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The Night of Power is better than a thousand months



RAMADAAN
MUBARAK



Muslim countries across the globe have set in place extensive plans to ensure spiritual focus and economic stability amid rising global prices of basic commodities. This is done to ensure that citizens are not exploited during Ramadan as they prepare meals for Suhoor and Iftaar. Here is a glimpse at some of those activities.

Riyadh, SAUDI ARABIA - A massive operational plan has been launched for the Two Holy Mosques, featuring over 100 initiatives. Central to 2026 is the Hidayah Hackathon, aimed at using AI and technology to manage the millions of pilgrims. To preserve the sanctity of worship, Saudi authorities have banned the live streaming of prayers by individuals and strictly regulated communal Iftars, requiring them to be held in designated courtyards with professional supervision to prevent wastage.

Punjab, INDIA - The Punjab Home Department has issued detailed security guidelines for Ramadan, prioritising the protection of mosques, religious sites and Ramadan markets across the violence-plagued state. Authorities have also been instructed to take strict action against hoarders and profiteers, regulate the use of loudspeakers in line with the Punjab Sound Systems Act, enforce a ban on the public display of weapons, and closely monitor social media to curb hate speech and provocative content.

Abu Dhabi, UAE - To protect residents from inflation, the UAE Ministry of Economy has frozen prices on nine essential food categories, including rice, eggs, and bread. Retailers cannot hike prices without prior government approval. For 2026, the UAE has also activated a digital monitoring system

linked to over 600 major outlets, ensuring that 90% of the country's domestic trade is under real-time surveillance to prevent commercial exploitation during the holy month. Across the Gulf countries, community leaders are encouraging a shift away from screen-heavy lifestyles to preserve spiritual focus.

Djakarta, INDONESIA - The Indonesian government is rolling out a Rp 13 trillion (about R13m) stimulus package to boost purchasing power. The Ramadan-Eid stimulus includes significant transportation discounts for flights, trains, and sea travel to facilitate the traditional Mudik (homecoming of workers to their villages for Ramadan and Eid). Youth have been encouraged to reconnect with elders and seek forgiveness, transforming the month into a collective coping ritual that offers stability and a sense of quiet progress during uncertain times. The national Nutritious Free Meals programme is being adjusted to provide dry food items for students to take home for Iftar.

Cairo, EGYPT - The Ahlan Ramadan fairs, which attract thousands of people after the nightly Taraweeh prayers, will have over 30,000 outlets and mobile tents across all provinces. These government-backed exhibitions provide essential commodities like sugar, oil, and yamish (dried fruits) at discounts of up to 25%. The Ministry of Supply is working closely with the private sector to ensure that strategic food reserves remain at safe levels despite global supply chain fluctuations, making food security a top priority.

Islamabad, PAKISTAN - Preparations have been focused on alleviating the

burden of rising inflation through massive charity drives and government relief. Organisations like the Alkhidmat Foundation have launched Ramadan Appeal 2026, targeting millions of food-insecure families with pre-packed suhoor and iftar kits. While the government usually reduces office hours to five or six per day, the emphasis remains on stabilising the prices of flour and sugar through dedicated Ramadan bazaars in major cities.

Istanbul, Türkiye - The Istanbul municipality is setting up massive festivals around landmarks like the Blue Mosque and Taksim Square, featuring traditional Ottoman-style stalls and religious literature fairs. While the Turkish Diyanet (Presidency of Religious Affairs) manages the spiritual calendar, local districts are preparing iftar tents that serve thousands of free meals daily, fostering a sense of community in the winter weather of February. Across the country, bakeries are readying their ovens for the signature Ramazan Pidesi, a circular flatbread that defines the Ramadan menu.

Rabat, MOROCCO - Following royal directives, provincial committees are conducting daily inspections to curb speculation and hoarding of basic goods. 2026 preparations have been bolstered by recent rainfall, which has improved local agricultural and livestock production. This is expected to lower the cost of traditional essentials like chickpeas and dates compared to previous years, easing the financial strain on households.

Views expressed by the writers are not necessarily those of the editorial board
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RAMADAN WITH THE PROPHET ﷺ

by: Shireen Ismail



The month of Ramadan is a profound season of mercy, a time when the gates of Paradise are opened, the gates of Hell are closed, and the rebellious devils are chained. For nearly two billion Muslims globally, it is a period of intense spiritual reflection, self-discipline, and communal bonding. To truly maximise the potential of this sacred time, there is no better blueprint than the Sunnah (the practice) of Prophet Muhammad (ﷺ). By understanding how the Prophet (ﷺ) spent his days and nights, we can transform our own experience from a mere ritual into a soul-transforming journey.

The Blessed Start: Suhoor and Morning Worship

The Prophet's (ﷺ) day began long before the first light of dawn with Suhoor, the pre-dawn meal. He emphasised its importance, saying, 'Eat your Suhoor, for there is a blessing in Suhoor'. This meal distinguishes the Islamic fast from those of earlier traditions. The Prophet (ﷺ) would delay Suhoor until shortly before the Fajr prayer—roughly the time it takes to recite fifty verses of the Noble Qur'an.

Following this blessed meal, Prophet (ﷺ) would lead the congregation in the Fajr prayer and remain in the mosque until sunrise, engaging in remembrance of Allah (ﷻ). This early-morning period provides the 'spiritual power' needed to stay motivated throughout the day. The Prophet (ﷺ) also encouraged the Duha prayer, performed shortly after sunrise, promising a complete Hajj or Umrah to those who remain in worship from Fajr until that time.

Purposeful Days and Mindful Service

Contrary to the misconception that fasting should lead to lethargy, the Prophet's (ﷺ) Ramadan was marked by productivity. While he maintained his responsibilities as a leader—counselling people in the 'scorching heat of Arabia'—the Prophet (ﷺ) was also deeply involved in domestic life. Sayyidatina Aisha (رضي الله عنها) noted that he would 'contribute to household tasks', such as mending his own clothes and milking goats.

Ramadan was also a period of significant historical activity. Major events, including the Battle of Badr and the Conquest of Makkah, occurred during this month, demonstrating that fasting is a state of active commitment. Furthermore, the Prophet's (ﷺ) natural generosity reached its peak during this month; it was described as being 'like a blowing wind', reaching everyone with kindness and charity.

The Joy of Breaking the Fast

As sunset approached, the Prophet (ﷺ) would engage in dhikr and then hasten to break his fast. This practice of 'hastening the Iftar' is a Sunnah that ensures the religion remains apparent. He typically broke his fast with fresh dates, or with water if dates were unavailable, maintaining a simple, prudent approach that prioritised the spirit of the fast over the indulgence of the meal.

Medical and Psychological Benefits

Scientific research today reflects the wisdom of these practices. Fasting during Ramadan has been shown to improve lipid profiles, reducing bad cholesterol (LDL) while maintaining or increasing good cholesterol (HDL). It also triggers autophagy, a cellular self-cleansing process in which the body recycles dysfunctional components, potentially protecting against chronic diseases.

Beyond the physical discipline, Ramadan offers profound psychological benefits.

The spiritual rituals, such as prayer and recitation of the Noble Qur'an Kareem, are associated with lower rates of depression, anxiety, and stress, and with improved memory.

By practising impulse control and refraining from negative speech, believers develop improved behaviour and moral character. This period enhances self-acceptance and personal growth, while the communal aspects of breaking the fast help combat feelings of isolation and loneliness.

Nights of Devotion and the Noble Qur'an

The Prophet's (ﷺ) nights in Ramadan were marked by a deep connection to the Noble Qur'an. Every night, he would meet with the Archangel Jibreel to recite and review the revealed verses. He would spend a significant portion of the night in prayer, often standing for long hours to seek closeness to his Creator.

The Final Sprint: The Last Ten Days

The most significant shift in the Prophet's (ﷺ) routine occurred during the last ten days of Ramadan. He would 'tighten his waist belt', meaning he intensified his worship and reduced worldly distractions. A key practice was I'tikaf (spiritual retreat), during which he would seclude himself in the mosque to focus entirely on his relationship with Allah (ﷻ). During these nights, Prophet (ﷺ) and his family would search for Laylat al-Qadr (the Night of Decree), a night better than a thousand months.

The Prophetic Sunnah Checklist

Transform your daily routine by following these established practices:

- * **Partake of Suhoor:** Even a small amount of food is encouraged, as it is a blessed meal.
- * **Include Dates:** Specifically recommended for both breaking the fast and Suhoor.
- * **Control the Tongue:** Focus on truthfulness and refrain from lying, from indecent speech, or from fighting.
- * **Hasten Iftar:** Do not delay breaking the fast once the sun has set.
- * **Connect with the Noble Qur'an:** Dedicate time each night to reciting or studying the Divine Book.
- * **Give Generously:** Increase your charity and acts of kindness, following the Prophet's (ﷺ) example of extreme generosity.
- * **Search for Laylat al-Qadr:** Focus especially on the odd-numbered nights of the final ten days.

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OVERSTEPPING

By: Faizel Khamker

Those in power, whether in politics or other areas would normally overstep their mandated power because being seeped in arrogance they take it for granted that they are able to get away with it. Donald Trump the president of America is one such person. It is a characteristic of these arrogant miscreants that they are driven by their ego and other distasteful characteristics. The wilful behaviour normally negatively effects millions of innocents. In many instances they are subject to manipulation and they have a dark side to them which they vainly attempt to hide or brush aside.

In an attempt to portray his "Americanism" and thereby hiding from the reality that he is as much an immigrant as those that he accuses of being immigrants, by his own definition he has gone on a rampage against those that he has classified as immigrants. A large part of his definition is based on the colour of a person's skin and not based on the law that he has sworn to uphold. By him letting loose the immigration officers (ICE) on the innocent people who he has targeted in order to destabilize areas where his party is not in control reflects on his egomaniac character. ICE has on his authority disregarded law and the process of law and despite losing a number of court cases still pursues its illegal enforcement policies. This has resulted in people living in fear, having their lives disrupted and having communities disrupted. Innocent citizens who simply have the wrong tone of skin colour have been detained (in a way similar to what we experienced in South Africa during the apartheid era) in an unbecoming manner in a place not befitting in honouring the dignity of the people. A number of people died in these detention centres with little or no media coverage. It is recorded that two people were murdered and

these murders were whitewashed by government officials following the clue of their president. These actions and covering up of what can be best described as dastardly acts has resulted in a massive backlash. This reflects the fact that overstepping does have its consequences and a typical example would be Stalin.

This comes to the point of what inspires these actions of overstepping. One of the points of inspiration is the fact that these despots are open to manipulation. This opens the discussion to the Epstein files. Epstein an agent of Netanyahu and the Zionist agenda through his satanic induced practices snared a number of the most powerful people in the world. His practice of intimidation through blackmail effectively forced people like Trump to act contrary to good morals and to defy the law. The sick operation that he was running (that is putting it mildly) knew no bounds of morality. This had a domino effect of crossing all moral boundaries by those on the blackmail list.

This then leads to the point of the probable war with Iran. This war will lead to the deaths of possibly hundreds of thousands of deaths of the innocent and vulnerable. It also has the possibility of leading to the third world war which would escalate the death toll to millions of innocent and vulnerable people. It is inconceivable that a rational mind will even consider this but those embroiled in overstepping the red lines determined by the international community means nothing.

It comes down to the masses becoming more vociferous in their legal activism to ensure that the world and its people are not at risk.

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MEDICAL BENEFITS OF READING THE HOLY QURAN

Health Benefits of reciting the Quran is not a mystery anymore. There are many research and studies regarding health benefits and healing methods through a reading of the Holy Quran. In fact, The Holy Quran also has many spiritual, mental, and other benefits too.

Health Benefits Of Reciting Quran

Quran is the Holy book of Islam. It's a book in which there is no doubt. Above all, contain the message of Allah for humanity. Allah preached Islam through this Holy book. Most importantly the Holy Quran guides us about every role of Life.

Muslims believe in the afterlife. The Holy Quran also guides us in every step of Life. Above all, it also guides us towards the righteous path.

As Muslims, it's certainly the most sacred book. Besides, the Holy Quran has many social, spiritual, and other benefits too. Let's find out what are the health benefits of reading the Quran regularly.

Health Benefits Of Reciting Quran Regularly

The Holy Quran has multiple miracles for believers. It's regularly read by Muslims for safety, blessings, and also for forgiveness. There are also multiple health benefits and rewards for reading the Quran regularly.

"Abdullah Ibn Mas'ud said that he heard the Messenger of Allah (peace and blessings of Allah be upon him) as saying: "There are two cures for you all: Honey and the Qur'an." [Hakim, Ibn Abi Shaybah, Tabarani, Bayhaqi]"

Mental Illness

Reading of the Holy Quran has highly positive effects on the human mind. Quran is originally in Arabic. In fact, reading the Arabic language has multiple mental benefits too. Regular Quran reading is also a great mental exercise. It is one of the major health benefits Of reciting the Holy Quran regularly.

Above all, Our mind needs continuous exercise. Reading is a great exercise especially Arabic which is an unfamiliar language. Understanding Arabic can open our mental capacity. Generally, the human mind has a lot of capacity. In fact, we can only utilize more capacity by expending mental ability.

Mental illness creates a lot of problems in fact. Quran's regular reading can save you from mental illness. It's certainly a great blessing as the brain is the fundamental part of our body. It controls our emotions, fear, and above all our memory too.

Hypertension Diseases

One of the major diseases that cause many deaths is known as Hypertension. This disease is because of extra tension and high blood pressure issues. Research shows that the regular reading of the Quran assists against hypertension diseases.

This regular hypertension can cause multiple vascular issues. It

can further cause multiple other body damages. Regular reading of the Holy Quran saves you from tension. In fact, it assists you in controlling the blood circulation of your body. Above all, it's create balance and stability in your body.

Most importantly it assists you in controlling emotions. You will feel more relax and calm in fact. These diseases are one of the top-rated diseases. They cause a lot of deaths all over the world. Now we can get better control of ourselves through regular Quran reading.

Better Memory

Memory is very important in our day-to-day life. Every day we used to deal with multiple things based upon our memory. The brain part which controls memory also needs regular exercise and relaxation. Today, there are millions of people all around the world who memorize the complete Holy Quran.

Reading and memorizing the Holy Quran keep our minds relax and fit. Above all, it sharpens our memory and makes our brain more strong. Most importantly, Quran reading provides us inner satisfaction.

"Ali ibn Abi Talib, may Allah be pleased with him, said: "Five things remove forgetfulness and increase the memory and remove phlegm: (1) the tooth stick (miswak), (2) fasting, (3) the recitation of the Qur'an, (4) honey and (5) frankincense." [Bayhaqi, Daylami, and others]"

Spiritual Health Benefits

"And We are sending down in the Qur'an what is healing and mercy for those who believe [...] (al-Isra', 17:82)"

The Holy Quran is itself a healer. It's widely used for different spiritual and health problems too. Above all, consider The Holy Quran as the most spiritual healer against all major diseases. Most importantly, the Holy Quran has a solution regarding all spiritual and health problems.

"O mankind! Surely, there has come to you a (heart penetrating) counsel from your Master and a cure for all those (diseases) which are (hidden) in the chests. And it is guidance and mercy for those who believe. (Yunus, 10:57)"

Anxiety and Depression

Anxiety and depression are some of the biggest diseases of today's times. Today we are in 21st, century. There are a lot of problems around us. The world is quick now and people are always running out of time. Above all, people also need some relief and relaxation too.

Recitation of the Holy Quran is a form of mystical music that contributes to the release of endorphins by stimulating alpha brain waves. Therefore, it enhances the stress threshold, removes negative emotions, and creates a sense of relaxation.

LAYLATUL QADR

BY MOULANA SHAH FAISAL KHAN

Question 1- What are the blessings of Laylatul Qadr?

Answer 1- Alhamdulillah, the blessed night of Qadr in the blessed month of Ramadhaan has many blessings. Sayyiduna Ismail Haqi ؑ has stated, "This is a night of peace, people are protected from many troubles such as illness, evil, calamities, storms, thunders, lightning and other things. In fact, everything that descends in this night contains peace, benefit and goodness. In this night the devil cannot make people do evil and no magician's magic work, this night is full of peace." [Ruh-ul-Bayaan Vol 10 page 485]

Sayyiduna Ubayd ibn Imraan ؑ said, "One night while I was making Wudhu at the Red Sea, I tasted the water which was sweeter than honey. I was extremely surprised. When I told Sayyiduna Uthmaan ؑ about it, he said, 'Oh Ubayd, it would be Laylatul Qadr'. He further said, 'Whoever spends this night remembering Allah it is as if he worshipped for more than a thousand months and Allah will forgive all his sins.'" [Tazkira-tul-Wa'izin Page 626]

Question 2- What are the signs of Laylatul Qadr and why was Laylatul Qadr kept a secret?

Answer 2- Sayyiduna Ubadah bin Samit ؑ asked the Noble Prophet ﷺ about Laylatul Qadr. Rasoolullah ﷺ replied, "Laylatul Qadr is in the odd nights of the last ten days of Ramadhaan, i.e. 21st, 23rd, 25th, 27th, 29th or the last night of Ramadhaan, whoever worships in this night with faith in order to earn reward will be forgiven for all his previous sins.

Some of its signs are as follows:

- * the night will be open, bright and extremely clear
- * it is neither too hot nor too cold
- * the weather is quite normal on this night
- * the moon is clearly visible
- * the devils are not struck with stars the whole night.

One of the reasons why Laylatul Qadr was kept a secret, because it is as if Allah says, "I kept this night a secret so people would struggle hard to acquire it and earn reward for their struggles."

Question 3- What should you do on Laylatul Qadr?

Answer 3- Mother of the Believers Sayyidatuna Ayesha Siddiqah ؓ narrated that she asked the Prophet of Mankind, the Peace of our hearts and minds, Most Generous and Most Kind, ﷺ, "Ya Rasoolullah ﷺ! what should I recite if I find Laylatul Qadr?" The Holy Prophet ﷺ replied, "make this Dua:

Allahum innaka A'fwan Tuhibbul Afwa Fa;fu Anni

اللَّهُمَّ إِنَّكَ أَغْفُو تَحِبُّ الْغَفْوَةَ فَاعْفُ عَنِّي

O Allah You are Most Forgiving, You love Forgiving, therefore forgive me

RAMADAAN'S HEROES

Ramadaan marks the wisaal (death anniversaries) of many sacred personalities, including Bibi Fatimah az-Zahra ؑ the saintly daughter of the holy Prophet ﷺ, and his most honoured wives Bibi Khadija-til-Kubra ؑ and Bibi Aa'isha Siddiqah ؑ. The three are considered the most virtuous and excellent of all women since the arrival of Allah's final Messenger ﷺ, whose achievements exerted no small influence on the future of Islam.

The 21st Ramadaan is widely celebrated in honour of another great personality, Sayyidina Ali ibni Abi-Talib ؑ, the 4th Khalif and one of the most revered from the family and companions of Hazrat Muhammad ﷺ.

The Martyrs of Badr sacrificed their lives in Islams first holy war, and are exalted till eternity in the pages of the holy Qur'an, for the occasion described as 'Youmul Furqaan'. This sacred day falls on the 17th of Ramadaan (co-inciding with the wisaal of Bibi Aa'isha ؑ)

It is considered virtuous to remember these noble, saintly, pioneers of our religion, with prayers, discussions or lectures, and any good deed as a token and blessing upon their souls! May Allah reward them endlessly and enshrine their legacy in our hearts!

THREE ASHRAS OF RAMADAAN AND THEIR DUAS

1. First Ashra - Days of Mercy

Rabbigh Fir war ham wa Anta Khairur Rahimeen

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ ط

O ! My Lord forgive and have Mercy and You are the Best of Merciful

2. Second Ashra - Days of Forgiveness

Astagh Firullah Rabbi Min Kulli Zambiw Wa Atubu Elay

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ط

"I seek Forgiveness from Allah, my Lord, from every sin I committed"

3. Third Ashra - Days of Seeking Refuge

Allahumma Ajirni Minan Naar

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ ط

"O Allah! Save me from the Hell - Fire."



Sadaqatul Fitr

THE EID TAX



MEANING: Zakaah al-Fitr is often referred to as Sadaqatul-Fitr. The word Fitr means the same as Iftaar, breaking a fast and it comes from the same root word as Futoor which means breakfast. Thus, Islamically, Sadaqatul-Fitr is the name given to charity which is distributed at the end of the fast of Ramadaan.

CLASSIFICATION: Sadaqah al-Fitr is a duty which is Waajib on every Muslim, whether male or female, minor or adult as long as he/she has the means to do so.

The proof that this form of charity is compulsory can be found in the Sunnah whereby Ibn `Umar reported that the Prophet ﷺ made Sadaqa tul-Fitr compulsory on every slave, freeman, male, female, young and old among the Muslims; one Saa` of dried dates or one Saa` of barely. [Bukharee - Arabic/English, vol. 2, p. 339, no. 579]

The head of the household may pay the required amount for the other members. Abu Sa'eed al-Khudree said, "On behalf of our young and old, free men and slaves, we used to take out during Allah's Messenger's r lifetime one Saa` of grain, cheese or raisins". [Muslim - English transl. vol. 2, p. 469, no. 2155]

SIGNIFICANCE: The significant role played by Zakaah in the circulation of wealth within the Islamic society is also played by the Sadaqatul-Fitr. However, in the case of Sadaqatul-Fitr, each individual is required to calculate how much charity is due from himself and his dependents and go into the community in order to find those who deserve such charity.

Thus, Sadaqatul-Fitr plays a very important role in the development of the bonds of community. The rich are obliged to come in direct contact with the poor, and the poor are put in contact with the extremely poor. This contact between the various levels of society helps to build real bonds of brotherhood and love within the Islamic community and trains those who have, to be generous to those who do not have.

PURPOSE: The main purpose of Sadaqatul-Fitr is to provide those who fasted with the means of making up for their errors during the month of fasting. Sadaqatul-Fitr also provides the poor with a means with which they can celebrate the festival of breaking the fast (Eid ul Fitr) along with the rest of the Muslims.

Ibn Abbaas reported, "The Prophet ﷺ made Sadaqa tul-Fitr compulsory so that those who fasted may be purified of their idle deeds and shameful talk (committed during Ramadaan) and so that the poor may be fed. Whoever gives it before Salaah will have

it accepted as Sadaqatul-Fitr, while he who gives it after the Salaah has given Sadaqah." [Abu Dawood - Eng. transl. vol. 2, p. 421, no. 1605]

Hence, the goal of Sadaqatul-Fitr is the spiritual development of the Believers. By making them give up some of their wealth, the believers are taught the higher moral characteristics of generosity, compassion (sympathy for the unfortunate), gratitude to God and the righteousness. But, since Islam does not neglect man's material need, part of the goal of Sadaqatul-Fitr is the economic well-being of the poorer members of society.

CONDITIONS: Sadaqatul-Fitr is only Waajib for a particular period of time. If one misses the time period without a good reason, he has sinned and can not make it up. This form of charity becomes obligatory from sunset on the last day of fasting and remains obligatory until the beginning of Salaah tal-Eid (i.e. shortly after sunrise on the following day).

However, it can be paid prior to the above mentioned period, as many of the companions of the Prophet ﷺ used to pay Sadaqatul-Fitr a couple days before the Eid.

Naafi reported that the Prophet's ﷺ companion Ibn `Umar used to give it to those who would accept it and the people used to give it a day or two before the Eid. [Bukharee - Arabic/English, Vol. 2, p.339 579]

Ibn `Umar reported that the Prophet ﷺ order that it (Sadaqa tul-Fitr) be given before people go to make the Salaah (Eid).

And Ibn `Abbas reported that the Prophet ﷺ said, "Whoever gives it before the Salaah will have it accepted as Sadaqa tul-Fitr, while he who gives it after the Salaah (will not, for it will only be considered as) ordinary charity. Therefore, one who forgets to pay this Sadaqatul-Fitr on time should do so as soon as possible even though it will not be counted as Sadaqatul-Fitr.

RATE: The amount of Sadaqatul-Fitr is the same for everyone regardless of their different income brackets. The minimum amount is one Saa` (two handfuls) of food, grain or dried fruit for each member of the family. This calculation is based on Ibn `Umar's report that the Prophet ﷺ made Sadaqatul-Fitr compulsory and payable by a Saa` of dried dates or a Saa` of barley. **Sadaqatul-Fitr for the year 1447 / 2026 is R45-00 for the Hanafis and R45-00 for the Shafis.**

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The Princess of Paradise

HAZRAT SAYYIDAH FATIMA رضي الله عنها

فَاتِمَةُ الزَّهْرَاءُ

Glancing at the Beloved Family of our Master ﷺ, our eyes lower down in the respect of Sayyidah Fatima رضي الله عنها, the youngest and most beloved daughter of the Blessed Prophet ﷺ

She is one that innocence adores her, chastity ventures pride in her, and modesty with folded hands stands before her. Her name is Fatima and Zahrah (having gleaming and luminous face), Batool (aloof from the worldly pleasures), Tahirah (chaste and modest) are her titles. Hadrat Sayyidah Fatima رضي الله عنها was very calm, serene and sober even in her childhood and she never participated in games etc. She would spend most of her times in the exalted company of her Parents and ask such questions, which bespeak her intelligence and maturity.

She showed her full detachment from all allurements and fascinations of worldly life. As a child, she used to accompany Him through the narrow streets of Makkatul Mukarrama, visiting the Ka'bah or attending the secret meetings of the early Muslims who had embraced Islam and pledged allegiance to her father. Once, she accompanied her father to the Masjid al-Haram Sayyiduna Rasulullah صلى الله عليه وسلم began to pray in front of the Ka'bah. A group of Quraysh chiefs gathered around the Holy Prophet ﷺ Uqbah bin Abi Mu'ayt brought the entrails of a slaughtered animal and threw it on the shoulders of the Beloved Habeeb صلى الله عليه وسلم Sayyidah Fatima رضي الله عنها, a ten year old girl, went up to her father and removed the filth. Then, in a firm and angry voice she lashed out against Abu Jahl and his colleagues. They could not utter a single word.

The Beloved Prophet ﷺ loved Hadrat Fatima رضي الله عنها very much. Sayyida Fatima رضي الله عنها took after her father Nabi صلى الله عليه وسلم from head to toe. She resembled her father in looks, manners, gait, articulation and character. In other words, she was a living picture of her father. Hadrat Aisha رضي الله عنها says: "I did not see any one resembling the Blessed Prophet ﷺ regarding all manners, more perfectly than Fatima, the daughter of the Messenger of ALLAH." On another occasion Hadrat Aisha رضي الله عنها narrates: "Then came Fatima whose gait resembles that of the Beloved Messenger ﷺ" (MUSLIM) It was the routine of the Beloved Prophet ﷺ that whenever he returned from a journey: after offering prayer in the Masjid, he went straight to Hadrat Fatima رضي الله عنها house. In short, the love of the Beloved Prophet ﷺ for his cherished daughter was really enviable.

"Whenever she visited the Beloved Prophet ﷺ he stood up for her, kissed her and seated her on his place." (Tirmidhi)

The following event also throws light on the extreme love of the Beloved Prophet ﷺ for his daughter. Once Hadrat Ali رضي الله عنه received a proposal to marry the daughter of Abu Jahl. He رضي الله عنه mounted his pulpit and delivered the following sermon whose each and every word bears witness that the Messenger of ALLAH loved his daughter to the core of his heart: "Banu Hashim have sought my consent to marry their daughter to Ali bin Talib. I do not give the consent; I do not give the consent. I do not give the consent. Yes, if Ali wishes, he should first give divorce to my daughter and then marry their daughter. Because my daughter is a part of my body. The thing which disturbs her disturbs me and the thing which distresses her, distresses me." (Muslim)

You can simply perceive the intensity of love of Hadrat Fatima رضي الله عنها for the Beloved Prophet ﷺ that she did not smile after the death of her August Father till she breathed her last breath. (Usdul Ghaba, V: 5, P: 634)

It is also reported By Sayyida Aisha رضي الله عنها that while the Blessed Prophet ﷺ was on his deathbed, he whispered to Hadrat Fatima two times. The first time she wept and the second time she smiled. On inquiry she replied: "He صلى الله عليه وسلم informed me that he was leaving this world due to this disease. So, I began to weep, then he informed me that I would be the first in his family to meet him, at this I gave a smile." (Tirmidhi) It is also one of the unique excellences of Hadrat Fatima رضي الله عنها that her progeny resumed the line of descendance of the Blessed Prophet ﷺ and it will remain up to the last Day. The Beloved Prophet ﷺ said: "All the offspring of Adam عليه السلام is attributed to their paternal relatives except the progeny of Fatima, that I am their Father and their paternal link."

Sayyidah Fatima رضي الله عنها learnt from her father the manners and gentle speech. She was kind to the poor. She often gave her food to the needy preferring herself to remain hungry. She had no inclination the materialistic world. She had no craving for the ornaments of this world or the luxuries and comforts of life. Her days and nights would be spent entirely in ibaadah and the glorification of ALLAH. Sayyidah Fatima Zahra was the epitome of piety, the encapsulation of modesty, the leader of sacrifice... On the day of resurrection that a herald will announce: "O People! Lower down your gaze so that Fatima رضي الله عنها the Daughter Of Muhammad صلى الله عليه وسلم may pass from here". (Usdul Ghaba, V: 5, P: 524)

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fax2email | 086 503 1592
E | riedwaan@fourway-logistics.com

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Important Matters Regarding

ZAKAAT

By: Mufti Usman Sulehri Ziaee

Shar'ee definition of Zakaat

Zakaat is to give a specific portion of one's wealth (which is made compulsory by Shariah) to a poor Muslim by making him the owner of such wealth.

Literal meaning of Zakaat

The literal meaning of Zakaat is to purify, or growth. Because Zakaat (spiritually) is purification for the remainder of wealth and it causes one's wealth to grow, therefore it is called Zakaat.

Upon whom is Zakaat obligatory?

Zakaat is Fard upon every sane, Baaligh (one who has reached the age of puberty) and free Muslim (not a slave), upon whom the following conditions are met:

1. To be the owner of Nisaab.
2. This Nisaab must be Naami (it has the potential to grow).
3. Nisaab must be in his possession.
4. One's wealth has to be in excess of one's necessities (Haajaat-e-Asleeyah).
5. Nisaab must be free of debts.
6. One full lunar year must past on the Nisaab.

What is meant by Nisaab?

This means that one owns the wealth to the value of Nisaab, which is equivalent to 87 grams of gold or 612 grams of silver or its equivalent in cash money or goods in trade etc.

How much Zakaat must be paid?

One must give a 40th part (2.5%) of the total Zakaatable wealth.

Zakaat on Jewellery

According to the Hanafi Mazhab, Zakaat is Fard on gold and silver jewellery, whether in use or not, as long as it reaches the Nisaab amount and a year passes over it, Zakaat is Fard on it.

Zakaat on personal items

There is no Zakat on personal items which take the form of living necessities, e.g. a house, clothes, utensils, furniture, car and all household appliances etc.

What if one's wealth increases or decreases during the year?

It makes no difference whether one's wealth increases or

decreases during the course of the year. At the end of the year, Zakaat is paid on the assets one possesses at that time, even if some of those assets were acquired only a few days earlier. It is not necessary for a full year to pass on each individual rand or asset; rather, Zakaat is paid on the total assets that are in one's possession at the end of the year.

Zakaat on property or land

If a person buys a plot or a piece of land or building, then there are three possibilities, if he buys it for resale then he has to give Zakaat on the market value of the plot or building, every year. The Zakaat must be calculated according to the current market value of the plot or building, every year, and not on the purchase price.

If he buys it for building a house for his own use, then there is no Zakaat upon it.

If he purchases the property with the intention of renting it out, then there will be no Zakaat on the value of the property itself. Rather, Zakaat will be due on the rental income, provided he is a Saahib-e-Nisaab and the rent remains in his possession for a full year.

Zakaat on Pension Funds and Policies

If a person does not contribute anything towards his pension fund, then there is no need to pay Zakaat on it at present, even if he knows how much he will receive in the future. Once he receives the money, he will pay Zakaat on it at the end of the year. If a person contributes voluntarily towards the pension fund, then he must pay Zakaat every year on the amount he has contributed.

The same ruling applies to policies. Zakaat is not payable each year on the amount one expects to receive from the policy; rather, Zakaat is only due on the amount that has been contributed. However, once the full policy amount is received, Zakaat will be paid on it at the end of that year.

Note: One must consult an Aalim before taking out any policy to ensure that it does not contradict Shariah law.

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HAZRAT ALI "LION OF ALLAH"

رضي الله عنه

LOVE FOR THE SAKE OF ALLAH :

The problem of the conflict between the world and the Hereafter and the contradiction between them as two opposite poles, such as the north and the south, which are such that proximity to the one means remoteness from the other, is related to the world of human heart, conscience, human attachment, love and worship. Allah ﷻ has not given two hearts to man:

Allah ﷻ has not assigned to any man two hearts within his breast. (Noble Qur'an, 33:4)

With one heart one cannot choose two beloveds. Hazrat Ali ؑ would always spend time with his children.

Once he was sitting in his house with his two young children, Hazrat Abbas, his son, and Bibi Zainab, his daughter.

Hazrat Ali ؑ said to Hazrat Abbas, "Say Wahid (one)". Hazrat Ali ؑ then asked him to "say Isnain (Two)". Hazrat Abbas ؑ replied, "I feel ashamed to utter 'two' from the same tongue which just said 'one'". Hazrat Ali ؑ hugged his son, pleased at such a charming expression. The reply from Hazrat Abbas ؑ indicated how deeply devoted he was in his belief in Tawheed, that is, Oneness of Allah ﷻ. A true believer never likes to even imagine any association with Allah ﷻ. Bibi Zainab then asked, "Dear, father, do you love me?" Hazrat Ali ؑ said, "Yes, of course, my children are like a part of my heart". On hearing this, she said, "You also love Allah ﷻ. How can two loves be in one heart of a true believer, the love of Allah I and that of children?"

Hazrat Ali ؑ smiled and replied, "Love Allah ﷻ and for the sake of His love, you love His creatures; children and fellow beings too. I love you for the sake of Allah ﷻ."

ANGER MANAGEMENT:

Everything is only for the sake of Allah ﷻ. In the battle of Khandaq, the Muslims dug a ditch around themselves for their defense, so that the enemy could not get across.

A man from the enemy side called Amr bin Abdawud who was known for his strength, courage and art of fighting managed to get across the ditch.

All the Muslims were terrified to fight him and only Hazrat Ali ؑ came forward to fight this man. There was a fierce fight until at last Hazrat Ali ؑ threw Amr bin Abdawud down onto the ground and mounted his chest ready to kill him.

Just as Hazrat Ali ؑ was about to kill this enemy of Islam, he spat on the face of Hazrat Ali ؑ.

Everybody was certain that because of this insult, Amr bin Abdawud would meet his death even faster still, but to their amazement, Hazrat Ali ؑ moved from Amr bin Abdawud's chest and walked away. Amr bin Abdawud attacked Hazrat Ali ؑ again and after a short while, Hazrat Ali ؑ again overpowered Amr bin Abdawud and killed him. After the battle of Khandaq was over people asked Hazrat Ali ؑ the reason why he had spared Amr bin Abdawud's life when he had first overpowered him. To which Hazrat Ali ؑ replied that if he had killed him then it would have not been only for the sake of Allah I

but also for the satisfaction of his anger and so he let him free. Then Hazrat Ali ؑ controlled his anger and killed Amr bin Abdawud purely for the sake of Allah ﷻ.

Moral of the Story: Although your intention may be pure to begin with it can very easily change so always make sure you do things for the sake of Allah ﷻ only.



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A Ramadhan Gift Our Doctors Have Sent For You...Must Read!



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1. Diabetic patients undertaking the Ramadhan fast should check their glucose to detect high or low levels. A level below 3.9 mmol/l warrants termination of the fast. Finger prick testing does not invalidate the fast. *Hoosen Randeree - Endocrinologist*

2. Patients who have had a recent heart attack (<6 weeks) or have severe heart failure are advised not to fast, but this needs to be on an individual basis with consultation with their Cardiologist. *Dr Ahmed Vachiat - CARDIOLOGIST*

3. Kidney patients on dialysis should be cautious about fasting. Check with your dialysis team regards your blood pressure control and your fluid status before making a decision. Remember that ramadaan is not only fasting but many other facets of practicing your love for and belief in the Creator. *Dr Haroon Tayob - NEPHROLOGIST*

4. Avoid constipation by including a high fibre item at Sehri and Iftaar. Fibre and yoghurt are great ways to keep bowels regular during the month of Ramadan. High fibre sources include, fresh fruit and vegetables, high fibre breads cereals, brown rice and starchy vegetables. *Faizah Asmal Laher - DIETICIAN*

5. Hiatus hernias, peptic ulcers - fasting may cause increased acid levels and may aggravate such conditions. Spicy foods, sauces, pickled, fried and fatty foods can cause or worsen such issues and need to be excluded from the diet. Various medications are available to manage to acidity levels in the stomach, and taken daily throughout Ramadan in patients who have such conditions. *Basheera Seedat - PHARMACIST INTERN*

6. In Ramadan the hours one spends reading Quran increases. Good posture prevents neck strain and hence headaches, neck and back pain. The ideal posture is to sit with the back upright supported against the back of a chair, feet firmly on the ground with thighs parallel to the floor. The Quran should be an arms length away. If it's too low, then raise it on other books so that your neck is not bent. Your chair must be as close to the table as possible. Avoid sitting for too long. Get up every hour and walk around to facilitate circulation. *Shamim Khan - PHYSIOTHERAPIST*

7. People who suffer with kidney stones should ensure adequate fluid intake. Ensure dietary habits which reduce stone formation are maintained including reduced salt, plenty of fresh fruit and vegetables and reduced purines. This will depend on the type of stone former you are. Get advice from your medical professional. *Dr Shoyab Wadee - NEPHROLOGIST*

8. Always go to bed on an empty stomach. This will prevent acid reflux symptoms like a sore throat in the

morning, constant clearing of throat and reflux even worsens snoring. Give your stomach a break from food so that your body can use up existing stores in liver and fat. Then 'break your fast' in the morning again. If you have any of these symptoms, consume water only for the last 2 hours before lying down. Thus eating after taraweeh is not a good idea. *Dr Azgher M Karjiekker - ENT SURGEON*

9. During Ramadan we tend to consume more drinks such as milk, juices and teas. There is evidence that moderate consumption of milk and other dietary calcium does not increase the risk of kidney stones, in fact it is one of the measures recommended for reducing the risk of stones. Citrus fruit and their juices like lemon, oranges and grapefruit in moderation can also block the formation of stones due to naturally occurring citrate. *Dr Salim Choonara - UROLOGIST*

10. Did you know that during namaaz, parasympathetic nervous system activity increased and sympathetic activity decreased. Therefore, regular namaaz practices inside and outside Ramadan may help promote relaxation, minimize anxiety, and reduce cardiovascular disease risk. *Abdul Hamid Jalal - BIKINETICIST*

11. We often feel drowsy after Iftar or Sehri. Do not sleep immediately after eating as your body needs to be upright to digest food you consume to release energy. Sleeping after eating may cause gas, heartburn, flatulence and bloating. *EB Paruk PHARMACIST*

12. Islam excuses breastfeeding mothers from fasting. Breastfeeding mothers who still decide to fast may need to breastfeed more often than usual to keep up their milk supply. The more often breasts are drained, the emptier the breasts, the faster they make more milk. Breastfeeding mothers need to watch for signs of severe dehydration (dark urine, dizziness, lethargy, headache) and consider breaking their fast under such circumstances. *Dr Rahmat Bibi Bagus - GP & LACTATION CONSULTANT*

13. Sleep deprivation is a real problem during Ramadhan. Sleep deprivation causes daytime sleepiness, tiredness, loss of recall memory and over time, can lead to Hypertension and Diabetes. We need about 6 hours of continuous sleep to get the benefit of deep sleep. Try to go to bed early, avoid socialising and avoid caffeine drinks after Taraweeh namaaz. Get a power nap after Zuhr Salaah for about 20 to 30 mins. It will help to keep awake for Taraweeh namaaz and compensate for the loss of sleep at night. *Dr Farouk Haffejee - Family Physician*