

# Al Kauthar

## الكوثر

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## Five Pillars to Support Your Mansion

"And remember Me, I remember you, and be thankful to Me and not of the deniers (kaafir)"

No greater dedication in Zikrullah (remembrance of Allah) than the declaration of faith (kalima) LA ILAHA ILLALLAH MUHAMMADUR RASOOLULLAH.

This is the first pillar of Islam.

Out of fasting in Ramadaan the awareness of Allah the Sustainer and Lord of the universe. Awareness of religious duty. Awareness of the Self, taking audit of spiritual profit and loss, and repentance. Cleansing of the Self and re-asserting life-values in order, solely for Allah's pleasure. This is one of the big opportunities for a believer to connect with his Creator, and develop taqwa (consciousness of Allah).

Salaah, prayer, is the ultimate display of submission depicting the Lordship and the servanthood. Where slave totally surrenders to the Master, and the beggar meets the King, while the lover seeks the Beloved.

Charity is a huge pillar of Islam, in that the social duty and divinely ordained government and social responsibility of man to

man lays here. The value of MUHAMMADUR RASOOLULLAH ﷺ (Muhammad is the Messenger of Allah) in the kalima is this.

"What have We sent thee (oh Muhammad) except as Mercy unto the Universe." (Q)

Pilgrimage to Mecca is the final show of acceptance of faith and the gatheredness of those who are normally separated. The symbol of unity, ONEness and the returning to the origin. In it is Recognition of God (Muhammadi), Rejection of Satan (Abrahamic), and Repentance followed by Forgiveness (Adamic). Haj is the finale in the seekers journey towards fulfilling the Divine commitment and securing a successful future after death.

Moving closer to the holy month of Ramadaan, readers of this publication would do well to contemplate the value of Islam and accept its guidance towards success. May this holy month, Rajab, bring about the first stage of awareness.

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## HAZRAT SOOFIE SAHEB ﷺ

Hazrath Hajee Shah Goolam Mohamed Soofie Siddique Chisti Al-Qadiri Habibi RA was born in 1848 AC (1267) in the town of Ibrahimpatan, about 200km from Bombay in India. He was the eldest son of Hazrath Ibrahim Siddiqui RA, a direct descendent of Hazrath Abu Bakr Siddique RA. After a visit to Madina Munawwara, Hazrat Soofie Saheb longed for a murshid. He decided to travel to Baghdad in search. Here he met Hazrath Shah Goolam Mustupha Effendi al-Qadri RA who accepted Hazrath Soofie Saheb RA as a mureed (disciple) in the Qadiri Silsila

Hazrath Soofie Saheb RA used to sit in the Mazaar Shareef of Hazrath Ghousal Azam RA especially after Fajr. He had to recite certain wazifas. These daily routines known as Riazath and Mujahedas, were indulged in for the next six months. It was Hazrath Shah Goolam Mustupha Effendi RA who first called him Soofie. One day on the request of his Pir he respectfully sat down by his Qadri Pir and was told to return to India in order to meet his Chisti Pir, Hazrath Khwaja Habib Ali Shah RA in Hyderabad. Meanwhile, both these Pirs, communicated with one another by means of spiritual contact about the disciple, Hazrath Soofie Saheb RA. Without any questions, Hazrath Soofie Saheb RA left Baghdad for India. After a journey of three weeks he arrived in Bombay. The first thing he did was to inquire about a place called Hyderabad when he learnt that Hazrath Khwaja Habib Ali Shah RA was in. On his arrival Hazrath Khwaja Habib Ali Shah RA recognised him and one glance from him put Hazrath Soofie Saheb RA into a trance, which lasted for two days after which Hazrath Khwaja Habib Ali Shah RA embraced him and immediately accepted him into the Chistia silsila. Hazrath Khwaja Habib Ali RA used to visit the various mazaars in the Indo-Pakistan sub-continent especially during the Urs Shareef celebrations. During one of his visits Hazrath Khwaja Habib Ali RA was seated beside the Holy Grave of Hazrath Khwaja Naseeruddin RA. He was reading the Holy Quraan and wazifas when suddenly he was in spiritual contact with Hazrath Khwaja Naseeruddin RA who instructed him to send his brilliant mureed, Hazrath Soofie Saheb RA to South Africa to propagate Islam and spread the Chistia Silsila. Once again, without any questions, Hazrath Soofie Saheb RA left the city to make preparations to leave for South Africa.

On arrival in South Africa, without knowing anyone, Hazrath Soofie Saheb RA made his way to the Jumah Musjid in Grey Street. Out of curiosity Musallees gathered around Hazrath and began to talk to him. He explained his mission to them and that he was sent by his Pir O Murshid to serve the Deen of Islam. The next morning Hazrath inquired about the grave of Hazrath Sheikh Ahmed RA. Unfortunately no-one could not remember such a person. Next he made inquiries at the Jumah Musjid from the Imam. After failing to get a definite answer

he then asked to be taken to the local Muslim cemetery in Brook Street. At the entrance he made Muraqaba (meditation) until he was able to identify the actual grave. He walked directly to the grave. After removing the overgrown grass and weeds, the shawl that he had on his shoulder was placed on the grave of Hazrath Badsha Peer RA. Hence the first Gilaaf (cloth cover) was placed on it by Hazrath Soofie Saheb RA. He told the people who were present at the graveside on this historic occasion that it was this personality who had foretold his arrival, and that Hazrath Shaikh Ahmed RA was the Badsha (King) of the Peers of his time. Hence he is well known today as Hazrath Badsha Peer RA. The people then remembered that there was a person who wore torn and tattered clothes and was referred to as a diwana because he had no family and he had no care for this world. He spent most of his time seated either in the vicinity of the Juma Musjid or at the Brook Street cemetery. He would often move from one place to another. They also remembered him saying that a man of "shariat" has left the shores of India bound for South Africa and those who want salvation in the hereafter should follow this leader when he arrived.

One day as Hazrath Soofie Saheb RA rode passed an area called Riverside, he stepped down from the horse drawn wagon, followed by his few companions. This land was inhabited by a dangerous python. Hazrath Soofie Saheb RA negotiated with the owner to buy the piece of land where the present Masjid and Mazaar stand. At the same time he walked towards the spot where the python lived and said, "I have come here to purchase this land and to plant the flag of Islam and of Hazrath Khwaja Moinuddin Chisti RA." Surprisingly the python emerged, stopped at the feet of Hazrath Soofie Saheb RA for a few seconds as if making salutations, and headed towards the lagoon area where it disappeared. The land at Riverside was legally purchased and a Masjid built. After the completion of the first Masjid, a Khanqah orphanage was built. The Khanqah was opened to all. Hazrat Soofie Saheb would take children in from the streets and provide them with shelter food and care. He would personally attend to their needs and care for them. Hazrath Soofie Saheb RA began madressa classes for the children in the area, the orphans, the destitutes and even the adults. The contribution of Hazrat Soofie Sahib to the social and moral upliftment of the community is invaluable. On Thursday, 29 June 1911 (2 Rajab 1329), at about noon, he performed wudu and asked to be taken to the door leading out of the house. While standing at the door, he looked towards the Khanqah in a northerly direction and said, "May Almighty Allah, through the Wasila of our Beloved Nabie ﷺ, accept the humble effort of ours and may He safeguard the Khanqahs". As the Muezzin was calling the faithful to Zohar Prayers, this humble son of Islam breathed his last.

# AT THE FACE OF DEATH

BY AMATULLAH

This is something that is very personal and important to me. I hope that you will learn and benefit from it. Let me begin by saying “Bismillah.” When I first started University, I had met another Muslim brother. We had become good friends, but this friendship was not like any other ordinary friendship, I would have done anything for him, he was like my real brother.

During our last year of University, this brother of mine announced that he was engaged and that he was to be married after he graduates this year and finds himself a job. I was glad for him and so was he. He talked non stop about getting married, I was sort of getting jealous of him, because the brother had it made for him, finishing school, getting married and especially coming from a wealthy family.

One day this brother was to meet me at the coffee shop. He showed up, but astonishingly he wasn't smiling and wasn't talking about his fiancée. I asked him what was wrong, he asked if we could talk somewhere privately and we did. Finally I knew why he was upset. He had told me that he found out that he had a brain tumor which was malignant, which meant it had become cancerous. When he told me the news, his voice was quivering and tears were streaming down his cheeks.

I had never seen him like this before. I tried keeping in my tears and I tried not to show that I was hurt also. I was burning up inside and things were racing through my mind. I kept thinking, how could this have happened? A man who had everything made and had everything perfect. I kept it inside because I did not want him to see me upset.

I saw this brother slowly go down. He had to drop out of school at his last year because he began to lose his memory and he started to repeat himself over again. He did not have a chance at school without his memory. This brother was intelligent, but after, he became lost.

He was told that his fiancée's family and her parents did not want their daughter to marry him, because he had no job and basically no future. This was hard for him, I remember he would cry to me about her and how he cared for her and how hopeless he felt.

Later, the brother had problems writing and his right eyesight was fading. The tumor was on the left side of his brain so it affected everything on his right. Because of his memory loss, the brother soon forgot suras and he even forgot how to pray. A year later, his right arm was paralyzed and his eyesight was taken away from him. It was the hardest thing for me to see. The brother I loved so much as going through so much. I began coming over everyday helping him recite suras.

When I was recited sura Fatiha to him and he was slowly

repeating after me, I looked at him and I thought, this was the same brother who was so intelligent and was to finish school. This was the same brother who came from such a wealthy family. This was the same brother who talked for days about getting married and raising a family. This was the same brother who had everything. But now he can barely remember what I said to him ten minutes ago, he can't get married, and now he is struggling to read Qur'an, he was not much of a practicing Muslim so it was harder for him to recite the Qur'an. This man was now turning towards Allah, he dropped EVERYTHING and turned towards Allah. Allah gave him everything, and he could take everything away just as easily.

A month ago, I had received a call saying that the brother passed away and that his janaza is today. I washed his body with a couple of other brothers and I saw his lifeless body. He was buried and after that I returned home. The next day, I sat down wondering to myself about the power of Allah. My brother's death made me realize that we forget what our purpose of being here is for: To serve Allah Ta'ala. You could have everything, but do you have anything that is important? I spent six years knowing this brother, and caring for him. I never once shed a tear when he was alive and not even when he passed away. But the day after his death, I did cry because I thought about the power of Allah Ta'ala. I thought about my brother. We always say that we will return to Allah, but we never really believe it. If we did, then we would struggle to read the Qur'an and pray to Allah like my brother did.

My brother had his eyesight taken away from him, his arm was paralyzed and his memory was lost, but he still got up every morning and he insisted and I repeat, insisted on reciting the Qur'an. But we are able, but we still do not struggle to read the Qur'an. We do not really believe that we will return to Allah, or else we would struggle for Allah Ta'ala.

My brother had love for materialistic objects, but when death approached him, those things were no use to him because he knew those things were not going to lead him to Jannah without his Iman. Allah can give and take things easily whenever and wherever. I love my brother and I pray that Allah will accept him, and I humbly request that prayer be made for him. I do pray that you have a true belief of Allah Ta'ala and our return to Him because if you do have this fear, you will struggle for your Islam to the best of your ability before you can say it is too late.



# HAZRAT IMAM ABU HANIFA ﷺ

The understanding of the laws and code of conduct of Islam is something that has constantly been evolving throughout Islamic history. The first generations of Muslims after the Prophet ﷺ had a much easier time understanding what is expected out of them as Muslims because they had access to the Sahaba, the companions of the Prophet ﷺ. As history progressed, however, a need arose to codify Islamic laws into organized and easy to access law codes.

The first person who undertook this monumental task was the great scholar Imam Abu Hanifa. Through his efforts, the first school of fiqh (Islamic jurisprudence), the Hanafi school, developed. Today, the Hanafi school is the largest and most influential among the four schools (madhabs) of fiqh.

**Early Life and Education:** Abu Hanifa's given name was Nu'man ibn Thabit. He was born in 699 in the Iraqi city of Kufa, to a family of Persian origin. His father, Thabit, was a successful businessman in Kufa and thus the young Abu Hanifa intended to follow in his father's footsteps. Living under the oppressive reign of the governor of Iraq, al-Hajjaj ibn Yusuf, Abu Hanifa stayed focused on running the family silk-making business and generally steered clear of scholarship. With the death of al-Hajjaj in 713 came the removal of oppressive policies regarding scholars, and Islamic scholarship soared in Kufa, especially during the reign of Umar ibn Abd al-Aziz (717-720).

Thus, by his teenage years, Abu Hanifa began to study under some of the resident scholars of Kufa. He even got the opportunity to meet between eight and ten companions of Prophet Muhammad ﷺ, among them Anas ibn Malik, Sahl ibn Sa'd, and Jabir ibn Abdullah. After learning from some of the greatest scholars of Kufa, he went on to study in Makkah and Madinah under numerous teachers, namely Ata ibn Abu Rabah, who was known as one of the greatest scholars of Makkah at the time.

He soon became an expert in the sciences of fiqh (jurisprudence), tafsir (exegesis of the Quran), and kalam (seeking theological knowledge through debate and reason). In fact, the concept of using debate and logic became a cornerstone of his methodology for seeking Islamic laws.

**His School of Fiqh:** Imam Abu Hanifa was a firm believer that a code of laws cannot stay static for too long, at the risk of no longer meeting the needs of the people. Thus he advocated interpreting the sources of Islamic law (usul al-fiqh) in response to the needs of the people at the time. This dynamic form of legalism did not supersede the Quran and Sunnah (sayings and doings of the Prophet ﷺ), of course. Instead, he promoted the use of the Quran and Sunnah to derive laws that addressed the issues that people dealt with at that time.

A major aspect of his methodology was the use of debate to derive rulings. He would commonly pose a legal issue to a group of about 40 of his students, and challenge them to come up with a ruling based on the Quran and Sunnah. Students would at first attempt to find the solution in the Quran, if it was not clearly answered in the Quran, they would turn to the Sunnah, and if it was not there, they would use reason to find a logical solution.

Abu Hanifa based this methodology on the example when Prophet Muhammad ﷺ sent Mu'adh ibn Jabal to Yemen and asked him how he will resolve issues using Islamic law. Mu'adh responded that he would look into the Quran, then the Sunnah, and if he does not find a direct solution there, he would use his best judgement, an answer that Muhammad ﷺ was pleased with.

Using such a process for codifying fiqh, the Hanafi madhab (school of law) was thus founded, based on the rulings of Imam Abu Hanifa, and his prominent students, Abu Yusuf, Muhammad al-Shaybani, and Zuffar.

**His Legacy:** Numerous times throughout his later life, Abu Hanifa was offered a position as a chief judge in the city of Kufa. He consistently refused such appointments and thus found himself regularly imprisoned by both the Umayyad and later, the Abbasid authorities. He died in the year 767 while in prison.

A masjid was built in his honor in Baghdad years later, and was renovated in the Ottoman period by the monumental architect Mimar Sinan.

His school of law became very popular in the Muslim world not long after his death. As the official madhab of the Abbasid, Mughal, and Ottoman Empires, his school became very influential throughout the Muslim world. Today, it is very popular in Turkey, Syria, Iraq, the Balkans, Egypt, and the Indian Subcontinent.

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# THINGS WHICH SHAYTAAN FLEES FROM

1. When you say: La ilaha illAllaah - wahdahu laa shareeka lahu - lahu-mulku wa lahu-hamdu - wa huwa 'ala kulli shay'in qadeer. [There is none worthy of worship except Allah alone. He has no partners. To Him belongs the Dominion, to Him belongs all praise and He is capable over all things] a hundred times a day.

Reported in the Saheeh of al Bukhari and Muslim from Hazrat Abu Hurayrah ؓ that Rasulullah (Sallallaahu alaihi wa Sallam) mentioned the above words and then said: "He will receive the reward of setting free ten slaves, a hundred good deeds will be written for him and a hundred bad deeds will be erased from him. It will be a sanctuary from Shaytaan for him on that day until he reaches the evening. No one will come with something better except one who increases beyond that".

2. When you recite the M'uwadhdhataan [Surah al-Falaq and Surah an-Naas].

Hazrat Abu Sa'eed ؓ said, "Rasulullah (Sallallaahu alaihi wa Sallam) used to seek refuge from the jinn and from the effects of the (evil) of men until the m'uwwadhdhataan were revealed. When they were revealed he clung to them and abandoned what was besides them." (at-Tirmidhi, hasan; an-Nasa'ee and Ibn Majah - saheeh).

3. Recitation of Ayaat ul-Kursi when you go to bed. Hazrat Abu Hurayrah ؓ reported that Rasulullah (Sallallaahu alaihi wa Sallam) put him in charge of guarding the zakaah of Ramadan and someone would come and take handfuls from the zakaah for two nights in succession. On the third night, he (Abu Hurayrah) grabbed him and said: "I will take you to Rasulullah (Sallallaahu alaihi wa Sallam)". He (the thief) said: "Leave me alone and I will teach you some words by which Allah will benefit you". He then said, "When you depart to go to your bed recite aayaat ul-Kursi until you complete it. There will never cease to be from Allah a guardian to protect you and Shaytaan will not approach you until you wake up". When he explained this to Rasulullah (Sallallaahu alaihi wa Sallam), he said, "He has told you the truth although he is a great liar". (al-Bukhari).

4. Upon saying, when leaving the house "Bismillahi tawakaltu 'ala Allah, la hawla wa la quwata illaa biLlah" [In the Name of Allah, I place my trust upon Allaah, There is no power nor movement except by Allaah].

Hazrat Anas ؓ reports that Rasulullah (Sallallaahu alaihi wa Sallam) said, "Whoever says (when he leaves his house): 'In the Name of Allah, I place my trust upon Allaah, There is no power nor movement except by Allaah' it is said to him: 'You have been sufficed, you have been protected and you have been guided'. Then one of the devils turns to another and

says, 'How can you get to a man who has been sufficed, protected and guided'. (Abu Dawud, at-Tirmidhi, hasan saheeh).

5. Remembering Allah the Sublime and Exalted when entering the house and before eating.

Hazrat Jaabir ؓ said: "I heard the Prophet (Sallallaahu alaihi wa Sallam) say: 'When a man enters his house and remembers Allah the Exalted upon entering and before eating, Shaytaan says: 'There is no place for you to spend the night and there is no supper for you.' When he enters the house and does not remember Allaah, Shaytaan says: 'You have found a place to spend the night' and when he does not remember Allaah upon eating his food, Shaytaan says: 'You have found a place to stay and some supper'". (Muslim)

6. When reciting the Qur'aan. Rasulullah (Sallallaahu alaihi wa Sallam) went out one night and passed by Hazrat Abu Bakr ؓ who was praying with a lowered voice. Then he passed by Hazrat Umar ibn al-Khattaab ؓ who was praying with a raised voice. When they came together with the Prophet ﷺ, he said, "O Abu Bakr! I passed by you while you were praying with a lowered voice." Abu Bakr ؓ said, "I made the one with whom I was conversing with (i.e Allah) hear it, O Rasulullah." He then said to 'Umar ؓ, "I passed by you while you were praying with a raised voice". 'Umar ؓ said, "O Rasulullah! I was inciting those who were asleep and driving away the Shaytaan." The Prophet (Sallallaahu alaihi wa Sallam) then said, "O Abu Bakr! Raise your voice somewhat" and he said to 'Umar, "lower your voice somewhat". (Abu Dawood, al-Haakim, who declared it saheeh as did adh-Dhahabi).

7. When you move the finger during the prayer. It is established that Rasulullah ﷺ used to move his finger, supplicating with it (Abu Dawood, an-Nasaa'i, ) and the Messenger of Allah said, "It is more powerful against the Shaytaan than iron" - meaning the forefinger. (Ahmad and others).



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BY MOULANA  
SHAH FAISAL  
KHAN SAHEB

## RAJAB-UL-MURAJJAB

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

A1) Dear and respected readers of this monthly Islamic and spiritual magazine of Al Kausar. Firstly, on behalf of every one us, we would like to extend our deepest and sincerest congratulations to one and all of the entire Ummah of the Noblest Prophet and Rasool of Almighty Allah. On the arrival of this great and sacred and significant Islamic month of Rajjab-ul-Murajjab Shareef. This is the seventh month of our Islamic calendar. On the arrival of this month, Our Holy and Honourable Nabi ﷺ used to supplicate in the court of Allah Paak by saying: Translation- Oh Allah! Please send down your special, divine blessings upon all of us in the months of Rajab, Shabaan and take us forth to the great and glorious month of Ramadhaan Shareef. (Ameen)

Meeraj-un-Nabi ﷺ

The 27th of this month of Rajab is the day on which the blessed and beloved Prophet of Allah was given prophethood. [Shoab-ul-Iman]. And on the 27th night of Rajab Shareef, the great miracle of Mee'raj (The Holy Ascension) took place.

Urs Shareef of Khwaja Ajmeri

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

The fasts of Rajab

Dear Readers

There are 4 months that are specially sacred in the court of Allah- it is stated in Surah Taubah:

Translation- *Indeed the number of months before Allah is 12 in the book of Allah- since the day He created the heavens and the earth, of which 4 are sacred, this the straight religion, so do not wrong yourselves in those months and constantly fight against the polytheists as they constantly fight against you and know well that Allah is with the pious.*

Dear Readers

The foregoing blessed verse refers to lunar months which are based on the appearance of the moon. The rulings of Sahriah are also observed on the basis of the lunar months. For example, the fasts of Ramadhaan, Zakaah and Haj rites, islamic festivals such as Eid Meelad-un-Nabi, Eid-ul-Fitr, Eid-ul-Adha, Shabe-Meraj, Shabe-Baraat, Giyaarwee Shareef, yearly Urs of Saints etc. Are all

celebrated according to the lunar months.

Unfortunately, today's Muslims have drifted away from religious teachings to such extents that they don't even know the exact islamic dates. Probably, if a million muslims are asked a question as to what the exact islamic date with month and year today is, there will hardly be only 100 muslims who will reply correctly.

The reward of two years

Sayyiduna Anas narrates that beloved Rasool said: the one fasting 3 days (Thursday, Friday and Saturday) in the sacred months will get the reward of 2 years of worship.

The month of sowing seeds

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

Five blessed nights

Sayyiduna Abu Umama narrates that Makki Madani Mustafa said, "there are 5 nights in which Dua is not rejected"

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

Sayyiduna Khalid bin Ma'dan says, "There are 5 particular nights in a year, the one spending them in worship testifying them with the intention of gaining virtues will enter heaven.

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


The fast compensates for 3 years of sins Sayyiduna Abdullah bin Abbas narrates that Beloved Rasool ﷺ said, "The fast of the very first day of Rajab is the kaffarah (expiation) for 3 years, the fast of the second day is the kaffarah for 2 years and the fast of the 3rd day is the kaffarah (expiation) for 1 year. And then the fast of each remaining day is the kaffarah for 1 month.


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





# HAZRAT IMAM MOOSA KAAZIM

**HIS EXCELLENCE:** Hadrat Moosa Kaazim was such a blessed personality, that whomsoever took his name as a wasila, they found that all their duas were accepted. It is for this reason, that the people of Iraq referred to him as *Baabul Hawaa'ij* (The Door at which all their problems were answered).

Hadrat Imam Shafi'i  says that:  
The Mazaar Shareef of Imam Moosa Kaazim is a great means of acceptance.

Hadrat Imam Jaafar as-Saadiq  says:  
"From all of my children, the most exalted is Moosa Kaazim. He is a pearl from amongst the pearls (treasures) of Allah."

He was an Aabid and Zaahid, and spent his days keeping fast, and his nights in the ibaadat of Allah. He was also known as Abdus Saaleh, due to the lengthy nights that he used to spend in the Ibaadat of Almighty Allah. He was known as Kaazim (one who drinks his anger), due to his humility and simplicity. He was also very generous and kind. He would go out in search of the needy in Madinah Munawwarah, and would then send people to distribute money to them in the darkness of night, and none would know from where they had received the money. He never turned any supplicant away at any time. He always fulfilled the needs of those who asked his assistance. Whenever he met any person, he would be first in making Salam. If someone spoke against him or tried to harm him, then he even took care of that person by sending him money and treating him kindly. [Masaalik as-Saalikeen, Vol. 1, Page 226]

Hadrat Shafeeq Balkhi  who was a contemporary of Imam Moosa Kaazim  says:  
"On my way to Hajj in 149 Hijri, I stopped over at a town called Qaadisiya. I was looking at the behaviour and the manner of the people living there, when my sight fell upon a very handsome young man, who was wearing a Suf (blended cotton fabric) cloth over his clothes, and a pair of shoes. He sat away from the rest of the people. I began to think that he was a Sufi kind of person and wanted to be an obstacle in the way of the people. I thus went towards him to give him some advice.

When he saw me coming towards him. He called my name and told me exactly what I was thinking. I then thought in my heart, that this is definitely a pious man, as he does not even know me, yet he called me by my name and said what was in my heart. I felt that I should meet with him and ask his forgiveness. I rushed to find him, but he had already gone away. I searched for a very long time, but could not find him.

We stopped at a place called Fida during our journey, and again I saw him. He was in namaaz, and he was trembling and weeping. I walked towards him again, with the intention of asking him to forgive me, when he said, "O Shafeeq Read! Verily I am Compassionate towards him who repented and brought faith and did good deeds and then walked the straight path." He read this verse, and then

walked away. I then began to think that he was from amongst the Abdaals (a station of Wilaayat), for he has read my heart twice already.

Then we went to Mina, and I saw him again. He was standing at a well, with a huge bowl in his hand. He was intending to take some water. Then all of a sudden the bowl fell from his hands into the well. When this happened, he recited the following couplet: 'You are my Sustainer, when I am thirsty for water, and You are my strength when I intend to eat.' He then said, 'O Allah! O my Creator! O my Lord! You know that with the exception of this bowl, I have nothing else. Do not deprive me of this bowl.' By Allah, I saw that the water in the well reached the top of the well and he stretched out his hand and filled his bowl with water. He then performed wudhu and read four rakaats of Namaaz.

After Namaaz, he filled sand into his bowl of water and began to stir it. He then began to drink the mixture of sand and water. I went close to him and said salaam. He returned my salaam. I then asked if he would bless me with some of the blessings which he has attained. He said, 'O Shafeeq! My Lord has always bestowed his hidden and apparent bounties upon me, so always intend good from your Lord.' He then handed his bowl over to me. When I drank out of it, By Allah it was a sweet drink, and never have I tasted something so delicious. The barkat of that meal was such, that I did not feel any hunger and thirst for many days. Then I did not see him until we entered Makkah Mukarramah.

I again saw him late one night near the well of Zamzam, reading Namaaz, weeping and trembling. After his Namaaz he sat there for a long time and read tasbeeh. He then read his Fajr Salaah and went to the Haram to perform the Tawaaf. As he left the Haram, I followed him, but I was amazed to see him in a completely different situation to which I had seen him during our journey. I saw his friends, disciples and servants all around him. They sealed off the entire area around him as he arrived and they began to make his khidmat. Each one of them were making salaam to him with great love and respect. On seeing this, I asked one person, 'Who is this young man?' He said, 'he is Moosa bin Jaafar bin Muhammad bin Ali bin Hussain bin Ali bin Abi Taalib.' [Jaami' al-Manaaqib, Page 226/230]

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# TREATING PILES

BY HASINA BEGUM SAYED

## What is Piles?

Piles otherwise known as hemorrhoids are enlarged, painful veins in your rectum. It refers to a condition in which the veins around the anus or lower rectum are swollen and inflamed. Piles arise from the increased pressure of internal or external veins around the anal canal. Piles are both internal and external. Internal hemorrhoids, unless they are severe, cannot be seen or felt. External hemorrhoids can be seen around the outside of the anus. Although uncomfortable and embarrassing, it is not normally a serious condition.

## Common Causes of Piles

- Low fiber diet
- Pregnancy
- Ageing
- Hereditary
- Chronic constipation

## Home Remedies for Piles

- Banana is known to be a good laxative; but boiled bananas consumed twice a day is one of the effective home remedies for piles. Make sure to have ripe bananas boiled.
- Glass of butter milk made out of sour curd with a dash of lime and rock salt is also effective to cure the symptoms of piles.
- Homemade curd with a dash of mustard powder is also effective in curing the conditions of piles
- A concoction made out of ginger, honey, sweet lime and mint is also effective in keeping the system cool and free from toxins.
- Juice made out of radish is another of the natural options whereby you are able to flush out your system; thereby minimizing the painful discomforts of piles. Regular consumption of the juice varying between one forth to half a cup will prove to be effective.
- Equally effective is the juice of turnip leaves in curing the conditions of piles.
- Sometimes an enema prepared with warm water boiling neem leaves (leaves from lemon) and that of wheat grass may be administered to patients suffering from piles so as to clean the system of all its wastes.
- For people suffering from piles, it is advisable that they go for whole grain cereals rather than the refined ones. Gruel of the boiled rice in addition to ripe banana and curd is one of the wholesome nutrients.
- Crushed leaves of bitter gourd are also one of the homemade ways whereby you can treat piles naturally.
- Roasted and powdered seeds of cumin (jeera) with half teaspoonful being added to water also serve as a healthy option for

protecting harmful effects of piles.

- Juice of onion added to water with dashes of sugar also proves to be a healthy option.
- Powdered seeds of mango serve as another remedial option if taken with honey.
- Application of baking soda on the swollen veins also serves to reduce inflammation.
- Juice extracted from carrot and beet root may be applied on a long piece of gauze to be applied on the swollen veins.
- Even blanched passion fruit is helpful if four milligrams of the same is applied along with the water blanching it.
- Application of warm olive oil is said to be equally effective.
- Consumption of juice extracted out of aloe also serves to reduce the painful swelling of piles.
- A decoction made out of neem leaves enriched with its anti septic content; in addition to that of honey and half a cup of butter milk is also effective.
- Milk enriched with drops of latex of banyan (fig seeds) is also beneficial if consumed regularly.
- Juice extracted from flowers of tamarind also serves to heal piles if consumed internally.
- Blackberries or for that matter any forms of berries and grapes are beneficial from the point of view of curing piles. Apart from aiding free passage of bowels; berries serve to cure with its anti inflammatory properties.
- Certain vegetables such as papaya, cabbage and colcasia (madhumbi) are beneficial from the point of view of patients afflicted with piles.
- Besides the anti septic value of neem leaves; its flowers are also similarly effective in treating piles.
- It is important that patients afflicted with piles go for diet oriented towards fruits and vegetable. Besides banana and other mentioned varieties; consumption of date is also another healthy option.
- A decoction made out of pepper, fennel (soamf) and honey is also beneficial with equal measures of pepper, fennel being mixed in three hundred grams of honey.

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# SHAPING THE FUTURE OF OUR LEARNERS

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

Dawah Centre continues to inspire by creating a nurturing atmosphere that's so crucial for learning efforts of growing. Various jobs are awaiting learners when they complete their study areas in education. Therefore they are given various interventional methods and strategies that will inspire their skills such as Saturday Secular Educational Study Classes, to reinforce their interest in school work and to ensure their accuracy in all subjects.

Our economy is changing perpetually; therefore our learners must take up the challenges to meet the changes that lie ahead with determination and resolve. It is extremely important for our learners to realize that the goal of education is to build strong character and to inspire, illuminate one to meet adequately the challenges of the everyday life. The idea to study during weekends is an experience for a child to read, to communicate with wide range of vocabulary, listening and writing skills. That is the desire to study on their subjects and must be captivated, so no reason why a learner should fail with these disciplinary provisions of education that urges striving for the betterment.

Weekend secular Study Classes was proposed two years ago as a way to present and stipulate a study class that is based on helping our Madresa children with their academic school subjects mostly in English, mathematics and Science subjects etc. And another aim was in order to obtain success and changes in their academic learning procedures and as a remedial programme that will eradicate weakness in their school work.

A lot had been expected from these learners in which we did receive a huge change on how individually and group work contribute to their learning and be in a position to use concepts and information and render presentations in front of class. However it did place learners in a position of speaking proper English with good sound sentence construction and have the ability to speak in public or reading with confidence.

Comments and views from the parents still stood as a request to our authorities for a library to promote learners more in studying since these classes are consisting of learners from grade 5 to grade 10 and class sessions start at 09h00 to 12.45hrs for every 3 Saturdays every month. Responses from the parents are always good, since they attend meetings to check their children's performance and areas of

improvement. I'm glad that since this was initiated, parents are able to assist their children through given homework's on research, interviews and surveys as well as to write summary using collected information.

Our Dawah centre has become our second house as it broadens its educational dimensions, so strong and impactful in such a way that from these study classes, top selected students are sent in different boarding schools around Gauteng province. Amongst them is one who is matriculating this year... again few girls from schools around Orange farm earn distinction awards every year from English, Mathematics and Science Subjects from their schools since the start of this Study classes.

Our learner's minds have been developed and grand benefits is shown through their mode of speech with their teachers in school and are able to render good speeches in big crowd gathering such Jalsa without hesitation. Every week it's possible that we receive parents from this community pleading for their children's enrolment for these classes especially the slow learners, and with this, it shows proper creative planning of the learners is being carried out.

This study class is monitored through the lesson plan preparations, lesson evaluations, assessments and reports, which are written from time to time and submitted to the management. These sessions further provides learners with basic life skills to handle life issues effectively, help them to develop an understanding of different phases young people go through in development processes such as health and physical competence, personal and social competence, and environmental problems and solutions etc.

My applause goes to Saaberie Chishty Society, Moulana Sayed Yusuf and Sheikh Riaaz Essack for encouraging and allowing me to implement such class which now shows a great cause in education here in Orange farm. I now receive more than 30 learners every weekend and quite a few from outside our Madresa learners. I hope this work will go a long way shaping the future of our learners, and Dawah centre proves that all, secular and islamically...

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## FOOD- Waste not, want not

Roughly one-third of food is wasted, or lost, annually on the global scale. This is equivalent to 1.3 billion tons of food. Industrialized and developing nations waste almost similar amount of food yearly, 630 million tons respectively. Food wasted by the rich countries altogether, is roughly equal to the amount of food produced by the entire sub-Saharan Africa. According to the Council for Scientific and Industrial Research, South Africans waste between 9-10 million tons of food. An average consumer in developed nations is reported to waste one-third to half of the food material purchased. Imagine, this means for every 3 grocery bags bought at a local food store, one will end up in the bin. Islam absolutely prohibits wastage of food. If Allah Almighty has blessed us with more than our needs, then we must be grateful to Allah Almighty and we should express our appreciation by sharing and distributing the excess amongst the poor and needy of society.

Allah Almighty has mentioned in the Holy Quraan: "Surely the extravagant ones (wasters) are the brothers of Shaytaan. And Shaytaan is very ungrateful to his Lord." (S 17: V 27) In another aayah of the Holy Quraan Allah Almighty has said: "Surely He does not like those who waste." (S 7: V 31) These aayaats of the Holy Quraan clearly indicate the abhorrence and hatred of wastage in the sight of Allah Almighty. When discussing food waste, most people do not make guilt an issue as this habit is not considered a crime. To make things worse, some do not even think there is anything wrong with throwing away fresh and edible food for it has become a norm. Ignorance about the negative impacts of wasting food on both humans and the environment is probably the main culprit. Is wasting food so bad? One might ask. The answer is a definite yes!

Wasting food is a question of morality. The more we waste, the more people will go hungry and undernourished, and the worse global hunger will get. If human beings can be more practical, many problems will be automatically solved without the necessity of putting too much effort. A

person once wrote:

Food is something you shouldn't waste  
Even if you don't like the taste  
About the poor you should always think  
And don't waste any food or drink  
Only eat and drink what you need  
Taking too much is called greed  
Eat it, taste it - But don't waste it

According to the World Food Programme, more people die from hunger than in wars; one child dies every five seconds from hunger related causes; hunger and malnutrition kill more people every year than Malaria and Tuberculosis combined. Food waste is particularly noticeable at a time when hunger is a growing problem and an increasing human rights issue. If we wasted just 5 percent less food, it would be enough to feed a minimum of 4 million people; 20 percent less waste could feed a minimum of 25 million people annually. Hazrat Jabir (Radiyahallahu Anhu) has reported: "I heard Allah Almighty's Messenger (Sallallahu Alayhi Wa Sallam) saying: 'Shaytaan is present with any one of you in everything we do; he is present even when one eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when one finishes (food) one should lick his fingers, for he does not know in what portion of his food the blessing lies.'" (Muslim) We must remember that not everyone is as lucky as us to constantly have a plate of food on our table every day. Therefore we should not just waste the food because by wasting food we are somehow stealing from the poor. Someone once put it that instead of wasting food we should rather save the food because saving food means saving a life. May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grants us the strength and ability to elude from this unethical action of wasting food. Aameen!



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# DESPERATE for STATUS

BY FAIZEL KHAMKAR

In days gone by people of influence and regarded as newsworthy were referred to either with the term famous or infamous. This was done in order to distinguish between those that have obtained their fame through actions which were acceptable within the norms of society or not. Currently we find that this distinction has fallen out of favour and to become a celebrity any act which becomes newsworthy thrusts a person in the spotlight of fame.

We are aware of the ongoing crime (on a global scale) relating to abuse, murder, rape and wanton violence. Many neo liberals attempt to justify it on the basis of poverty, broken homes, peer pressure, drugs, victim abuse suffered by the abuser, dysfunctional homes, etc.

These may be factors influencing the perpetration of crime but cannot be used as a shield or curtain to hide or diminish the act of crime. Despite these justifications these criminals are treated differently to those that are affluent or have gained some standing in the community. We will be witnessing with bated breath at the outcome of what could be the test case of torture in this country when prison officials will be taken to court for alleged maltreatment of prisoners.

In the past the affluent and leaders of society were only associated with what is termed as white collar crimes. It appears as though their status and background insulated them from the abovementioned crimes which appear to be the exclusive domain of those that are less affluent or of smaller status. It goes without saying that this is no more than a myth.

The Oscar Pistorius case, the upcoming Shrien Dewaani case and a host of other cases prove that the affluent and so called icons are not immune to such acts which disparages the true nature of the human being. The unfortunate issue is that we find hordes of people sympathising with the unacceptable actions of

the affluent and celebrities. This statement shall not be construed as an expression of guilt or innocence. It appears as though this is a personal affront to "us". A commentator once stated that the attachment the ordinary individual place on their heroes makes the attack or deemed attack on their heroes appear as an attack on the individual hero worshipper himself. The fall of the hero is the fall of the devotee. This is understandable subject to the fact that we need to examine the basis for the cult following of a particular hero or icon. Where the basis for having developed such a nexus can be found based on rationale then there should not be a problem. However where such a link has been created without any sound basis or rationale then such a connection needs to be re examined or discarded. The tabloids have played a major role in creating these icons based on their perception and in doing so created heroes solely on the basis of emotion. The case of Bob Hewitt a former golden boy of the press was treated totally differently because he longer hogs the spotlight of fame.

Those in power, who have obtained their status through the political process, will only receive a slap on the wrists for any wrongdoing. Amongst a certain group of supporters George Bush 2 is being idolised for having committed murder and mayhem after having falsely led the world. The former leader of Italy, Berlusconi after having been found guilty of breaching the law was given a sentence of community service. The players behind the Nkandla scandal is expected to get off scot free whilst fall guys will be found. Celebrities in the entertainment business are regularly forgiven for their transgressions.

We have to take a firm stance that a crime and specifically crimes of abuse should be treated as such irrespective of who perpetrates it.

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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

New Delhi, INDIA - Pravin Togadia, controversial leader of India's pro Hindutva group Vishwa Hindu Parishad (VHP), has triggered a new controversy by delivering an anti-Muslim speech in Bhavnagar in the western state of Gujarat as the month-long national elections in India got under way. The VHP leader also threatened Muslims with violence and asked his followers to "go with stones, tires and tomatoes." He has been charged with intent to cause disorder, promoting enmity between religious groups and incite people to violence. The VHP leader has termed the media reports on the incident "false, malafide and mischievous."

Gaza City, PALESTINE - A meeting of Palestinian leaders in Gaza has reached a milestone reconciliation pact that will see rival Palestinian groups form a national consensus government after seven years of operating under separate administrations. Under the agreement, rival groups Fatah and Hamas will form a government together under the umbrella of the Palestinian Liberation Organization (PLO). The groups plan to form a national unity government in five weeks and will hold elections in six months.

Kuala Lumpur, MALAYSIA - US President Barack Obama has warned that Myanmar will not succeed if the Muslim population is oppressed. Speaking during a visit to Malaysia, Obama was referring to Myanmar's Muslim Rohingya minority in Rakhine state which has been subject

to persecution at the hands of Buddhist nationalists. Myanmar, also known as Burma, has been plagued by religious unrest in recent years with at least 250 people killed in clashes since 2012.

Bangui, CAR - Peacekeeping troops have escorted around 1,300 Muslims out of the Central African Republic's capital city, removing one of the last pockets of Muslims from Bangui, in a nation torn apart by religious violence. Peacekeepers stood by as Christians, some armed with machetes and bows and arrows, swarmed into and looted houses in Bangui's northern PK12 neighbourhood, which had been a Muslim district in the majority Christian south.

Havana, CUBA - The Cuban government has approved plans for the first mosque on the communist island state to be built with Turkish support. Modelled on the famous Ortakoy mosque in Istanbul, the mosque is being built to serve the city's 3,500 Muslims and will be completed within a year. With no mosque available currently, most Cuban Muslims pray in their homes or, on Fridays, in the living room of Pedro Lazo Torre, the leader of Havana's Muslim community. The plan is part of a wider project by Turkey to build mosques for Muslims who live in the Caribbean. A similar project in Haiti is due to be completed by the end of this year.

Makkah, SAUDI ARABIA - If rich Saudi citizens had paid their Zakat (obligatory alms) regularly, there



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would not be a single poor family in the Kingdom, according to a number of Muslim scholars. They noted that the number of the poor was increasing worldwide because of the world financial crisis and because of the greediness of businessmen who are monopolizing goods and commodities. They said many wealthy people were not willing to reveal the size of their wealth because they were investing their money in bourses and investment companies. "If Zakat was collected regularly it would lead to a turnover of more than SR60 billion a year," said Saad Al-Otaibi, a member of the Supreme Judicial Institute. Al-Otaibi said many rich Saudis do not only abstain from paying Zakat but they also do not participate in any charity projects.

Makkah, SAUDI ARABIA - An architectural plan to restore the site believed to be the birthplace of the Prophet Muhammad (peace be upon him) as part of the largest ever expansion of the Grand Mosque in Makkah is ready for implementation. The plan was made public amid reports being circulated in the international media that the site was going to be demolished soon. According to the plan, the site will be protected as a separate entity in the sprawling eastern plaza of the expanded mosque complex.

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