reporting on the foiled attempt of a fifteen year old Muslim girl wanting to join ISIS foisted on the Muslim community a conversation on radical youth in this country. This conversation is long overdue. The ANC and other political parties in this country had engaged on this issue for many decades since the formation of various youth leagues. It is an issue which now needs to be addressed urgently.

Radicalism in youth is not a new phenomenon in the South African Muslim environment. In the late nineteen sixties to the early nineteen eighties Muslim youths were in the forefront in the struggle against apartheid. In many if not most instances the parents of these youths were unaware of the activities of their children. It is from the core of this group that leaders of the community emerged. The difference between that era and the current era was the active participation of religious leaders. With the emergence of new challenges the eye was taken of the ball in respect of channelling the radical youth in the right direction. This inherent characteristic of the youth cannot be wished away. Active steps to discourage or dilute this in bred quality would have far reaching negative effects of the future generation. Leaving the youth to go on this path of radicalism unchecked will lead to extremism and that in turn will have severe negative effects. This leaves the community with only one choice. That choice is that we have to actively participate in channelling the fervour of the youth.

Shannon Ebrahim in a recent article has squarely blamed the idea of romance as the central focus point which dictates young girls' attitude towards radical behaviour. We would be naive to fall into the trap of singling out only one factor (which may be critical in facing this challenge) rather taking on a holistic view. The youth need to stamp an identity for themselves as well as their generation. This has commonly occurred in the past. Furthermore the youth have unbridled energy which needs to be released in some or other form. The ambitions of the youth to establish a footprint in history is another aspect which cannot be ignored. All of these factors together with a myriad of other factors must be considered when dealing with

this challenge. This background brings to the fore the need of a broad map which must include all sectors of society. It is also critical to have youth participation to ensure (amongst other) goals that a continuation of values and standards are maintained.

Education is one of the key elements to assist in channelling this radical attitude. Our youth are normally out of the Islamic education system by the time that they reach a critical stage in their development from youth to adults. The pressure being applied to carve a materialistic life often negates any outreach programmes where the youth can be guided and assisted to obtain a holistic outlook to life. Furthermore the large majority of our youth has lost the eagerness for reading and therefore printed material would not make an impact. Our outlook and use of social media networks needs to be analysed and updated to reach the youth. A danger which must be avoided is sending out contradictory messages and therefore the need for a unified plan must be affected.

In pursuing the challenges of the times we dare not create a vacuum between the different generations. It is this alienation of the youth that creates a space which is not under supervision and results in the youth being attracted to influences by those whose agendas do not include the welfare of the youth. By understanding our youth and their understanding of the adults an environment of trust and respect is created. This environment will then enable us to move forward as a community for the betterment of society.

The broader challenges of the community must be analysed and presented to the youth. Solutions to these challenges must be brought to the notice of the youth. The dangers of wrong decisions must be clarified. The benefit of right decisions must be emphasised. The youth must be able to be comfortable with these decisions to the extent that they not only buy into the ideas but actively participate in its implementation.




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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Ankara, **TYRKEY** - The Islamic world is at risk of "disintegration" due to the current conflicts in the region between the Sunni and Shiite sections of the Muslim faith, according to Turkish President Recep Tayyip Erdogan. He said he would take steps to calm the tensions by meeting Islamic leaders. The Turkish president, a devout Sunni Muslim, made the comments in a closed briefing to Turkish reporters while returning on his visit to Shiite Iran. "You can have a different denomination (of Islam) but if you seek to impose one denomination on another you will break up the Ummah," he said.

Dhaka, **BANGLADESH** - Mohammad Qamaruzzaman, assistant secretary-general of the opposition Jamaat-e-Islami, has been hanged after receiving a death sentence for crimes against humanity during the country's 1971 independence war against Pakistan. He refused to seek presidential clemency, becoming the second person to be put to death since tribunals were set up more than four years ago to try suspected war criminals. Bangladesh executed another Jamaat-e-Islami assistant secretary, Abdul Quader Mollah, in December 2013 for similar allegations.

Paris, **FRANCE** - The number of Europeans fighting with extremist groups in Syria could exceed 6 000, said a top EU official. "At the European level, we estimate that 5 000 to 6 000 individuals have left for Syria," EU Justice Commissioner Vera Jouriva told the newspaper Le Figaro in an interview, adding that the

true number was likely to be far higher due to the difficulty of tracking foreign fighters in the conflict. British research had identified "a desire for adventure, boredom, dissatisfaction with their situation in life or a lack of prospects," in those who had opted to leave their families behind and head for Syria, the commissioner said.

Abuja, **NIGERIA** - Boko Haram have abducted at least 2 000 women and girls since the start of 2014, according to rights group Amnesty International. A report published by the organisation said many of those captured have been forced into sexual slavery and trained to fight for the group. The group based its findings on nearly 200 witness accounts, including with 28 people who escaped from the armed group, which recently had a pledge of allegiance accepted by the Islamic State of Iraq and the Levant (ISIL). The publication of the report coincides with the one-year anniversary of the mass abduction by Boko Haram of hundreds of school girls from the northeastern town of Chibok. The abduction of the 276 girls sparked global outrage, and 219 are still held by the group, the others managing to escape.

Kuala Lumpur, **MALAYSIA** - Two Islamic parties have proposed legislation that would ban all consumption of alcoholic drinks and bring jail terms of up to two years for offenders in Indonesia, home to the world's largest Muslim population. It was not immediately clear how much support there would be for the bill put to parliament, although previous moves to crack down on alcohol consumption have been seen as

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posturing to appeal to voters before the Muslim fasting month of Ramadan. "Under the bill, consuming alcoholic beverages could land a person in jail as it will be treated similarly to drug trafficking," the daily quoted Muhammad Arwani Thomafi, a member of one of the two parties, as saying.

New Jersey, **US** - An American Muslim high school student has been awarded the 2015 Princeton Race Relations Prize (PRR) for his outstanding work to advance the cause of race relations in New Jersey. Adam Mohsen-Breen, 17, received the 2015 PRR certificate of recognition for his series of three self-written and illustrated children's books. Focusing on the American Muslim community, Mohsen-Breen selected common problems faced by minorities in the US. "These books detailed common bullying experiences of post-9/11 Muslim-American youth, and presented the specific strategies that my research found to be most effective in preventing this type of bullying," he said. "I felt a responsibility to bring a greater understanding of problems facing Muslim-American youth, especially given the unprecedented level of media bias against Muslims that Americans are exposed to every day."

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