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**EID MEELAD UN NABI**  
(Sal lal laaku Alay hi Wa Sallam)  
**MUBARAK**

ISLAMABAD, Pakistan - Pakistan and the United Nations launched the "2022 Pakistan Floods Response Plan (FRP)", urging the international community to support the government of Pakistan in its massive relief, rehabilitation and reconstruction efforts in huge areas of the country that were devastated after record monsoon rainfalls. More than a thousand people died, thousands more were injured, and 33 million displaced as millions of houses were destroyed. Foreign Minister Bilawal Bhutto Zardari said the international community had to share the responsibility of supporting countries affected by global warming and climate change because the current cycle of super flooding was a part of extreme weather patterns.

VICTORIA, Australia - A recent study by the Islamic Council of Victoria (ICV) found that around 86 percent of anti-Islamic content on Twitter was posted by users from the United States, United Kingdom, and India. The study reviewed four million anti-Muslim posts made between 2017 – 2019. According to ICV researchers, Indian users alone make up more than half of hateful posts against Muslims. ICV added that Islamophobia, which has long been a problem in the United States, was exacerbated by the racist, conspiracy, and incitement rhetoric that former president Donald Trump used. The top common theme in anti-Muslim tweets was the association of Islam with terrorism.

Scunthorpe, UK - The late Queen Elizabeth's first visit to a mosque was in this small UK town, a local leader recollected as her funeral took place.

The visit in 2002 to the town's Islamic Centre left the local Muslim community feel "recognised", said Abid Khan, chairman of the North Lincolnshire Multi-Faith Partnership. Khan said he remembered the monarch asking: "This is aligned to Mecca?" in reference to the prayer mat pattern woven into the carpet. Khan believed the visit, part of the Queen's Golden Jubilee tour, built bridges between communities, not just in Scunthorpe but further afield.

MADINAH, Saudi Arabia - Crown Prince Mohammed bin Salman inaugurated a master plan for the Rua Al Madinah Project in the area east of the Prophet's Mosque. The project will increase the capacity at the holy site to host 30 million Umrah pilgrims by 2030 as the Kingdom seeks to position Madinah as a modern Islamic and cultural destination. It will add over 47,000 hotel rooms by 2030, in addition to open spaces and green areas that will enhance the location's serene ambiance. There will also be integrated transportation solutions, including nine bus stops for visitors, a metro station, tracks for self-driving vehicles, and underground parking.

BELFAST, Northern Ireland - The BBC reported that the first Muslim scout group has been set up in the capital city. There are already more than 70 Muslim Scout groups in the UK, who are part of the wider UK Scout organisation, but this is the first in Northern Ireland. The leader of the new Muslim Scout Group is Ameer Ibrahim, who had been a Sea Scout in Sudan as a child before he came to live in Northern Ireland. Ibrahim said that the differences in the Muslim Scouts were

small and mainly to do with some of the uniform worn, rather than any activities. "Our girls can wear the scarf, they can cover their body. Same for the men, if they want to do their prayers, whatever, they will have that identity that belongs to them. We can do our own ritual things when we need to, such as fasting during the month of Ramadan. Otherwise, the Muslim Scouts do the same activities and take the same badges as any Scout group," he said.

MAKKAH, Saudi Arabia - Gulf News reported that Masjid al-Haram has launched a smart robot that can recite the Holy Quran when users scan the barcode display on the robot's screen to download the service on their personal smartphones. Users can also directly press commands on the robot screen to access diverse information such as weekly Friday sermons. Head of the General Presidency for the Affairs of the Two Holy Mosques Sheikh Dr. Abdulrahman bin Abdulaziz Al Sudais said that the launch was part of a large-scale strategy aimed not only at launching more smart robots in the Two Holy Mosques but also to implement the Smart Haram project using Artificial Intelligence. Some of the sophisticated robots launched at Masjid al-Haram and Masjid an-Nabawi so far include sterilisation and cleaning robots on the roof of the Holy Ka'abah; robots in charge of distributing Zam-Zam water throughout the Holy Mosque without touching them; and multilingual robots that can provide worship guidance to worshippers.



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# ITS MEELAAD AGAIN !

## Eid Meelad Un Nabi

(Sal lal laaku Alay hi Wa Sallam)

**Muhammad Mustafa Swalleh Ala Ki Aaj Mehfil Hai  
Habibe Kibriya Swalleh Ala Ki Aaj Mehfil Hai**

Today is the gathering of Muhammad Mustafa ﷺ  
It is the gathering of the Beloved of Allah ﷺ

**Parhoh Swalleh Ala Swalle Ala Swalle Ala Har Dam  
Ke Mehboobe Khuda Swalleh Ala Ki Aaj Mehfil Hai**

Today is the gathering of the Beloved of Allah  
Recite Durood and Salaam every moment

**Wuzu se Awo Betoh Ba Adab Be Jo Durood Un Par  
Jahaan Ke Rehnuma Swalleh Ala Ki Aaj Mehfil Hai**

Today is the gathering of the guide of the world  
Come in a state of wudhu and respectfully send Durood upon Him

**Karam Ke Phool Naiki Ke Samar Rehmat Ke Guldasti  
Batinge Mustafa Swalleh Ala Ki Aaj Mehfil Hai**

Today at the gathering of Allah's chosen Mustafa ﷺ  
Wherein the blessings of goodness and the results of mercy are being distributed

**Hai Jiske Noore Se Range Behare Gulshane Hasti  
Usi Rangi Ada Swalleh Ala Ki Aaj Mehfil Hai**

It is the gathering of that pinnacle of light  
Through whose Noor (light) the entire creation has been lit

**Farishte Alame Bala Se Soen Soen Kar Ye Kehte Hai  
Chalo Noore Khuda Swalleh Ala Ki Aaj Mehfil Hai**

Today is the gathering of the light of Allah  
The angels listen attentively and join in the praises

**Huzoori Mai Kare Sab Pesh Swalleh Ala Ki Nazri  
Ke Kul Ke Peshawa Swalleh Ala Ki Aaj Mehfil Hai**

Today is the gathering of the leader of the entire creation  
Present Durood and Salaam upon Him

**Huweh Hai Jis Ke Faize Noor se Dono Jahaan Roshan  
Usi Shamsud Duha Swalleh Ala Ki Aaj Mehfil Hai**

It is the gathering of that bright star today  
Through whose grace both worlds has been lit

**Hai Adna Martaba Qosain Ka Darga Hame Jis Ki  
Usi Shahedana Swalleh Ala Ki Aaj Mehfil Hai**

Qosain's status is also less in comparison to that king's status of both the worlds

**Nikala Jis Ne Chashma Aab kah Ungli Se Jangel Mai  
Usi Behre Sakha Swalleh Ala Ki Aaj Mehfil Hai**

It is the gathering of that generous ocean  
who has extracted a fountain from a cup of water

**Dua Ye Mangele Jo Maangani Ho Haq Se Ai Mehfil  
Tere Mushkil Khusha Swalleh Ala Ki Aaj Mehfil Hai**

It is the gathering of that eraser of difficulty (Mushkil Khushaa)  
Ask oh attendees! Ask for whatever (Dua) request you may have

## IN RESPECT OF THE SACRED HAIR



**Ajab Dunya Mei hai Nemat Mubarak Baal Hazrat Ka**  
**Yehai be Misl be Qimat Mubarak Baal Hazrat Ka**  
How great is the blessing of the auspicious hair of the Holy Prophet ﷺ  
The hair of Nabi ﷺ is a priceless jewel

**Takabbur Dil Me Na Lawoh Palak Aankoh Se chal Jawoh**  
**Tume Jis Jaage Mai Pawoh Mubarak Baal Hazrat Ka**  
Do not come with a spark of pride in this gathering  
As it will burn the skies also

**Yahi Chalna Ibadat He Barie Jag Me Se A'adat Hai**  
**Joh Haq Aghe Se A'adat Hai Mubarak Baal Hazrat Ka**  
Coming here is worship, in fact it is an honour in the world  
This has been a practice of our elders, the auspicious hair of Nabi ﷺ

**Hadisa Aur Parho Quraan Nabi Par Hoh Tume Qurbaan**  
**Ke Hoh We Rahate Dil Jaan Mubarak Baal Hazrat Ka**  
Continue the recitation of Hadith and Quraan for the pleasure of Nabi ﷺ  
For the auspicious hair is the peace and tranquillity of the heart

**Ke Jis Ghar Mai Ye Nemat Hai Who Aafat Se Salaamat Hai**  
**Buzrugi Ki Alamat Hai Mubarak Baal Hazrat Ka**  
In whose house this gift is, is protected from difficulties  
This is the sign of our pious elders

**Ke Os Par Aag Jal Jawe Ne Pani Os Ko Lejawe**  
**Sabhi Afat Se Bach Jaweh Mubarak Baal Hazrat Ka**  
This is saved from flood and flame  
A total protection from all calamities is the auspicious hair of Nabi ﷺ

**Balaya Doere Sab Baaghe Nazar Kies Ki Na Weh Lage**  
**Hai Jies Par Aur Jies Jaage Mubarak Baal Hazrat Ka**  
All calamities and difficulties disappear at the place where the auspicious hair is

**Bakhili Na Karo Bahi Liya Who Phoel Khosh Bohi**  
**Suno Dekho Khoshi Howi Mubarak Baal Hazrat Ka**  
Oh Brothers! Do not be ungenerous, bring along fragrance and flowers  
Listen and come to see the auspicious hair of Nabi ﷺ

**Wuzu Kar Sab Tume Awoh Ki sab Tazim Diek Lawoh**  
**Ziyarat Sab Kiye Jaawo Mubarak Baal Hazrat Ka**  
Come in a state of wudhu and respectfully make Ziyarat of the auspicious hair of Nabi ﷺ

**Ye Din Ko Eid Pehchano Kaho So Saach Ko Jaano**  
**Nabi Hazir Hai U Maano Mubarak Baal Hazrat Ka**  
Recognise this day as the Day of Eid and believe that Nabi ﷺ is present here

**Ba Hukme Khaliqe Qadir Mubarak Rohha Ho Hazir**  
**Tamasha Hai Ajab Nadir Mubarak Baal Hazrat Ka**  
By the order of the power of the Creator the unique spiritual presence of Nabi ﷺ is felt

**Bayaan is Baat Ka Bolo Khazana ilme ka Kolo**  
**Share Ke Wazne Me Tolo Mubarak Baal Hazrat Ka**  
What can I say about this? What treasures of knowledge can I open?  
In the light of Shari'ah about the auspicious hair of Nabi ﷺ

**Wida Haj Mai Nabi Sahib Ada Karne Lage Waajib**  
**Osi Din Se Howe Na Eeb Mubarak Baal Hazrat Ka**  
When on the farewell pilgrimage Nabi ﷺ fulfilled that obligation of removing  
His ﷺ's blessed hair From that day the auspicious hair of Nabi ﷺ became a blessing

**Nabi Ne Baal Otra Kar Kahaa Khidmat Karo Jaakar**  
**Howa Os Roze Se Ghar Ghar Mubarak Baal Hazrat Ka**  
After removing the blessed hair, Nabi ﷺ distributed  
His auspicious hair to the companions

**Jin he Aqaa se Ulfat Hai Onhai Ulma Ki Sohbat Hai**  
**Osi Dil Beech Chi Raghit Hai Mubarak Baal Hazrat Ka**  
Whoever loves the Holy Prophet ﷺ frequency the company of the learned (Ulama)  
This attraction is found in that heart



# For How Long Will India's Incitement to Commit Genocide Against Muslims Be Tolerated?

by: Iqbal Jassat

Narendra Modi's BJP-led government has yet again come under fire from human rights organizations for abuse of power under India's draconian anti-terror law known as the Unlawful Activities (Prevention) Act (UAPA).

In its ratings CIVICUS Monitor has graded civic space in India as "repressed" while accusing the Modi regime for relentlessly persecuting farmers, journalists, right to information activists, human rights defenders and other critics.

As is the case with most "anti-terror" laws imposed by the United States of America on many countries, the UAPA not only criminalises fundamental right to association but blurs the distinction between legitimate political dissent and downright criminality.

Analysts point out that by criminalising civil rights and the voices of activists, "political dissent suffers major delegitimation since particular ideologies, groups and beliefs are rendered criminal".

This is primarily the result of Modi's Hindutva nationalism which relies on anti-terror legislation to promote a culture of fear, panic and targeted witch-hunts. And sadly, the country's Muslim population of 230 million who include journalists, rights activists and critics, are the main targets.

In the week South Africa commemorates the 45th anniversary of the martyrdom of Steve Bantu Biko, brutally murdered by apartheid-era regime while in police custody, it is telling that India is behaving like the disgraced white minority rulers.

Take the case of human rights defender

Atikur Rahman. Imprisoned under UAPA for the last two years for peacefully exercising his fundamental rights in defense of victims brutalised by BJP-linked criminals.

Aakar Patel, chair of board for Amnesty International India who has been monitoring Rahman's arbitrary detention said:

"It is a travesty for the Indian authorities to keep Atikur Rahman in detention for almost two years on bogus charges solely for peacefully exercising his human rights. It seems the authorities are on a vindictive quest to further crush him by making his life unbearable, including by denying and delaying his medical treatment. Rahman should not have been detained in the first place. His arbitrary detention must end."

The background to his arrest is not dissimilar to the punitive detentions practised back then in South Africa and currently in the settler colonial regime Israel.

Amnesty International reports that during October 2020, Atikur Rahman along with journalist Siddique Kappan, student Masood Ahmad and taxi driver Mohammad Alam was arrested in Mathura, in the state of Uttar Pradesh in India. They were on their way to meet the family of a Dalit woman who was raped and murdered by a group of men from the dominant caste in Hathras.

The Uttar Pradesh police charged them with 'sedition', 'promoting enmity between groups', 'outraging religious feelings' and 'criminal conspiracy' under the Indian Penal Code and 'raising funds for terrorist act' and 'conspiring to commit a terrorist act' under the UAPA.

In November 2021, Atikur Rahman was admitted to the All India Institute of Medical Sciences (AIIMS) in Delhi for an open-heart surgery after his family filed a writ petition in the Allahabad High Court.

Since March 2022, he has been hospitalised multiple times. His medical documents state in addition to an existing heart ailment, he has now developed a neurological disease. The left side of his body has been paralyzed and he suffers from memory loss.

Clearly as Patel points out, the Indian authorities are on a

vindictive quest to further crush activist Rahman by making his life unbearable, including by denying and delaying his medical treatment.

"Rahman must be released immediately and all politically motivated charges against him dropped. Pending his release, the Indian authorities must ensure that his detention conditions are improved in line with international standards and that he has immediate and regular access to his family and any healthcare he may require. Subjecting Rahman to inhumane conditions and failing to provide adequate medical treatment is a human rights violation."

While legal efforts are underway to have him released, Rahman's wife Sanjida Rahman raised alarm about his deteriorating health. She said he is disorientated and having speech difficulties.

"His condition is so bad, at least pity him now," she pleaded. "I mean there is nothing left now, why are they still doing it? It is not even about justice now; it's about sparing his life as it dangles."

Speaking to the media, Rahman's attorney Saifan Sheikh, said his client has been suffering from aortic regurgitation - a condition that occurs when the heart's aortic valve doesn't close properly. As a result, some of the blood pumped out of the heart's main pumping chamber (left ventricle) leaks back.

While Rahman's unfair incarceration hangs in the air, his colleague Siddique Kappan has finally after 700 days in captivity been granted bail.

That he as a journalist was jailed alongside Rahman for trying to visit the family of a Dalit woman who was gang-raped and her body burned in mysterious circumstances, explains the draconian nature of India's anti-terror legislation.

South Africa's ties with the Modi regime needs to be placed under the microscope if we as a country have any regard for the massive abuse of power and targeting of journalists, human rights advocates, Dalits and Muslims.

That India is a member of the BRICS alliance, makes it all the more important for South Africa to raise its concerns especially in light of damning findings by a panel of international law experts recently.

Following their probe on serious human rights violations against Muslims in India since 2019, the panel found that there is credible evidence to suggest that a wide range of human rights of Muslims have been violated.

According to the evidence reviewed, federal and state-level authorities "adopted a wide range of laws, policies and conduct that target Muslims directly or affect them disproportionately."

While Rahman awaits release, it is crucial to be reminded of additional serious findings by the panel that some of the violations may amount to crimes against humanity, war crimes and incitement to commit genocide.

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Leicester, what was once regarded as a peaceful city in Britain suddenly became a hotspot and the violence which erupted made international news. We are led to believe that a cricket match between Pakistan and India led to the clashes between the Muslim and Hindu communities. An analysis of the news would present that the said cricket match became the excuse to start the violence rather than it being the actual cause. One of the evidence being that Webbe, a member parliament from Leicester had already sounded warnings to the law enforcement agencies at least two weeks prior to the incidence.

Hinduism is the second largest growing religion of the world at present. Certain right wing extremist has embedded themselves as being within the broader category of Hinduism and followers of this tradition despite not portraying this belief system in their actions and propagation, would then grow at a fast pace as well. This group following the bigoted Modi's party has also settled in other countries. In what they see as progress made in vindictive agendas against the Muslim minority in their "home country" has to a large extent emboldened them. It is the export of this hate filled vitriolic that potentially poses problems in various countries. In Leicester it has disrupted and created deep suspicious in what is reported to have been a community which had existed in harmony for decades. This extreme right wing following is also strongly found in America, where an extremist supporter went viral with his hate filled rhetoric. It is alleged in many quarters that Kamila Harris the sitting vice president is sympathetic to the RSS cause.

In Leicester it appears that the violence was pre planned as a number of those involved in the violence was "bussed" in from other parts of the country. The perpetrators were masked and some were armed and they intimidated the residents at home, in

front of maasajids and in the streets. A large percentage of those that were arrested were "freshies" i.e. new immigrants. This points to an organized strengthening of the RSS Nazi agenda. A missing factor from India was the fact that there was no governmental support which then allowed for a justified push back from the Muslim community. In the push back unfortunately a temple was attacked. This should never have happened and cannot be condoned.

The Indian consulate in Britain reacted to the attack on the temple but the apology for being responsible for exporting this venom from India was expectedly omitted. In assessing the sincerity of the Indian government the muted response other than the attack on the temple becomes the yardstick. The Russia/Ukraine conflict demands that the British government in pursuing the anti-Russia agenda sweep the role of the RSS/BJP under the carpet hoping that this incident does not spread to the other parts of the country.

Important lessons should be learned from the Leicester incident. The most important one being that no one should remain silent to any Nazi-like extremism and it should be called out for what it is. Failure to do so will only embolden the propagandist of right wing extremism. This the world can ill afford, as this historically is the root of most of catastrophic events that has bedevilled the world.

The second lesson is that we need to be pro-active in building communities that can live with respect, harmony and be mutually beneficial to each other. It should be borne in mind that in this era a peaceful community leads to a peaceful region which in turn leads to peaceful nations which in turn leads to a peaceful world.

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By Faheema Mahomed Ali

22 September 2022

## THE CONUNDRUM OF NON-ALCOHOLIC WINES

Every devout, practising Muslim is ingrained with the knowledge that alcoholic drinks are forbidden. Under no circumstances is a Muslim allowed to consume alcoholic drinks (except for medicinal purposes) and Muslims are strongly advised against frequenting places that serve and consume alcohol. The consumption of alcohol has many detrimental physiological effects on the body and has been linked to many social and economic ills in society today.

The World Health Organisations (WHO) has attributed alcohol abuse as a causal factor in a range of mental and behavioural disorders, as well as, the cause of more than 200 disease and injury conditions (May 2022). Today, the knowledge of the harms of alcohol consumption is widely publicized and the number of teetotalers, even amongst those that do not have religious restrictions, are increasing steadily. With this in mind, many alcohol beverage companies have introduced new ranges of non-alcoholic wines, beers and champagnes. The reasoning for the introduction of non-alcoholic wines by these companies is to create a “healthier alternative” for the health conscious consumer and also to “accommodate” for those who have religious restrictions. Non-alcoholic wines are produced by extracting the alcohol after the fermentation process during wine making. Using this method, wine companies have promised consumers the true, “sophisticated” taste of wine and not just a fruit juice.

The important question for Muslim consumers are, can non-alcoholic wine truly be considered permissible?

With regards to the permissibility of non-alcoholic wines there is a division amongst the Ulema. Those who advocate for its permissibility state that due to the final product having an ABV (alcohol by volume) of less than 0.5% it would be considered non-intoxicating and therefore Halaal. However, we need to remember that wine, irrespective of alcohol content, is explicitly forbidden by Allah (SWT) in the Holy Qur’aan. Unlike vinegar, which undergoes a complete chemical transformation when produced, wine, in its essence, does not change even though the alcohol content has been removed and is no longer intoxicating. Some Muslims who feel that non-alcoholic wine is permissible have applauded the production of non-alcoholic wines stating it as a positive move towards inclusivity of Muslims in society. They feel that Muslims no longer have to feel excluded at work events and can socialise with their non-Muslim friends while still adhering to their religion. They also state that it can help converts to better adapt and to curb the curiosity of young Muslims living in a western society.

Many Ulema are entirely against non-alcoholic wines. Another important reason is that socialising and celebrating important events by having wine/champagne/beer is a very pertinent characteristic of the general Non-Muslim society. Muslims have been advised by the Messenger ﷺ that, “Whoever imitates a certain people becomes one of them.” (Abu Dawood). To provide context in which to judge what would be considered imitating non-believers, scholars are of the opinion that this Hadith relates to imitation in either religion or the customs of non-believers. In almost all Non-Muslim societies, drinking and “popping the champagne bottle” is the customary way of celebrating and socialising. Although non-alcoholic wines may not have the intoxicating properties that are so detrimental, they still carry the ideals of the secular society that made it so popular today. Moreover, the notion of creating inclusivity and curbing the curiosity of Muslims is a very dangerous ideation that could lead to a spiritual crisis within the minds of Muslims. There is a concern that boundaries may continue to be pushed and the convictions of Muslims further tested, causing heedlessness of what is prohibited in Islam.

The permissibility of non-alcoholic wines will continue to be debated amongst Muslims worldwide. However, as Muslims we cannot go against the clear commands in the Qur’an and Sunnah of staying away from wine and the customs of the non-believers. Finally, we should be mindful of the Hadith narrated by Ibn Umar (RA) that the Messenger of Allah ﷺ said; “Wine is cursed from ten angles: The wine itself, the one who squeezes (the grapes etc.), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who pours it.” (Ibn Majah). Just as we have no desire to know what bacon tastes like, neither should we have any desire for the taste of wine.



# EID MEELAD-UN-NABI ﷺ

By: Moulana Muhammad Hussain Noori

Time and again we have been hearing and reciting the following verse of the Holy Quran: "Indeed Allah and His angels send praises to the Holy Prophet ﷺ" (Q33:56) But have we ever thought about the uniqueness of the action of sending Salat and Salam on the Holy Prophet ﷺ? When we offer prayers, Allah does not offer prayers with us. When we perform any other act of virtue, Allah does not participate in that act with us, but when we send Salat and Salam on His Beloved Rasul ﷺ then we are a participant with Allah and His mala'ikah (angels). That is the only act of virtue where there is a participation of Allah with His servants.

Is it something meaningless which we can just pass by without giving much thought to? If this be the only example of Allah ﷻ's participation with His servants why have we Muslims not given much thought to it?

The word 'يصلون' refers to a continuous action which includes the present and the future, for Allah has been sending blessings on His beloved Rasul ﷺ since time and will do so for all time. We have been commanded by Allah out of His sheer mercy towards us, to participate in this great and noblest of acts. That is why when the command is heard, all Muslims around the world instantaneously respond by sending Durood on Rasulullah ﷺ.

Some people hold that one should not send salutations upon the Holy Prophet ﷺ while addressing the salutation as if the Holy Prophet ﷺ was alive for a man is alive only when he walks the earth and death is a cessation of actual life. It seems like we Muslims are either not taught or do not know as to what happens after death. Apparently it appears to be a very simple and noble statement, but it is in fact a direct insult to the comprehensive guidance that is contained in the Holy Qur'an and the Ahadith of the Holy Prophet ﷺ. Moreover, it is a denial of the nature of life and death.

The latest advancement in knowledge only proves what the pious Muslims of the past used to teach and believe which some may seek to challenge today. That which we consider as life is a process of "quality" being transformed into "quantity". Unless we understand the nature of matter, that too at its lowest level, we cannot understand the personality of the Holy Prophet ﷺ.

A physical analysis based on heat can be conducted to find out the nature of matter. For instance, if you take down all the properties of iron one by one by placing it in a hermetically sealed apparatus, through increase of temperature, solid turns into liquid, liquid turns into gas, gas turns into flame and flames become molecules. Molecules turn into atoms which become intermediate weight particles which result in vibrations of light and the final state is known as anti-matter. Ultimately, all matter is anti-matter, for it ceases to possess any weight, volume or able to cover any area. As Allah created this world out of absolute non-existence, similarly, anti-matter is the non-existence of matter and is convertible back into matter.

The Holy Quran speaks about the creation of the Heavens and the earth by saying: "Allah is the light of the heavens and the earth". We do not know in what sense the word light is referred to here, for in a study of light we find different types and categories and even the light we are able to see

there are about 21 of these rays, such as, Alpha, Beta, Gamma, Infra-red, X-rays Etc.

According to modern science, everything is reducible to vibrations of light which cannot be seen but by its nature can only be called light. Likewise, the Creator of this universe must also be called "light" (even if He cannot be likened to any created thing) for light can proceed only from light and not from darkness. The Holy Prophet ﷺ said: There was a time when Allah alone existed. Allah being the Source of all life, the Self-Existent from whom life flows willed the universe to come into being and the light of His Will fell on the canvas" of darkness or non-existence and a point of light was created. If one takes a convex lens and focuses it towards the sun, being exposed to the sun it starts to behave like the sun. In its nature it is neither a sun nor does it possess light or heat, on the contrary, it is cold by nature. Just as the personality of the sun is not divided for the sun remains where it is while its image takes on the same qualities, similarly, the Personality of Allah is never divided. "When He wills a thing to be, He simply says "Be!" and it becomes" (36:82).

What was the first creation which Allah had willed? The Holy Prophet ﷺ said: "The first thing that Allah created was my light. I am from the light of Allah and Allah created everything from that light." If we look into the life of an artist, an artist will spend years trying to perfect his art while not being satisfied with a thousand pieces of practice art work until he is finally able to produce his masterpiece. Allah being the possessor of Absolute perfection, His first creation or piece of art will be considered as a master-piece. Just as an artist rejoices and praises his masterpiece, similarly, Allah has showcased His Masterpiece in front of the entire universe while Praising His Work of Art Himself and including the rest of creation in its praise.

This simple explanation suffices for us to understand the basic personality of the Holy Prophet ﷺ. All confusions will vanish if we try to understand the nature of his life here on earth, his wisaal or even the passing away of an ordinary human being.

All Praises belong to Allah, Lord of all the worlds

12th Rabi-ul-Awwal Urs Mubarak  
Shaikh-ul-Hadith Hazrat Allama Peer Sayed  
Ghulam Mohay-yud-din Shah Saheb

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# QUTUB-UL-AQTAAB

## HAZRAT KHWAJA QUTBUDDIN BHAKTIYAR KAKI (RADI ALLAHU ANHU)

By: Naeem Khan Sabri

Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (radi Allahu anhu) is the senior spiritual successor of Hazrat Khwaja Gharib Nawaaz Muinuddeen Chishty Ajmeri RA. He was born in 569 A.H. in a town called "Aush" or Awash in Mawar-un-Nahar (Transoxania). Khwaja Qutbuddin's (radi Allahu anhu) original name was "Bakhtiyar" but his title was "Qutbuddin". The name "Kaki" to his name was attributed to him by virtue of a miracle that emanated from him at a later stage of his life in Delhi. He also belonged to the direct lineage of the Holy Prophet Muhammad (sallal laahu alaihi wasallam), descending from Sayiduna Imam Hussain (radi Allahu anhu). Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (radi Allahu anhu) was one and half years old when his father passed away. His mother arranged for him very good education and training.

Hazrat Khwaja Bakhtiyar Kaki (radi Allahu anhu) used to offer 95 Rakaats of Salaah during the 24 hours of day and night, along with 3 000 Durood Shareefs every night upon the soul of the Holy Prophet (sallal laahu alaihi wasallam). During the first 3 nights of his first marriage, he could not maintain the Durood Shareef. The Holy Prophet (sallal laahu alaihi wasallam) sent a visionary message to a pious person named Rais Ahmed, asking Hazrat Bakhtiyar Kaki (radi Allahu anhu) the reasons for his not reciting the Durood Shareef. Hazrat Bakhtiyar Kaki (radi Allahu anhu) divorced his wife as a mark of repentance and thereafter broke off all worldly ties and devoted his full time to the devotion of Almighty Allah and the Holy Prophet (sallal laahu alaihi wasallam). It is narrated that in the early stages of his life, Hazrat Khwaja Qutbuddin (radi Allahu anhu) would take a nap, but in the last part of his life he kept awake all the time. He had also committed the Quran to memory and used to recite and finish it twice daily. Whenever anything came to his Khanqah, he quickly distributed these to the poor and needy. If there were nothing, he would request his attendants and mureeds to distribute plain water as a humble token of his hospitality.

Once Hazrat Khwaja Qutbuddin (radi Allahu anhu) was coming

back with his relatives and disciples after offering Eid Salaah that he, all on a sudden, halted at a place in silence. After a while his relatives submitted: "Today is the Eid day. Many people would be awaiting his arrival." Having heard this Hazrat Khwaja (radi Allahu anhu) came out of his lost state and uttered, "From this piece of land I have the smell of the fragrance of love."

Thereafter, he came home and after the meal was over, he asked the people to call the owner of the land to him. When the owner came to him, he purchased that piece of land from him. Later, Hazrat Bakhtiyar (radi Allahu anhu) was buried in the same soil.

Death also came to him in an unusual manner. It is stated that once in an assembly of Sama (Qawwali) he happened to hear a verse of Hazrat Ahmad Jam with the meaning: "Those who are slain with the dagger of surrender and love get a new life from the Unseen at every moment."

Hazrat Khwaja Bakhtiyar Kaki (radi Allahu anhu) was so much absorbed in and inspired with this verse that from that day on he kept on reciting it in a state of unconsciousness and gave his life in the same state. He remained in this state of Wajd for 3 consecutive days and expired on the 4th day. He passed away on the 14th of Rabi-ul-Awwal 633 A.H. On account of his extraordinary death, Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (radi Allahu anhu) is known as "Shaheed-e-Mohabbat" or Martyr of Allah's Love.

The Mazaar Shareef of Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (radi Allahu anhu) lies near Qutb Minar at old Delhi.

He also enjoys the following titles in the Sufi world: Qutub-ul-Aqtaab, Malik-ul-Mashaa'ikh, Rais-us-Saalikin, Siraj-ul-Awliya, etc.

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# HAZRAT BADSHA PEER ﷺ

Hazrat Badsha Peer's ﷺ lineage can be traced right up to the Holy Prophet Muhammad (sallal laahu alaihi wasallam). He was a Hassani and Hussaini Sayed. He belonged to four Silsilas, namely, Qaderia, Chistiya, Suharwardia and Naqshabandia Silsilas.

Hazrat Badsha Peer ﷺ arrived in South Africa in the year 1860. In the early 1850's the governments of India and South Africa were constantly negotiating with a view to bringing indentured labourers to South Africa. The South African government finally decided to bring out labourers from India under contract to work the sugar cane fields in Natal.

The first ship that was contracted to bring the Indians to South Africa was called the Truro, which left India in the first week of October 1860. Hazrat Badsha Peer ﷺ was among the 203 males, 87 females, 21 boys, 19 girls and 10 infants aboard the ship. The long and difficult journey took approximately six weeks. On the 16th of November 1860, the Truro arrived in the Durban harbour. A large crowd awaited their arrival - the first batch of Indians to South Africa. The passengers were then transported to the Addington Barracks and kept there for some time while their contracts were being drawn up. Thereafter they were dispatched to various centres in Natal. Hazrat Badsha Peer ﷺ chose to go to the Natal North Coast.

The Natal Sugar Estates hired Hazrat Badsha Peer ﷺ for his services. The contracts were for 5 and 10 years. Those with 5 year contracts were repatriated at their own expenses and those with 10 year contracts were given a choice of either going back to India at the expenses of the S.A. government or settle in the country. After the expiry of their contracts, some Indian families returned to India but most elected to settle in Natal. Hazrat Badsha Peer ﷺ, being guided by higher spiritual authority, decided to settle in South Africa.

As time went, the Indians settled in to normal life, many in cultivating while others switching to business. Each labourer was allocated a specific area to plough and cultivate and as Hazrat Badsha Peer's ﷺ attention and concentration began to increase towards Almighty Allah, so he began to lose interest in his work. Hazrat Badsha Peer ﷺ continued to engage in his meditation and spiritual exercises under the shade of a tree. The other field workers feared that he would be punished and reprimanded for neglecting his duties, but at the end of the day his fellow-workers were stunned to see that the plot of land allocated to Hazrat Badsha Peer ﷺ was complete, yet never saw him move from under the tree. "Unseen hands" used to complete Hazrat Badsha Peer's ﷺ work. This trend continued for some time until his fellow-workers realised that Hazrat Badsha Peer ﷺ was no ordinary man as only a great saint could perform such a miracle.

When his foreman and superiors realised Hazrat Badsha Peer's ﷺ extraordinary personality, they offered him his full salary and honourably released him from his duties. Refusing to accept the salary for work he did not do, all he asked was to be transported to Durban, which was duly obliged.

On his arrival in Durban, Hazrat Badsha Peer ﷺ went straight to the Grey Street Mosque (Durban, South Africa). The mosque in those days was relatively small and the tin shanty that stood behind the



mosque became Hazrat Badsha Peer's ﷺ dwelling place right up to the day he left this world. Soon Hazrat Badsha Peer ﷺ became a familiar figure among the musallies, yet very few, if any, really understood or recognised his spiritual status. Very few suspected that he was really a Majzoob or a Wali in constant communion with his Creator and unconcerned with the world around him. The many predictions were not taken seriously by the people, because of their ignorance and lack of understanding of his saintly status.

Hazrat Badsha Peer ﷺ had only four companions, two of them are Hazrat Saaiya Bawa and Hazrat Cassim Bawa ﷺ, whose Mazaars are situated in Pietermaritzburg. The other two are Hazrat Fateh Bawa ﷺ, whose grave is located at the entrance of Brook Street Cemetery and Hazrat Sayed Sahaab ﷺ, who is buried just behind Hazrat Badsha Peer's ﷺ Mazaar.

Just as he had predicted a week earlier, Hazrat Badsha Peer ﷺ, passed away on the 6th of Rabi-ul-Awwal in the year 1886, just as the Mu'ezzin was reciting the second Azaan on the day of Jumma. As the musallies were walking out of the Jamaat Khana, they noticed a figure dressed in white lying next to the Wudhu Khana. On checking they noticed that it was the blessed figure of Hazrat Badsha Peer ﷺ and he had passed away.

Long before his demise Hazrat Badsha Peer ﷺ had predicted that a great Muslim missionary and saint by the name of Hazrat Shah Goolam Muhammad Soofie, Hazrat Soofie Saheb ﷺ will be arriving in South Africa to settle and propagate Islam.

In the year 1895, Hazrat Soofie Saheb ﷺ arrived in South Africa, 14 years after the demise of Hazrat Badsha Peer ﷺ. Through his spiritual powers, he located the grave of Hazrat Badsha Peer ﷺ. Placing two stones on either side of the grave, he informed the people that here lies a Kaamil Wali and a genuine friend of Allah. Hazrat Soofie Saheb ﷺ then had a shelter built over the grave with wood and iron. He even celebrated the first Ur's of Hazrat Badsha Peer ﷺ.



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# MIRACLES DURING THE BIRTH OF THE HOLY PROPHET ﷺ



The birth of the beloved of ALLAH was enveloped in amazing and miraculous occurrences, a sign of things to come. Numerous prophets came to Bibi Amina ؑ and congratulated her with the good news of the birth of the Promised Prophet ﷺ through whom the world would be blessed. Amongst these prophets was Ibrahim Khalil Ullah" He said I came to give you the good news to celebrate the birth of your son. The name of the child would be Muhammad. He would be Rahmat Ul Lil Aalameen or the blessing for the whole universe. Amina ؑ stated that as soon as the labour pains started, an angel miraculously came and asked her to drink from a cup in his hand. This drink had been sent by ALLAH. It was whiter than milk and sweeter than honey. As soon as she drank this heavenly drink, her pangs of child birth disappeared and all fears left her.

After enjoying this drink sent as a gift from ALLAH, Amina ؑ saw the gates of Heaven open. Then angels descended. They waited for the childbirth. As soon as the child was born, they bowed before him and paid their respects to the new born. This was done by the angels under orders of ALLAH.

Three angels from this group went towards the Kaabah. One angel stayed over the Kaabah. One went to the East and the other towards the West. After that, a light spread out which lit up the world. In this miraculous light, Amina ؑ stated, she could see distinctly the palaces of Palestine and Syria. Just before the birth of Muhammed ﷺ, four unknown ladies appeared miraculously before Amina ؑ to attend to and take part in the celebration of the birth of Prophet ﷺ.

The first lady was Bibi Hawa ؑ. She exclaimed ALLAH has sent me to partake in the honour celebration of the birth of this child, who is the greatest amongst all my descendents. This child is Rahmat Ul Lil Aalameen. The other ladies of the family heard this conversation. They revealed it to the people of Makkah.

The second lady was Sarah ؑ the mother of Prophet Ishaq ؑ and grandmother of Prophet Yacoob ؑ, whose children are the Israelites or Jews. She prayed that by joining in the celebration of this child birth, she would, through the prayers of this Prophet, be able to obtain the forgiveness of the Jews if they followed this child.

The third lady was Hijr ؑ, the mother of Ismail. She came, with Otto (a sweet-smelling essence) from Heaven, to express her love for this great grandchild of her son Ismail which fulfilled Allah's promise to her husband Prophet Ibrahim. The fourth was Asiya ؑ wife of Firaun.

In the hands of these four special nurses the Prophet ﷺ was born, with his ؑ navel cord already separated miraculously from His ؑ mother's body, and with His ؑ body miraculously pure and clean without any kind of blood or filth on it. All the other Makkani ladies present were also witnesses to same. They naturally spread the news to the Makkans. These events became the talk of the town.

Immediately upon birth, the child Muhammad ﷺ surprisingly prostrated to worship ALLAH. No other child had done such a prostration and worship of ALLAH immediately on birth. Then, to the amazement of all present, He ؑ recited in a loud and clear audible voice with His ؑ right hand index finger raised miraculously as if in the act of giving evidence (a) "Ash-hadu an La ilaaha illallahu Anna Muhammadur Rasul Allah" (b) "Ya Rabbe habli Ummati" Translation: (a) "I give evidence that none is worthy of divine worship except ALLAH, I am Muhammad, the messenger of ALLAH". (b) "O Sustainer Lord (of the Universe) bless me (and) my followers".

When Amina ؑ looked upon the face of her child she found it shining like a full moon due to Noor-e-Muhammadi. The perfume of the finest otto was coming from the body without any scent being applied. By the will of ALLAH this sweet aroma from the body of the child continued throughout his ؑ life. By this miraculous sweet fragrance, people could say that Prophet Muhammad ؑ is coming this way or has just passed from here. These were some of the unnatural facts of his ؑ mubaarak life experienced by both the believers as well as the disbelievers. ALLAH caused such a miracle to occur from the time of the birth and continued the miracle throughout his ؑ life on earth. This was not experienced by anyone including the earlier prophets. This is one of the unique examples set by ALLAH to show how HE celebrated the birth of HIS Beloved for 63 years i.e. till his ؑ departure from earthly life.

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