

Al Kausar

الكوثر

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The Lover's Eid

Free-spirited, join the holy fare
A day, no other can compare
Gone the darkness and the dirt
Heavenly showers soak the Earth
Moistened eyes close, prostrating
Such Fragrance and Light radiating
Fair-maidens, Angels all competing
Living-hearts like drums beating
Oh, the Celestial Choir's utterance
Majestic, the Divine ambience!

“Tala'al-Badru Alaina...
Ya Habeeb Salaam Alaika
Salawaatu-LLAH Alaika!”

-IRSHAD SIDDIQI-



"SUNNAH OF OUR NABI ﷺ IS FROM ALLAH'S COMMAND"

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ٨٠

Allah ﷻ's order to follow the Sunnah in the Quran.

"Say (O Muhammad): 'if you (truly) love Allah, follow me! Allah will then love you and forgive your sins.' And Allah is All Forgiving, All Merciful." (Sura Al Imraan ayah 31) note: This ayah makes it very clear that if anyone claims to love Allah ﷻ they have to follow the sunnah and only then will Allah ﷻ love them and forgive them. Many people today say we love Allah and they talk against the sunnah and the Ullima have said that anyone who does this is a liar and does not love Allah ﷻ or they would follow the beloved prophet of Allah ﷻ, as it is an order of Allah ﷻ to do so.

"Say: If it be your fathers, your sons, your brothers, your mates, your kindred, the wealth you have gained, the commerce in which you fear decline, or the dwellings in which you delight – are dearer to you than Allah or His Messenger and striving in His cause – then wait until Allah brings about His decision. And Allah guides not the rebellious." (Surah Taubah ayah 24)

"The Prophet has a higher claim on the believers than [they have on] their own selves." (Surah Al-Ahzaab 33 ayah 6) note: These last two ayat show us we have to love Allah ﷻ and his Prophet ﷺ more than we even love ourselves! And the true love for Rasulullah ﷺ is to follow his sunnah!

We can see how much dissension exists today among the Muslim Ummah. This has obviously, been caused by straying away from the Quran and Sunnah. Many Muslims have been very negligent of the Sunnah of the Prophet Muhammad ﷺ. Muslims seem to think that they have an option when it comes to obeying Muhammad ﷺ. They mistakenly estimate obedience to him as being admirable and rewardable, but as being optional only. They say, "We will simply follow the Quran and leave the Hadith of the Prophet Muhammad ﷺ. However it is obvious from the Quran that we must obey Muhammad ﷺ. Allah ﷻ says "It is not fit for a believer, man or woman, when Allah and His Messenger have decreed a matter, that they should have any option in their decision. And whoever disobeys Allah and His Messenger has indeed strayed in a clear deviation." (Surah Al-Ahzaab ayah 36)

"Whatever of good reaches you, is from Allah, but

whatever evil befalls you, is from yourself. And We have sent you (Muhammad) as a Messenger to humanity, and Allah is sufficient as a witness. He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them. (Surah An-Nisa Ayat 79-80)

"And whoever obeys Allah and His Messenger will be admitted to Gardens under which river flow, to abide therein and that will be the great success. And whosoever disobeys Allah and His Messenger, and transgress His Limits, He will cast him into the Fire, to abide therein, and he shall have a disgraceful torment." (Surah An-Nisa ayat 13-14) note: Here we see Allah ﷻ has made obeying Rasulullah ﷺ a condition for being admitted in to Jannah!

"Indeed in the Messenger of Allah you have an excellent example (to follow) for him who hopes in (the meeting with) Allah and the Last Day and remembers Allaah much." (Sura 33 ayah 21) note: Allah ﷻ has made Rasulullah ﷺ as our example not any sports figure or president of any country, so then why do we spend out time trying to imitate the kufar instead of following the best example, the sunnah of Rasulullah ﷺ! The sunnah of Rasulullah ﷺ. We are ordered in the Quran to obey the sunnah in our life 24 hours a day not just in what we feel like. Islam is a full way of life and it is only complete when you bring the sunnah in your life. "Whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is severe in punishment." (Sura 59 ayah 7)

"Let those who oppose the Messenger's order beware of a fitnah (trial) to befall them, or a painful torment to be inflicted upon them." (Sura 24 ayah 63) note: Subhan Allah here Allah ﷻ has warned us of a painful torment that will be inflicted upon those who oppose the sunnah! So let those who talk against the Sunnah beware and the promise of Allah ﷻ is true!

"Nor does he speak of (his own) desire. It is no less than revelation sent down to him." (Sura 53 ayah 3-4) note: Here Allah ﷻ has made it clear that the hadith of Rasulullah ﷺ and what he has ordered are not from him but from Allah ﷻ and that's why we have to follow them! Muhammad ﷺ did not come up with his own laws and regulations; anything that Muhammad ﷺ had commanded us to do in Islam came from Allah ﷻ. As Allah ﷻ says in this next ayah.... "And similarly, We sent not a warner before you (Muhammad) to any town but the luxurious ones among them said, 'We found our Fathers following a certain way and religion, and we will

indeed follow their footsteps. (The warner) said, 'Even if I bring you better guidance than that which you found your fathers following?' (Sura 43 ayah 23-24)

"But no, by your Lord, they can have no (real) faith until they make you (Muhammad) judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (Sura 4 ayah 65) note: From this ayah we see it is clear that we can NOT have true faith in Islam unless we except the Sunnah and follow it!

"O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger if you believe in Allah and the Last Day. This is better and more suitable for final determination." (Sura 4 ayah 59)

"Obey Allah and His Messenger, and do not dispute (with each other), lest you fail and your strength depart; and be patient – surely, Allah is with those who are patient." (Sura 8 ayah 46)

"And be not as those who divided and differed among themselves after the clear proofs had come to them." (Sura 3 ayah 105)

Allah ﷻ refers to the successful as those who say "We hear and we obey." And such are the successful. And whosoever obeys Allah ﷻ and His Messenger ﷺ, fears Allah, and reverts Him --such are the successful.} (Sura 24 ayah 51-52) May Allah ﷻ make us from those!

Hadith on the importance of following Sunnah

Abu Hurayrah ؓ reported that the Prophet ﷺ said: "All of my Ummah will enter Paradise except those that refuse. Those who were with him (the Sahabah) said, "And who will refuse?" He ﷺ said: Whoever obeys me will enter Paradise and whoever disobeys me will have refused." (Sahih Al-Bukhari)

Abu Dawud also reported from al-'Irbaad ibn Saariyah, may Allah be pleased with him, that "the Messenger of Allah (peace be upon him) led us in prayer one day, then he turned to us and exhorted us strongly . . . (he said), 'Pay attention to my

sunnah (way) and the way of the Rightly-guided Khaleefahs after me, adhere to it and hold fast to it.'" (Sahih Abi Dawud, Kitaab al-Sunnah).

"There will be a man with full stomach, reclining on his pillow, who will hear a command from me and say, "Let the judge between us (in this matter) be Allah's Book: we obey whatever we find in it." [Know that] indeed, I have been given the Book and, with it, that which is similar to it (the Sunnah)." (Ahmad, Abu Dawud Vol. IV, p. 200, Saheeh ul-Jaami, Ibn Hajar, al-Isaba, Vol. I, p. 488)

"READ THIS ARTICLE WITH GREAT CONSIDERATION. CAN YOU REALLY AFFORD TO IGNORE THE SUNNAH OF NABI MUHAMMAD ﷺ?"

Al-Tirmidhi reported from Abu Raafi' and others that the Prophet ﷺ said: "I do not want to see any one of you reclining on his couch and, when he hears of my instructions or prohibitions, saying 'I don't accept it; we didn't find any such thing in the Book of Allah.'" Abu 'Esa said: This is a saheeh hasan hadeeth. (Tirmidhi, haakir edition, no. 2663).

Al-'Irbaad ibn Sariyah ؓ reported that the Prophet ﷺ said: "Would any of you think, reclining on his couch, that Allah would only describe what is forbidden in the Qur'aan? I tell you, by Allah, that I have warned and commanded and prohibited things that are as important as what is in the Qur'aan, if not more so." (Reported by Abu Dawud, Kitaabal-Khiraj wa'l-imaarah wa'l-fay').

Anas ؓ reported that Rasolullah ﷺ said: ["Whoever possesses three qualities will taste the sweetness of Imaan.

1. That Allah and His Messenger are dearer to him than anything else.
2. To love a person only for Allah sake.
3. And To hate to revert to disbelief, after Allah had saved him from it, as he would hate to be thrown into the fire."] (Al-Bukhari and Muslim)

And Anas ؓ reported that the Prophet ﷺ said:

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"None of you will have faith until he has more love for me than for his parents, his children, and all humanity." (Al-Bukhari and Muslim)

Al-Irbadh bin Sariyah reported that Allah's Messenger gave the Companions (Sahabah) an exhortation one-day after the fajr Prayer which caused their eyes to shed tears and their hearts to quiver. So a man said, "This sounds like a final exhortation, so counsel us, O Allah's Messenger ﷺ." He ﷺ said, "I counsel you to fear and revere Allah, and to listen and obey (your Muslim ruler) – even if an Ethiopian slave becomes your leader. Those who will live (after me) will see much dissension (among the Muslims); so adhere to my Sunnah and the Sunnah (way) of the rightly guided successors after me; cling to that with your teeth. Beware of novelties (in the Deen), for every novelty is an innovation, and every innovation is a deviation (from the true guidance)." (At-Tirmidhi who reported it to be (authentic) Sahih)

Warning against discarding the sunnah
Allah ﷻ makes it clear in his book "O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!" (Sura Muhammad, ayah 33)

"But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment." (Sura An-Nisá 14)

The statements of Sahaba ﷺ and of Ulema about following the Sunnah. Ibn Mas'ud ﷺ used to say, "Doing a little of the Sunnah is better than striving hard in innovation."

Al-Hasan ibn Abi'l-Hasan ﷺ said, "A little action following a sunnah is better than a lot of action following an innovation."

Hazrat Ali ﷺ said, "I am not a Prophet nor have I received revelation, but I act according to the Book of Allah and the Sunnah of the Prophet Muhammad ﷺ as much as I can."

Imam Ahmad bin Hanbal ﷺ said: "Whoever rejects a statement of the Messenger of Allah ﷺ is on the brink of destruction."

Imam ash-Shaafi ﷺ reported a consensus among the scholars of the Sahabah, the Taabi'oon and their followers that: "If a sunnah of Allah's Messenger ﷺ, becomes manifest to a person, he does not have any choice but to follow it, regardless of what other people say." [Quoted in Ar-Risaalah at-Tabookiyyah of Ibn ul Qayyim]

Imam Shafi' ﷺ said: Allah has imposed the duty on men to obey His book as well as the sunnah of His Apostle. For He said in His Book: "O our Lord, raise up amongst them an Apostle, one of themselves, to recite to them Thy signs and to teach them the Book and Wisdom and to purify them. Verily Thou art All-mighty, All-wise (Sura 2 ayah 123)."

Al-Shafi' ﷺ, may Allah have mercy on him, said: "I do not know of anyone among the Sahabah and Taabi'een who narrated a report from the Messenger of Allah (peace be upon him) without accepting it, adhering to it and affirming that this was sunnah Those who came after the Taabi'een, and those whom we met did likewise: they all

accepted the reports and took them to be sunnah, praising those who followed them and criticizing those who went against them. Whoever deviated from this path would be regarded by us as having deviated from the way of the Companions of the Prophet (peace be upon him) and the scholars who followed them, and would be considered as one of the ignorant.



'The sacred image of the footprint of the Holy Prophet ﷺ. Its true respect and main value is actually in following the 'footsteps' or Sunnah of Rasoolullah ﷺ.'

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MAKING A COME-BACK WITH THE SUNNAH

BY IRSHAD SIDDIQI

Follow the Sunnah!

Somehow that line has become so unfashionable over the years, society's elite regards it as embarrassing. They see it as narrow-minded ineptness, when adapting to modern times. They argue against archaic rules introduced only to spoil progress in a world that has vastly changed since the times of the earliest muslims.

Their solution. Follow the Quran. It is Gods book. It is accurate and scientific, yet simple to follow, practical and adaptable enough to fit in with civilisation in these advanced technological times.

Then they question the accuracy of Hadees, and the issue of variations, and the time-gap before its compilation began.

While this group has grown, they are still not the mainstream opponents of the Sunnah. Those, believe it or not, are adherents who accept that the Sunnah is an integral part of Islam, but are put off by the mentality of it.

Beards, moustaches (or absence of), shortened long-trousers, and also twig-like toothbrushes, are high on the Sunnah objectionables. This is how they see it, and so keep a distance from the propagators and preachers of Sunnah, and the Sunnah itself.

The Sunnah, remind yourself, is the Divinely-fashioned and idealistic way of life upon the Islamic model, introduced by the last Messenger ﷺ of Allah.

Clearly, the masses who are counted as followers of Islam, do not appear serious followers of the Sunnah.

The Sunnah of the final Messenger Muhammad ﷺ seems to have been eclipsed by the ways of life patterned largely by the non-muslim majority of this world and its times.

Call it westernisation, globalisation, or whatever. But the transformation from a pro-sunnah mentality to a common materialistic mindset, within muslim rank and file, is all but complete, since no muslim is comfortable with the label of 'fanatic' or 'fundamentalist'.

Throwing in his lot with the popular 'democracy-or-nothing' ideologies and its higher standing in terms of civilisation, today's muslim is a meek submitter, and well-wisher, caught in a snare.

The global leaders are committed to their cause, their villainy dating back to the crusaders who represented Christianity, with a mission to wipe out Islam.

Their crusade is still alive. Deadlier than before!

By dictating fashion, lifestyle, finance, and politics, their outreach has touched the lives of everyone, through the control of media and their greatest weapon, technology.

Education is theirs. The criteria of good and bad is theirs. The heroes and icons are theirs. The brands and products are theirs. The religious dictates are theirs.

To them, any other approach, or the slightest appearance thereof, is an encroachment. Any threat against what has become 'civilisation', must be overpowered either through media-stifling or restrictive laws in the name of human-rights.

They have deliberately set a standard to contrast the Sunnah, so that the Sunnah would appear awkward against a modern outlook.

We, as the believers and flag-bearers, have no option but to fight them. We have to fight them where they fight us.

They have attempted to obliterate the Sunnah, by displaying something other, but in a package branded more attractively than ours. We have to return to the Sunnah, and revive the Sunnah. We have to export the message of the Messenger ﷺ and exemplify the beauty of the Sunnah. We have to demonstrate Truth and Justice until we establish the standard of Islam as the criteria for mankind.

This is only possible with the use and blessings of the blueprint we have, in the Quran and the Sunnah. The extent of the Sunnah goes beyond prayer and personal behaviour. It extends to family, community, congregation, nation, and society. It embodies obedience, piety, morality, charity, striving for Truth through sacrifice, and a God-given mandate to enforce righteousness while vigilantly resisting evil.

Those who believe in such principles can consider themselves committed muslims. As muslims they will believe that there is another life beyond this material one, and that there is a hereafter. They will understand that there is a purpose in life which may be different to what the icons of this world project.

And Muhammad ﷺ is the best of all who ever walked the earth. His footprints are our salvation.

LA ILAAHA ILLALLAH MUHAMMADUR RASOOLULLAH

*"Tariqe Mustafa Ko Chorna Wajhe Barbaadi
Isse se Qaum dunya mai howi be iqtidari"*

"Destruction appeared since
Relinquishing the path of Mustafa
To that nation who lost its leadership
of the world ever since."

-Iqbal-

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Q&A

BY MOULANA
SHAH FAISAL
KHAN SAHEB

Q1) Kindly explain the ruling of celebrating the birth of the Holy Prophet ﷺ?

A1) The physical arrival of Rasoolullah ﷺ to this world is a great bounty upon humanity at large. For the people of Imaan, there's no greater blessing and bounty other than this.

Allah Ta'aala has states in the third chapter of the Holy Quraan- "Indeed Allah conferred a great favour upon the believers when he sent a messenger from amongst themselves" [Surah Al Imraan Verse 16.4]

If you have accepted the Holy Quraan then you also have to accept the fact that the arrival of the Beloved Prophet ﷺ is the greatest favour to us all. Therefore in order to continuously receive this bounty we must appreciate it. The philosophy of appreciating Allah's bounty has also been learnt from Al Quraan.

Allah Ta'aala says, "And remember when your Lord proclaimed if you give thanks I will grant you more. But if you are ungrateful verily my punishment is indeed severe" (Surah Ebraheem V.7)

It is natural for the recipient of a gift to be overjoyed thus the greater the gift so too be the joy and happiness.

The glorious Quraan itself commands us to rejoice upon the divine bounties of Allah Almighty, "Say, in the bounty of Allah and in His mercy therein let them rejoice that is better than what they amass" (Surah Yunus V 58).

Elsewhere in the Quraan, Allah Ta'aala states, "And proclaim the bounty of your lord" (Surah Duha V 11)

Everybody knows that the expressions of happiness is a natural thing, yes the manners and customs of expressions varies according to different cultures.

After these different statements of the glorious Quraan for strengthening the hearts of the people of Imaan. Let us view the statement of our holy and pious sages.

* The first successor of Rasoolullah ﷺ- Hazrat Abu Bakr Siddique ؓ says, "Whoever spends one Dirham in rejoicing the birth of the Holy Prophet ﷺ, he will be my companion in Jannah"

* The second successor Hazrat Umar Farook ؓ says, "Whoever respected the birth of the Holy Prophet it is as if he revived Islam.

* The third successor Hazrat Uthmaan Gani ؓ says, "Whoever spends one Dirham in commemorating the birth of the Holy Prophet ﷺ it

is as if he attended the great battles of Badr and Hunain.

* The fourth successor Hazrat Ali ؓ says, "If the commemorator of Meelad-un-Nabi ﷺ will die in the state of Imaan and will enter Jannah without accountability (Al Nimatul Kubra Alal Alam Bi Maulidi Sayyidi Wuldi Adam).

A famous critic in the science of Hadith, Allama Abdurrahman ibn Jawzi says, "One of the special blessings of commemorating the gathering of Meelad-un-Nabi ﷺ is that he will be in the divine protection of Allah Azzawajal for the entire year and his desires would be fulfilled shortly.

The great commentator of Bukhari Shareef, Imaam Qastalaani says, "Since Rabbi-ul-Awwal is the birth month of the Prophet ﷺ, therefore all the people of Imaan have always been commemorating the blessed birth of Meelad-un-Nabi ﷺ, they discharge charities in its nights and engage in good works especially attaining divine mercy by attending the gatherings of celebrations and due to it the whole year passes with peace and prosperity. May Allah shower His mercy and favour upon that person who celebrated this day of Eid (Al Mawaahib Al-Ladunya).

The beloved Nabi ﷺ says, "Observe fast on a Monday because I was born on this day". This Hadith shows that it is Sunnah to fast in order to remember and respect this day that Nabi was born in the same manner the ruling is given to all those good practices which are linked to His Holy birth.

Even the Kuffar gain some benefit due to expressing their happiness on this occasion. It is a famous narration in Bukhari Shareef that when the slave girl of Abu Lahab (Thuwayba) brought the news of the birth of Nabi ﷺ, in reply to this glad tiding he set her free. Although he died on kufr and an entire Surah was revealed cursing him, still every Monday he is given a sip of water due to expressing happiness on Meelad-un-Nabi and a reduction takes place in his punishment.

Commenting on this narration Allama Abdul khair Shamsudeen ibn Jazree says even though this kaafir was cursed in the Quraan, he receives some reward due to expressing happiness on Meelad-un-Nabi and spends according to his capacity I take oath that Allah will reward him with Jannatun Naeem. Mas'ala-pg 9)

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NAAT SHAREEF

MOULANA ABDUL ALEEM SIDDIQI

Zara Chehre se kamli ko hatta dow Yaa Rasoolullah
Hamay bhee apna deewaana banaa do Yaa Rasoolullah

Muhabbat ghair se meri chura do Yaa Rasoolullah
Meri sohee huwi qismat, jagaa do Yaa Rasoolullah

Ba roz ay hashr daykhayn gay waseela aap ka Hazrat
Har ik aasi kahay ga bakshwaado Yaa Rasoolullah

Bari qismat hamaari hai ke ummat mei tumhaari hai
Bharosa deen-o-duniya mai tumhaara Yaa Rasoolullah

Andhari qabr mei mujhko akela chowr jaayen gay
Wahan ho fazl se tera ujaala Yaa Rasoolullah

Khuda mujk ko Madinah mei jo poncha-ay to behtar hai
Kay Rowze par hi de doo jaan jaa kar Yaa Rasoolullah

Translation

O Prophet of Allah, please look towards my direction
And accept me as your devoted follower.

O Prophet of Allah, save me from the love of the world
And help me to awake from my slumber.

O Prophet of Allah, let me on the Day of Judgement
Be amongst the fortunate ones so that I can receive thy intercession
O Prophet of Allah, how fortunate am I to be born into your ummah
And on thee I depend for guidance in this world, so help me.

O Prophet of Allah, when I die dark and lonely will be my grave,
But with thy Light my abode will be filled with nur.

O Prophet of Allah, I pray to Allah that He takes me to Madinah
And cause me to die besides thy blessed City.



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PIETY – The Gift of Moral Virtue

MOULANA NASIK AHMED BROOD

In spiritual terminology, piety is a virtue which is a combination of religious devotion and spirituality. A common element in most conceptions of piety is humility. If one is "truly" pious (in the spiritual sense), then the natural and inevitable result of it will be religious piety. Piety is that pure state of the human heart that controls a human being's deeds and creates harmony between the internal forces and external acts of a human being. Piety means to keep the soul safe from danger and according to the terminology of Islamic law it is referred to as protecting the heart from whatever drags a human being towards evil. Life is a matter of just a few days. We need to assemble the courage to develop piety in ourselves and not fulfil our craving to be wicked. We need to make the urge of wickedness dry up in the rays of the sun of Islamic morality just like how the sun in the sky dries up fertilizer. If you do not fulfil the urge to be evil then automatically the light of piety will be created.

If we look at it realistically we can understand that acquiring piety has many routes. One of the best directions in acquiring piety is being truly aware that Allah Almighty is watching us at all times and thus we need to abstain from all types of sin which will ultimately allow us to realise that we need to obey and be subservient to Allah Almighty. Piety is something we need to work hard for and we are required to strive hard in order to reach our potential of attaining piety. None of us are satisfied with where we are in the life of this world; we all want to be in a better place and therefore we work hard towards reaching our goals. Similarly, we should be aware that our current so-called 'level' of piety can be improved which enables us to truly reap the benefits it brings. Amongst the many benefits of piety one such benefit is understood from the Holy Quraan whereby Allah Almighty says: "..... And whoever has Taqwa (Piety) then Allah Almighty will make a way for his deliverance (from every difficulty). And He will give the person sustenance from where he (the person) cannot imagine." (S 65: V 2-3) A clear indication of the understanding of this verse can be related to the incident of Hazrat Auf ibn Malik and his son. Once the son of Hazrat Auf ibn Malik was taken captive and Hazrat Auf ibn Malik went to the court of the Holy Prophet to point out his dilemma. Nabi then advised him to develop piety and to recite 'La Hawla Wa La Quwata....' in abundance. A few days later the son of Hazrat Auf ibn Malik returned home with a hundred camels.

Seeing all this, Hazrat Auf ibn Malik enquired from the Holy Prophet (Sallallahu Alayhi Wa Sallam) about the usage of this wealth. Nabi had responded that the wealth is lawful. Thereafter the above mentioned verse was recited. This clearly points out to us that piety removes grief and brings about sustenance from unknown sources as well as blessings in that sustenance because it is from Allah Almighty.

We can undoubtedly accept that piety is mentioned in the Holy Quraan as being the foundation of a Muslim's character because piety also provides us with a sound conscience. Our conduct is governed by our awareness of our responsibility to Allah Almighty, and this awareness can make a great difference in our life, both here and the hereafter. Therefore, piety means to be a person of true and fine convictions, of determination and character, of will and courage and, above all to be a true Believer. I personally approve of the concept that piety, righteousness etc. are interrelated and lead to the building up of a true Muslim. Anthony Trollope, one of the most successful, prolific and respected English novelists of the Victorian era said: "I judge a man by his actions. When I find him to be envious, carping, spiteful, hating the successes of others, and complaining that the world has never done enough for him, I am apt to doubt whether his piety will atone for his want of manliness." I believe that piety is not just a goal but a means to attain through the purest peace of mind the highest Islamic moral, ethics and values. Scholars of Islam have mentioned that a person who does not have the piety that prevents a person from sinning has nothing. We all are aware that our actions and our hearts are the instruments which define our piety. Hence Hazrat Abu Hurairah narrates that the Holy Prophet has said: "Verily Allah Almighty does not look at your figures, nor at your attire; but He looks at your hearts and deeds." (Muslim) This Hadith clearly points out that Islam does not discriminate according to race, gender or anything else. What counts is piety and true correct beliefs. We as a Muslim community need to understand and realise the fact that if we structure ourselves the wrong way then we cannot possess piety because piety is a solid goodness for our success in every facet of a Muslim.

May Allah Almighty, through the Wasilah of Nabi, grant us the strength and ability to imbibe and incorporate humility in our lives, Aameen!

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AN ISLAMIC TEACHER

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

These are fundamental thematic approach which makes Islamic teachers realize that Islamic goals and principals supersede personal goals. After so many years working in Islamic teaching field, in different non-Muslim communities, I have found out that the following points will help us all in our daily lives as best moral behaved teachers, and especially in this new working year to improve more on our social engagement with our children and the community.

-Islamic teachers are far sighted, common sense attitude of concern for the Ummah, this will give them insight and understanding to the revival of Islam and calling Muslims to return to the position of being the best of people involved for mankind as Allah wants us to be.

-Should have an example moral obligation to make things right at all times, by so exerting all dedicational efforts which will eventually produce responsible and future patriotic learners.

-They are natural in their behavior and conduct and does not exaggerate or affect speeches in order to attract any attention of boastfully manner because such attitudes do not exist in teachers of sound nature- Islamically.

-An Islamic teacher is a host of fine social rules which instil an attitude of chivalry, nobility, good manners and politeness in the heart of other Muslims and never will She/he ignore sensitive issues in the their dealing.

-Islamic teachers whose heart and life will be illuminated with the light of guidance should also be conveyed to the learners, such learners will help the Islamic nation building through participation in such activity.

-They should become a solid bricks in the structures of a pure cohesive Muslims communities that deserves to carry the message of Allah to mankind.

-Again they should constantly renew and refine their operational strategies to meet the demands of the

ever charging Islamic environment as well as to promote amicable relationships with Madrassa School and the community.

-The level of an Islamic teacher is not determined only by acts of worship but also the extent to which their characters are influenced by their teachings and high values of Islam, totally being governed by the sharia of Allah and being guided by the light of Islam.

-Such teachers should obtain Islamic sound knowledge being able in explaining in many ways fully and being able to be understandable either an unconfused but simple expressive manner is superb.

-This can only be done through any positive constructive action undertaken to cultivate and populate the world to make the world of Allah supreme on earth and to apply His Laws in life. All these constitute of that truth which teachers are required to call people.

NB-Many teachings of Islam warns us saying that going against any divinely ordained definition is a rebellion against the laws of nature, according to which Allah created man and is a distortion of the sound original nature of man. So no one can earn the love of Allah except the one who turns to him seeking His pleasure and no one earns His Hatred except the one who turns away from His guidance and disobeys Him.

I do think that whoever lacks these qualities forfeits His/Her membership in any community and no longer have the honor and respect in this sight of Almighty Allah.

* No doubt the true Islamic teachers are distinguished by their Islamic characters and their proud of the high status which Allah gave them and they are lighthearted with a sense of humor, they treat others in gentle-speech.



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LEGACY

BY FAIZEL KHAMKAR

With the passing away of Tata Mandela the buzz word "legacy" suddenly made a renewed and vigorous surfacing. Make no mistake the accolades heaped on Mandela was richly deserved. The people of this country have much to thank the late "Tata" for and his sacrifices undoubtedly deserve to be recorded for posterity. However he had taken on the baton of previous liberation struggle stalwarts and sadly their legacy has been largely confined to the dustbin except when election time happens to come around.

Legacies are built around a principled life. Such principles must be sound and should be wholeheartedly embraced. On analysing some of the principles that were held, and practised dearly by Madiba we will be jolted back to reality on the premise that these are Muslim principles. The fight against oppression of basic human rights is championed in the Holy Quran. The protection of the orphans as well as showing kindness to them is commanded in the Holy Quran. We are fully aware of the Glorious Quran's directives in respect to the poor and the underprivileged and poverty stricken sector of the community. Legacies will be lost unless there is a strong will and determination not to sacrifice the basic principles even if it means incarceration, labelling, torture or submission to other unjust systems. The basis on which legacies are built on is therefore jihad in its true and pure sense. It is these qualities which had made Madiba in the legend which he became and through that left a lasting legacy. The irony is that these principles which create legacies are found in the teaching of the finest of creation, the walking Quran the beloved of Allah, Muhamed ﷺ. When we as Muslims start holding on to our own principles in a committed manner then the question arises: Where is the limit?

Legacies can be classified as good legacies or bad legacies. The above demonstrates the good legacies. When we look at Egypt we will find the example of a bad legacy. The military stronghold which existed for decades and was suppressive in many if not all facets of life was thrown out. This was followed by a legitimate process to pave the way forward for a more equitable life. Subsequently with

the assistance of those that supported the bad legacy of military dictatorship forced the removal of a legitimate process and started the re introduction of military power. It is mooted in the new constitution that religion be banned from political life and that the military power be entrenched. The only reason for the success of the military was the lack of willpower to embrace the good and reject the evil. This principle of firmness on principle which was entrenched in the life of Muhamed ﷺ and produced remarkable results was sadly lacking in general terms by the Egyptians and therefore all their struggles for the past five decades were of no avail.

Another principle which is paramount in the success of creating a legacy is the creation of a united vision and goal. The freedom of the South African people was based on a common vision of equality for all and there was a mass buy in on this idea. Madiba bases his sacrifices, life and leadership on this principle. A strong camaraderie was formed on this basis which then facilitated the creation of a legacy. It appears almost as though this was taken from the teachings of Islam through its principles of tawheed and brotherhood. The Medina community was founded and strengthened on this basis and we only need to look at the relationship between the Muhajirun and Ansaar. The facilitator of this was the mercy of all of creation. We find these qualities missing in the global ummah of today and the result is that we are leaderless without any clear vision or effort. It is the rejection of these concepts that has seen our people become easy targets, our resources pillaged and our lives regarded as cheap.

The month of Rabiul Auwal will see millions of Muslims worldwide utilising the month in which the blessed birth of our Prophet ﷺ to invigorate our legacy left by our Leader of all times for not only our benefit as Muslims but for the whole of humanity. It gives us the time to reflect on our commitment to this legacy which is the solution to all the ills which the world is facing today. The solution to dignity, peaceful co existence and respect of rights lies in the embracing of the greatest legacy that humankind has at its disposal. A legacy which is entitled with the term Sunnah.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Madinah, SAUDI ARABIA - The World Conference on Prophet Muhammad (SAW) has called on Islamic governments to enact an international law criminalising slandering of the Prophet and all other prophets. While stressing the need for adopting a wise, judicious and restrained approach based on dialogue in confronting blasphemy, the scholars slammed the tendency of some Muslims to resort to violence in handling such situations

Damascus, SYRIA - Amid the crisis that has left thousands dead in Syria, a baby is born to a Syrian refugee family every hour, the United Nations warned as it launched an appeal to aid Syrian children. Since the start of the conflict almost three years ago, more than 21,000 Syrian babies have been born as refugees in makeshift camps on the borders of neighbouring countries. The U.N. has launched its appeal as freezing temperatures of winter have added to the refugees' plight.

Kano, NIGERIA - More than a thousand Muslim couples tied the knot at a mass wedding in Nigeria's second city of Kano as part of a government program. The scheme was aimed at combating rising rates of divorce and births out of wedlock, and the number of impoverished widows and divorcees forced to make a living on the streets in Muslim northern Nigeria. The mass wedding program was launched last year by the state

government and Shariah police, or Hisbah, who enforce Islamic law, in response to what officials have described as a divorce epidemic.

Sharjah, UAE - Deaf and non-Arabic speaking Muslims will now be able to better understand their faith after UAE's Sharjah religious authorities announced their plans to offer Friday's sermons in five languages, along with translating them into sign language. "The department, geared up to meet needs of all segments of society, has hired and dedicated 48 mosques to give the Friday sermon in Urdu, Malayalam, Pashto, Tamil, and English languages," Sheikh Saqr bin Mohammed Al Qassimi, Chairman of The Department of Islamic Affairs in Sharjah (DIAS), said.

Makkah, SAUDI ARABIA - Sheikh Abdul Rahman Al-Sudais, head of the Presidency for the Two Holy Mosques, has honoured Arnoud van Doorn, a prominent Dutch politician who embraced Islam, by conferring on him his cloak. Van Doorn was a leading member of the rightist Freedom Party of Geert Wilders who produced "Fitna", a film abusing the Prophet (SAW), before he decided to embrace Islam.

Moscow, RUSSIA - A growing number of Russian Muslims have led demands for uniform standards for halal products and certification in their country. "The halaal food industry is growing in double-digit numbers in Russia," said Madina Kalimullina, director of the Economic Department of Russia Muftis Council. The success of the halaal food industry was not limited to Russian Muslims. "Another big group of consumers are non-Muslims, who choose halal for its quality," Kalimullina said. Islam is Russia's second-largest religion representing



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roughly 15 percent of its 145 million predominantly Orthodox population.

Jakarta, INDONESIA - Indonesia's top Muslim body has called for applying halaal rules on pharmaceutical products such as medicines and vaccines. "Pharmaceutical products are the same as food products and therefore, must be halaal before being consumed by Muslims," said Marouf Amin, the Chairman of the Indonesian Ulemas Council. "The halaal and haram issues must be comprehensively regulated by law. Therefore, the government must draw a Bill on the Halaal Product Guarantee," added Amin.

Astana, KAZHAKSTAN - An increasing number of Kazakhstan imams and mullahs are reverting to social media websites to lure young Muslims through blogs, videos and social networks. "Nowadays, young people spent most of their time surfing on the Internet. Nobody wants to bother to listen to mosque sermons," Darkhan Syzdykov, deputy imam of Qostanay's Maral Eshan mosque, told Radio Free Europe. "Young people prefer to get answers to their questions [about religion] without leaving their homes. That's why imams should be proactive on social networks."

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Al Kausar

Volume 17 No.3

الكوثر



Makhdoom Jalaaluddin Kabeer-ul-Auliya lies buried in Panipat near the Mazaar of his master Khwaja Shamsuddin. Hazrat Jalaaluddin's death anniversary co-incides with the founder of the Sabri silsila, Hazrat Alauddin Ali Ahmed.



Tomb of Hazrat Khwaja Outbuddin Bakhtiyaar Kaki the successor of the Chisthiyya Imaam Hazrat Khwaja Gharib Nawaaz Moinuddin Ajmeri, the Urs is celebrated on 14 Rabi-ul-Awwal at Merault, Old Delhi.



Kalyar Shareef, the shrine of Khwaja Makhdoom Alauddin Sabir Paak, whose Urs is celebrated on 13 Rabi-ul-Awwal, attracting an enormous attendance annually



Hazrat Badsha Peer, Durban, South Africa.
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