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MILAAD CELEBRATIONS REACHES NEW LEVELS IN SA

What has emerged over the Milaad season is a clear shift in public attitude favourably towards the upholding of the time-honoured tradition.

Throughout the Republic, as well as neighbouring countries, the functions are on the increase, from private to public celebrations.

Cape Town, once more, lead the way with the re-introduction of their mass Mawlid, first introduced by the "roving ambassador of Islam" Hazrat Moulana Shah Abdul Aleem Siddiqi al-Qaderi (RA), in the 50's which saw 50 000 people in attendance.

Other centres also recorded increased attendances at all programmes, with Saaberie-Chishty once again in the forefront in Gauteng.

Moulana Sayed Yusuf, the Imam of Saaberie-Chishty Masjid enthused over the positive response.

"All seats were taken up well in advance of the lecture and that doesn't normally happen until its almost time for Zohr followed by the much-awaited banquet. The early arrival of guests indicates the need for more chairs and bigger facilities next year."

Mufti Ebrahim Sufi of Durban, delivered a stirring discourse on the theme of adherence to the Sunnah of the Holy Prophet Muhammad ﷺ.

With Eid-Milaadun-Nabi ﷺ taking its relevant place in the calendar of holy occasions in Islam, and the indisputable honour bestowed upon the greatest

personality in Creation, it would appear odd if from amongst muslim scholars, any would go against its reality.

Almost 25 years ago a Milaad function in Azaadville was attacked by fanatics raising the cry of 'bid-at' incited by the clergy of that town, resulting in the murder of one of the events officials, and scenes of violent destruction.

It would not be an exaggeration to suggest that the martyrdom of Mohideen Saib Shaheed may have been the catalyst for the revival of Milaad-awareness and its steady rise and spread across the country. (May Allah raise his rank and bless his soul!)

A great saintly scholar who mentored some of the senior elders of Deoband (the scholars who declined Milaad celebration), tried desperately to correct his successors in unambiguous terms.

Hazrat Haji Imdadullah Muhajir Makki Sabri (RA) instructed the rejectors not to abandon Milaad citing his personal example.

"I organise and celebrate it, and I stand-up for the recitation of salawaat and salaam upon the Nabi ﷺ."

**BIRTH OF THE NEW MOON FOR
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UMME SALMA ﷺ

The Wife of the Holy Prophet ﷺ

Her name was Hind binte Abe Umayya, but she is very well known as Umm-e-Salma ﷺ. She belonged to a very respectable family and was famous for her knowledge of Islam and her wisdom. She was first married to Abdullah ﷺ bin Abdul Assad Makzumi, who accepted Islam at its very early stage. Umm-e-Salma ﷺ had the honour of also accepting Islam at its early stage. She was very happy and enjoyed life when she was married to the brave, wealthy and kind hearted Abdullah ﷺ bin Abdul Assad. But it could not continue for a long time, their family members were angry and treated them very rudely when they heard about accepting Islam.

The Holy Prophet ﷺ advised the Muslims to migrate to "Abyssinia" when the teasing became unbearable. Umm-e-Salma ﷺ and Abdullah ﷺ were also to take up this immigration. This was the first batch of immigrants to "Abyssinia" which consisted of 20 persons of whom 4 were women. Umm-e-Salma ﷺ narrates that they came back to Makkah when they heard that Umar bin Khattab (RA) embraced Islam and the atmosphere there was calm but this was not so when they came to Makkah and they had to accept the prevailing situation. She once made up her mind again to migrate to "Abyssinia" but Holy Prophet ﷺ asked them to migrate to Madina-al-Munawwarah.

She prepared herself for migration to Madina. Abu Salma brought a camel for this purpose. The family members of her objected for her departure and detained her at Makkah. Also the members of the family of Abu Salma came there and snatched her children and said that they would look after the children at Makkah. Only Abu Salma left for Madina and Umm-e-Salma ﷺ and her children had to stay at Makkah. Umm-e-Salma ﷺ was very much upset and worried at this separation. At last the family members of Umm-e-Salma ﷺ took pity on her and the children were also brought by them and given to her. She was allowed to go to Madina-al-Munawwarah. She undertook the journey to Madina-al-Munawwarah all alone. Uthman bin Talah ﷺ, who was also going to Madina-al-Munawwarah had helped her very nicely and accompanied her. Abu Salma ﷺ took part in the battle of Badr and had honour to participate in the battle of Uhud. He was badly injured in this battle and the injury did not allow him to live. He also prayed that Umm-e-Salma ﷺ may have a very good husband who should look after her very nicely. Umm-e-Salma ﷺ used to proclaim that never in life she had seen a family in Islam which suffered what the family of Abu Salma.

After the completion of the waiting period, the Holy

Prophet ﷺ proposed to Umm-e-Salma ﷺ she had three excuses (a) I am a very jealous woman for she deeply loved her husband Abu Salma. (b) I have children and (c) I am old. The Prophet ﷺ said that He ﷺ was older than her. ALLAH ﷻ and His Messenger would look after her children, as for her jealousy, He ﷺ would pray ALLAH to remove this from her thus she was married to the Holy Prophet ﷺ in the year 4 Hijra. She was a very great scholar of Islam, sagacious and wise woman. She was very pious and learned. She knew reading and writing. She had the opportunity to accompany the Holy Prophet ﷺ on his journeys. She was with Him ﷺ at the battle of 'Marihah, Khaibar, Fateh Mecca, Taif and Hunain'. She was also with the Prophet ﷺ at the time of "Hudabiah". Umm-e-Salma ﷺ narrated 378 'Ahadith'. Jibrael once came to see the Holy Prophet ﷺ in the presence of Umm-e-Salma. Umm-e-Salma ﷺ had authority on the matters to divorce etc. Abdullah bin Abbas ﷺ used to consult her. She led a very simple and pious life. She also very generous and made other people incline towards generosity. Sayyidah Umm-e-Salma ﷺ was very fond of the Prophet ﷺ. She paid particular attention to what the Blessed Prophet ﷺ said. She preserved some of the Hair from the beard of the Beloved Prophet ﷺ, which she placed in water and gave to anyone who was ill after drinking it the person was cured.

In 61 Hijri Sayidunaa Imam Hussain ﷺ was martyred in the plain of Karbala. That night Sayyidah Umm-e-Salma ﷺ saw the Blessed Prophet ﷺ in her dream in distress and with dust in his Blessed Beard and Hair. Sayyidah Umm-e-Salma ﷺ asked: "Oh Messenger of ALLAH! What is this state that I see you in?" The Messenger of Almighty ALLAH replied: "I am coming from the place where Hussain has been martyred." She woke up crying. Hazrat Umm-e-Salma ﷺ passed away in Rabiul Aakhir during the period of Yazid bin Mauwiya at the age of 84 years in the year 62 Hijra. Abu Hurairah ﷺ led her burial in Jannatul-Baqi.

MAY ALLAH ﷻ BE PLEASED WITH HER ﷺ

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SULTAN-UL-AULIYA

AL-GHAWTH AL-A'ZAM SULTAAN AL-AULIYA SAYYIDUNA SHAIKH MUHYI'D-DIN ABD AL-QAADIR AL-JILANI AL-HASANI AL- HUSAINI

A LION OVERPOWERED: Shaikh Abu Masood bin Abi Bakr Harimi reports that there was a very great Saint by the name of Shaikh Ahmed Jaam. He used to travel on a lion wherever he went. In every city that he visited, it was his habit to ask the people of the city to send one cow for his lion's meal. Once, he went to a certain city and requested from the Saint of that city a cow for his lion. The Saint sent the cow to him and said, "If you ever go to Baghdad, your lion will receive a welcome invitation." Shaikh Ahmed Jaam then journeyed to Baghdad Shareef. On arriving in Baghdad, he sent one of his disciples to al-Ghawth al-A'zam and commanded that a cow be sent to him, as a meal for his lion. The great Ghawth was already aware of his coming. He had already arranged for a cow to be kept for the lion. On the command of Shaikh Ahmed Jaam Shaikh Abd al-Qaadir al-Jilani sent one of his disciples with a cow to him. As the disciple took the cow with him, a weak and old stray dog which used to sit outside the home of Shaikh Abd al-Qaadir al-Jilani followed the disciple. The disciple presented the cow to Shaikh Ahmed Jaam who in turn signalled the lion to commence feeding. As the lion ran towards the cow, this stray dog pounced on the lion. It caught the lion by its throat and killed the lion by tearing open its stomach. The dog then dragged the lion and threw it before al-Ghawth al-A'zam.

On seeing this, Shaikh Ahmed Jaam was very embarrassed. He humbled himself before the great Ghawth and asked for forgiveness for his arrogant behaviour. This incident shows the strength of a dog that only sat outside the stoop of Shaikh Abd al-Qaadir al-Jilani.

This was due to its Nisbat to the blessed stoop of the great Saint. It also proves that even animals recognise and are loyal to the the Awliya ALLAH. A'la Hadrat, Shaikh Imam Ahmed Raza al-Qaadi portrays the above-mentioned incident in one of his poetic stanzas. He says: "Kya Dab'be Jis Pe Himayat Ka Ho Panja Tera, Sher Ko Khatre me Laata Nahi Kut'ta Tera"

SHIP PROTECTED FROM STORM: The students of the great Ghawth state that once he was delivering his lessons as usual to them when suddenly his blessed face turned red and beads of perspiration covered his blessed forehead. He then

placed his hand into his cloak and remained silent for a short time. The students state that after he removed his hand from inside his cloak, drops of water began to drip from his sleeves. Due to his spiritual state, the students say that they did not ask him any questions but rather, they recorded the date, day and time of this astonishing event. The students say that two months after this incident, a group of traders, who had come by sea to Baghdad, arrived and presented various gifts to al-Ghawth al-A'zam. The students were very confused by this as they had never seen these traders in Baghdad before. They asked the traders the reason for them bringing the gifts. The traders said that two months previously, whilst they were sailing to Baghdad, their ship was caught in a fierce storm.

When they realised that there was a real danger of sinking, they called out the name of "Shaikh Abd al-Qaadir". When they called out his name, they found that from the Unseen a hand lifted their ship to safety. When the students compared this narration to the incident in the Madrasa, it was confirmed that it was the same date, day and time in which the great Saint had put his hand into his cloak. Subhan-Allah! This incident shows that although Shaikh Abd al-Qaadir al-Jilani seemed to be placing his hand into his cloak, but in reality, he was stretching his hand into the sea to assist those who called for his assistance!

A THIEF BECOMES AN ABDAAL (HIGH-RANKING SAINT): Once a thief entered the house of Shaikh Abd al-Qaadir al-Jilani with the intention of stealing. On entering the house, he became blind and could not see anything. He was unable to find his way out of the house and he eventually sat in one corner of the house. In the morning, he was caught and brought before Shaikh Abd al-Qaadir al-Jilani. When Al-Ghawth al-A'zam saw him, he placed his blessed hands on the thief's eyes. The thief's eyesight was immediately restored. Shaikh Abd al-Qaadir al-Jilani then said, "He came to steal materialistic (worldly wealth), I will bless him with such a treasure that it will remain with him forever." On saying these words, Shaikh Abd al-Qaadir al-Jilani placed his blessed sight on the thief once and elevated him to the status of Wilayat (Sainthood). It was also during this time that one of the appointed Abdaals had passed away. Shaikh Abd al-Qaadir al-Jilani took the thief, now a Wali, and sent him out as the replacement for the Abdaal that had passed away. Subhan-ALLAH!

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THE PRACTISE OF GIYAARWEE SHAREEF

MOULANA SHAH FAISAL KHAN

Q1) What is Giyaarwee Shareef?

A1) Giyaarwee Shareef is specifically an Esaale Sawaab for Sultanul Awliya, Al Ghous-ul-Azam, Shaikh Abdul Qadir Jilani. There are many proofs in the Holy Quraan, the Ahadith and from the statements of many of the illustrious Ulama and Masha'ikh of Islam substantiating the validity of Esaale Sawaab.

The validity of Esaale Sawaab

Allah states in the Holy Quraan, and those who came after them say Our Lord forgive us and our brothers who came before us into the faith, and leave not in our hearts rancour (dislike) against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (Surah Hashr:10)

The beloved messenger of Allah has stated, "There is Allah's mercy on my Ummah. A person who is buried as a sinner, but with prayers and Istighfaar (asking for forgiveness) of Muslims, they will arrive without sins (on the day of Qiyaamah) (Tibrani).

In another Hadith which is recorded in Sahih Mishkaat, it is narrated that a Sahabi once asked the Holy Prophet ﷺ, "Oh Prophet of Allah! We give Sadqah on behalf of our deceased and perform Haj on their behalf. Does the Sawaab reach them?" The Holy Prophet ﷺ replied, "Yes without doubt they become happy as one of you becomes happy when he is presented with a gift."

Though Ahadith and the Quraan verse as well as many others which have not been quoted, suggest that Dua and Esaale Sawaab for those Muslims who came before us is highly commendable act. This act of making dua is also the essence of Giyaarwee Shareef. Although the event pertains to the great saint, all Muslims are remembered in the Duas for Esaale Sawaab.

Giyaarwee Shareef Celebrations

The celebration of Giyaarwee Shareef has been observed by great Awliya and Ulama for many hundreds of years. Giyaarwee Shareef is specifically an Esaale Sawaab for Al Ghous-ul-Azam Shaikh Abdul Qadir Jilani.

It is also celebrated on the 11th of every Islamic month (Giyaarwee means 11 in Urdu). In many Masjids or by individuals at home. This auspicious function takes place both locally and internationally endowing great spiritual benefits and Barakah. Today thousands of people throughout the world travel to the sacred Mazaar of Shaikh Abdul Qadir Jilani in Baghdad Shareef to celebrate the Urs of the Great Wali of Allah.

Describing the circumstances of this time, Shaikh Abdul Haq Muhaddith Dehlwi in Ma Thabata Minas Sunnah writes "Verily in our country (Indo-Pak Continent) in these times the celebration of Giyaarwee Shareef is widespread, it is more famous amongst the Masha'ikh of the Qadriyya Order.

Shah Abdul Aziz Muhaddith Dehlwi states in his Fatawa Azeziyah, to read Fatiha and send his Sawaab to the Arwaah (souls) is permitted and correct.

He further states in his Malfoozat-e-Azeemi:

During the Giyaarwee Shareef, the Sultan and the pious elders congregate at the Mazaar Shareef (Blessed Tomb) of Sayyiduna Shaikh Abdul Qadir Jilani in Baghdad Shareef. They recite the Khatam Shareef from Asr Salaah until Maghrib Salaah and also recite the praises of Sayyiduna Sahikh Abdul Qadir Jilani. After maghrib salaah, the spiritual head sits in the middle of the congregation and leads the Zikr. On this occasion many people experience a sense of Wajd (spiritual ecstasy). This is followed by distribution of sweets prepared for the function. The people disperse after Esha Salaah.

The practice of Shaikh Abdul Qadir Jilani

Sheikh Abdul Qadir Jilani used to take great pride in distributing the Niaz and charity of Moulood-un-Nabi on the 11th day of every lunar month in compliance with the coming of the 12th night (having the blessings of Moulood). He practiced it throughout his life as well as instructed his family and beloveds to establish this practice as per his will. It is derived from within this that Shaikh Abdul Qadir Jilani achieved worldwide publicity through his 11th Giyaarwee celebration, and the Giyaarwee became famous by his name.

The significance of 11

1. The 11th of Rabbi ul Akhir is the day when Shaikh Abdul Qadir Jilani passed away, thus it is the Urs celebration.
2. Hadith- Indeed Allah loves odd numbers (mishkat Tirmidhi). 11th is an odd number thus it is beloved in Allah's sight.
3. Hazrat Yusuf dreamt of 11 stars and his 11 brothers wanted to harm him, but their attempt turned out futile since there is blessings in the number 11.
4. The thread which carried the black magic meant for Rasoolullah ﷺ had 11 knots on it and the verses that Allah revealed to keep away from evil were also 11 in number.
5. 11x9=99 - beautiful names of Allah are mentioned in the Glorious Quraan while the blessed names of Nabi ﷺ are also 11x9.
6. The number of Awliya in the era of Ghous-ul-Azam were 11 thousand and 11 hundred. (Fathul Aziz).
7. It has been recommended in Salaatul Aswaar to walk 11 steps towards Baghdad Shareef (Azhaarul Anwaar)



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IMAM GHAZALI'S ADVICE TO THE YOUTH

Imam Abu Hamid al-Ghazali (d. 505/1111) wrote a small book of advice on written request by one of his close disciples and although it is nearly a thousand years old, it has a rich trove of advice for the current youth in our times who are trying to navigate around the complex experiences and challenges that make up the modern life in order to change from a heedless and neglectful state to a altered state or condition. Below are just a few snippets of examples from this wonderful book and their relevance and applicability for the youth in their contexts:

Advice 1:

Imam al-Ghazali states: **"Even if a person reads and teaches a hundred thousand books on intellectual and knowledgeable issues but does not act on any of it, then it will not benefit him at all..."**

Some of the young Muslims – especially those who read Islamic books or even academic material – only love debating, arguing and talking about Islamic topics and issues (especially in 'aqidah and fiqh) but they do not act on what they know. Their knowledge is almost academic and non-practical. Imam al-Ghazali is advising that this is wholly inconsistent and a big failing. It is inconsistent because a person ought to practice what they know and teach it to others and it is a failing and weakness because their knowledge should make them act but it does not and this is the most unfortunate kind of knowledge.

Advice 2:

Imam al-Ghazali states: **"...O beloved disciple, knowledge without action is madness and action without knowledge can't be!"**

The advice here is extremely important in that a person needs both knowledge and action. If he does not have the required knowledge then he may not know whether he is performing his actions correctly and acceptably according to the rules of the Shari'ah (e.g. he may be praying incorrectly, fasting incorrectly, buying and selling incorrectly, justifying disobedience to Allah without knowing, etc.). However, if one has knowledge but it does not cause them to move and act then this knowledge is not beneficial and in effect makes it pointless and this is the most unfortunate kind of knowledge. Thus, both knowledge and actions have to be combined for a person to have a consistent Islamic personality (shakhsiyyah). Both the mentality (outlook, ideas and concepts) as well as one's behaviour (actions, morals and disposition) must be consistently based on one standard and belief – the Islamic standard and belief.

Advice 3:

Imam Abu 'l-Qasim al-Junayd al-Baghdadi (d. 298/910) remarks: **"...we only benefitted from the small units of Prayer we did late at night."**

Some youth love partying and socialising, some only focus on studying while others on playing consoles like Playstation, Xbox, Wii and yet others spend most of their time in sports. Imam al-Ghazali is warning us with this quote from al-Junayd that all this is not beneficial if it

means our acts of worship and devotion ('ibadah) decrease or become non-existence. In a society that directs our attention to mainly entertainment and pleasure, this should be looked at as a distraction from our important obligations which is to worship Allah, come to have knowledge of Him, carry da'wah ('the Islamic call, invitation to Islam') as well as to prioritise what He and His beloved Messenger (saw) have prioritised. This does not mean young Muslims should not enjoy themselves with games, sports and relaxing with each other; they should as these are all mubah ('allowed'). What it means is that learning Islamic knowledge, praying, da'wah and any other fard ('obligation') must not be neglected for something merely allowed. Priorities should not be confused.

Some of the youth sometimes see spirituality and personal devotion as something uncomfortable, uncool; something only for those who have boring lives and those who are out of touch or even something the parents and grandparents and their generation do. This is incorrect. Individual extra Prayers, dhikr (remembrance of Allah), durud, du'as ('supplications') and recitation of the Qur'an must be continual acts in order to keep a person connected with Allah and habituated on good actions. This is what Islam teaches.

Advice 4:

Imam al-Ghazali states: **"...Know that true obedience to Allah and true worship of Him involves following the commands and prohibitions of Shari'ah in both word and acts..."**

Imam al-Ghazali unequivocally advises that true obedience to Allah and true worship is only possible if it agrees with the rulings and commands of the Noble Shari'ah. No other criterion is acceptable. However, our youth today whether knowingly or unknowingly have taken either, culture, friends, society, their own ego (nafs) or their own minds and other philosophies as their criterion of deciding whether or not something is right, wrong or acceptable and unacceptable. This is not correct. The criterion of the Shari'ah is what a Muslim must hold for their actions.

If true worship is only achieved through the Shari'ah and if we look to our lives today, we know and can see that the Shari'ah is absent in our lives and because of this absence, Muslims are politically disunited, weak, economically impoverished, oppressed, attacked, exploited and occupied as a global Ummah. This should make our youth think about this serious situation and how to reverse it.

Advice 5:

Sayyiduna 'Umar Ibn al-Khattab (ra): **"Account yourself before you are brought to account and measure your actions before they are measured..."**

MOULANA NOORUDDIN ABDUR RAHMAN JAMI

Hazrat Moulana Nooruddin Abdur Rahman Jami was born in the small town of Jam (also known as Khorasan), on the 23rd of Shaḥān 817AH. He is a famous Sufi, and a follower of the Naqshbandiyya Sufi Order.

Because his father was from Dasht, Hazrat Jami's early pen-name was Dashti but later, he chose to use Jami because of the two reasons which he mentions in a poem: "My birth place is Jam and my pen. Has drunk from (knowledge of) Sheikhul Islam (Ahmad) Jam

Hence in the books of poetry My pen name is Jami for these two reasons."

In 822 AH, Khwaja Mohammad Parsa happened to pass through the small town of Jam on his way to Hijaz. A great number of people gathered to honour and pay respect to this great holy Saint, and amongst these people was a young Hazrat Jami and his father.

Reflecting on that moment sixty years later, Hazrat Jami writes, "the pure radiance of his (Khwaja Mohammad Parsa) beaming face is even now, as then, clearly visible to me, and my heart still feels the joy I experienced from that happy meeting."

Amongst his greatest characteristics, Hazrat Jami was kind and generous to the poor & needy, and his courage to defend righteousness never wavered.

Hazrat Jami began his education at Herat, Afghanistan where he lived towards the end of his life. He was naturally intelligent, and it has been said about him that he'd take a book from a fellow student while on his way to school, and excel them all when they were tested in class.

After this, he entered Samarqand, the most important centre of scientific studies in the Islamic World, and would often prove himself as wiser and smarter than his lecturer. It was here that Hazrat Jami completed his education.

During his life, Hazrat Jami wrote approximately eighty-seven books and letters, some of which have been translated into English.

Of the Sufi path, Hazrat Jami held the view that love was the fundamental stepping stone for starting on the spiritual journey. To a student who claimed never to have loved, he said, "Go and love first, then come to me and I will show you the way."

Here, it seems fit to share with you a great story regarding Hazrat Jami's love for Rasulallah.

Hazrat Jami had a deep and intense level of love for the Holy Prophet. As he was also a great poet, he would often spend his time composing and reciting poems in the praise of Rasulallah, as a means to comfort his heartache.

It so happened that the time came when this love reached its peak, and Hazrat Jami grew restless with the weight of his devotion. In a moment of agony, he composed a famous Naat (poem in the praise of the Holy Prophet), which he then vowed to recite in front of Rasulallah's mausoleum in Madinah Sharif. (The Naat is called Tanam Farsooda Jaa Para.)

Once he had gathered some companions, he then began his journey to Madinah Sharif so as to fulfil his promise.

After many months of travelling, the caravan of Hazrat Jami finally reached the outskirts of Madinah Sharif. They decided to camp for the evening before entering the Holy City, when in the distance they saw a rider on a horse galloping towards them. The man on the horse came to a halt when he reached them and enquired, "Which of you is Jami?" The disciples pointed out who Hazrat Jami was and said, "That is our leader, Imam Abdul Rahman Jami."

The man alighted his horse, and greeted Hazrat Jami by saying, "Assalamu alaikum!"

Hazrat Jami replied, "Wa alaikum salam! Who are you and where have you come from?"

The man replied, "O Jami, I have come from Madinah."

The name of Madinah had hardly left his mouth when, overwhelmed with love and respect, Hazrat Jami took off his turban and placed it the feet of the stranger, saying, "May I be sacrificed for these feet! They have arrived from the City of my Prophet!" Hazrat Jami then enquired, "Good sir, for what reason have you come here?" The man became silent and then answered, "O Jami, you must promise to listen to this message with strength in your heart. I have brought for you a message from the Holy Prophet."

Hazrat Jami at once enquired, "Tell me, what does my Beloved say?" The man hesitated, and then continued, "Jami, the Beloved Prophet has sent me to tell you that he has forbidden you from entering Madinah Sharif."

These words dealt a terrible blow to Hazrat Jami, and at once he felt light-headed and fell to the ground. His companions tried to revive him but to no avail. However a few hours later, he regained consciousness and the pain caused him to weep bitterly.

The man who had brought the news was waiting for Hazrat Jami to recover from the shock. Hazrat Jami then turned to him and exclaimed, "O bringer of such news, tell me why my Beloved is displeased with me? What wrong is it that I have done?"

The man then replied, "O Jami, it is quite the opposite. Rasulallah is in fact, extremely pleased with you." Hazrat Jami, in confusion, replied, "How can this be, when I have been forbidden to enter the Holy City? What is this you are telling me?"

The man then explained, "the Beloved has told me to tell Jami thus: if he (Jami) comes to Madinah with such intense love in his heart, I will feel it necessary to come out of my tomb and greet him in person – such would be the recompense for his love! So convey the message to him that he should not enter Madinah, and that I will visit him myself."

Such was the love of Hazrat Nooruddin Abdur Rahman Jami!

Tanam Farsooda

**Tanam Farsooda jaa para Ze Hijra Ya Rasulullah,
Dillam Paz Murda Aawara Ze Isyaa. Ya Rasulullah!**

My body is dissolving in your separation And my soul is breaking into pieces. Ya Rasulullah! Due to my sins, My heart is weak and becoming enticed. Ya Rasulullah!

**Choon Sooe Mun Guzar Aari Manne Miskeen Zanaa Daari,
Fida-E-Naqsh-E-Nalainat Kunam Ja. Ya Rasulullah!**

When you pass by me Then even in my immense poverty, ecstatically, I must sacrifice my soul on your blessed sandal. Ya Rasulullah!

**Ze Jaame Hubb To Mustam Ba Zanjeere To Dil Bustam,
Nami Goyam Ke Man Bustum Sukun Daa. Ya Rasulullah!**

I am drowned in the taste of your love And the chain of your love binds my heart. Yet I dont say that I know this language (of love). Ya Rasulullah!

**Ze Kharda Khaish Hairaanam Siyaa Shud Roze Isyaanam
Pashemaanam, Pashemaanam, Pashemaanam. Ya Rasulullah!**

I am worried due to my misdeeds; And I feel that my sins have blackened my heart. Ya Rasulullah! I am in distress! I am in distress! I am in distress! Ya Rasulullah!

**Choon Baazooe Shafaaat Raa Khushaal Bar Gunaagara
Makun Mahruume Jaami Raa Daraa Aan. Ya Rasulullah!**

Ya Rasulullah! When you spread your hands to intercede for the sinners, Then do not deprive Jaami of your exalted intercession

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CRACKED HEELS

BY HASINA BEGUM SAYED

Cracked heels and other foot cracks are usually caused by a combination of pressure and dry, non-pliable skin. Standing and walking applies pressure which makes the skin on the bottom of the feet expand sideways. If the skin is not sufficiently pliable, cracking can result. Known medically as heel fissures, cracked heels are linear cut wounds which usually affect the surface level, or epidermis, of the heel. When the cracks extend beyond the epidermis, they can result in pain, bleeding and even infection. Fortunately, there are several natural remedies for treating and preventing cracked heels.

Cracked heels are most often a result of lack of proper foot care and may also be caused by dietary deficiencies. In particular, diets which fail to provide adequate zinc and essential omega-3 fatty acids may contribute to cracked heels and other dry skin problems. Zinc rich foods include organic chicken, crab, kidney beans, yogurt, and brown rice. Omega-3 fatty acids are largely found in cold water fish and healthy oils such as flaxseed.

Other important vitamins and minerals include:

- Vitamin E, which is found in green vegetables, wheat germ, whole-grain products and nuts
- Calcium, which can be found in organic raw certified cow or goat milk, organic cheeses, yogurt, dark leafy vegetables and broccoli. Most people get plenty of calcium but fail to get the essential mineral magnesium which is necessary for proper absorption and utilization of calcium.
- Iron, which is found in certified organic meats, including beef, chicken and fish, as well as organic free range eggs, vegetables and beans.

Some suggestions for easy foot care which can help prevent cracked heels are:

- Keep your feet clean and dirt free.
- Exercise feet regularly.
- Follow a daily regimen of cleansing and moisturizing.

- Gently exfoliate the feet when needed.
- Alternate hot and cold water for a feet bath to soothe the feet.

- If you have deep bleeding cracks, avoid walking barefoot until the cracks are gone.

Remedies for Cracked Heels and Feet

One of the most effective remedies for getting rid of foot cracks and dry heels is using foot socks in combination with healing oils and moisturizers. Before going to sleep, liberally apply one or more oils such as almond, grapeseed oil and/or olive oil to the heels and feet, put on a pair of thick cotton socks and then leave on all night. Other good oils and moisturizers include: lanolin, cocoa butter, shea butter, and coconut oil.

Another great remedy for dry, crusty or "alligator skin" is raw papaya. Papaya contains papain, an enzyme that helps digest proteins and which has been referred to as "organic alpha-hydroxy substitute". Pineapple contains a similar enzyme, but it's much easier to mash a piece of papaya and use it like a masque on your heels than it is to use pineapple.

Milk and honey can be very effective for obtaining softer, smoother feet without harsh exfoliation. Pour one cup of honey per each two cups of milk into a basin large enough to hold both feet. Soak for 15 minutes, lightly massaging the mixture into skin. You can also use the milk/honey combo to soak elbows or hands, or pat gently onto the face and massage in. Rinse with lukewarm water.

Other natural remedies for cracked heels include:

- Apply the pulp of a ripe banana on the dry or cracked area. Leave it on for 10 minutes and rinse clean. Continue doing this at least once daily as long as needed.
- Soak the feet in lemon juice for about 10 minutes. Continue every day as needed.
- Regularly apply a mixture of glycerin and rosewater.

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FIRST GREET, THEN EAT THEN TALK

HAZRAT NIZAMUDDIN AULIYA

The 14th century Chishti Shaikh Nizamuddin Auliya was legendary for his generosity, humanitarianism, wit, and personal frugality. At the *langar* of his residence, the *dargah*, excellent food was served each day to all visitors. His compassion was reflected in the *khanqah's* rules, which preserved the dignity of all who ate there.

Dervishes were advised, "First greet, then eat, then talk;" they were not allowed to ask whether a visitor was fasting or needed food; they were instructed to eat two meals, one right after the other, if needed for the sake of guests. Such rules made it impossible to discern who was hungry and in need, or who took food for its *baraka*, the blessing power of God; and ensured that those who needed food would be able to eat as soon as possible.

The Shaikh taught that one should remember God whenever one ate. He once cited the example of a dervish who at each meal, before taking a bite, would utter: "I take this in the name of God!" One disciple took this admonition so literally that he would say "Bismillah ar-Rahman ar-Rahim" before every mouthful.

The Shaikh often joined his dervishes at their evening meal, where both serious and casual subjects were discussed. All would first wash hands, dervishes assisting guests in this task. Surah Ma'ida, "The Table Spread," would be recited, then the meal would begin with a bite of salt. The memoirs of the Shaikh's students attest to his love of conversation. Once during the three days following the Feast of the Sacrifice, so many people came to the *khanqah* that meals were served constantly for hours at a time, one group of visitors giving way to the next at the end of each meal. This prompted the Shaikh to comment, "A dervish was asked what verse of the Qur'an he liked best? He replied: Eat always! (13:35)."

This generosity and apparent extravagance raised the suspicions of Sultan Alaaddin Khalji. He sent spies to the *khanqah* to investigate what was being served there. When the Shaikh learned of their presence, he teasingly ordered his dervishes to expand the menu with delicious dishes of *tahiri* (a rice dish), *qurs* (round cakes), *halwa* and *sambusa*.

Shaikh Nizamuddin often fasted, and always ate sparingly, usually no more than a small loaf or portion of bread at *iftar*, with bitter vegetables or rice. At meals he would offer morsels from his plate to everyone else at the table; he might take a bit of rice, but never touched the meat. When asked whether he was satisfied by what little food he ate, the Shaikh answered, "Well! I could eat one more bread, but I do not." Offered pomegranate seeds dipped in rosewater, or black sugar cane out of season, he accepted the gifts, but gave them away to all present. He vicariously enjoyed the delicious food and drinks relished by his disciples and guests. When he quoted a saint as saying, "People who eat food in front of me, I find their food in my own throat, that is, it is as if I am eating that food," he was, in fact, referring to his own state.

One day a visitor to the *khanqah*, seeing the quality of food served, asked to dine with the Shaikh himself — certainly the menu of the *pir* would be extraordinary! So he insisted on eating only what the Shaikh ate. The Shaikh and his dervishes tried to discourage him, warning that he would surely regret his decision, but were unsuccessful. Though a generous spread was laid, the Shaikh did not partake of it. At last, after the dervishes and guests had eaten their fill, the Shaikh invited his guest to sit. A bowl of bitter greens was set before them. Nizamuddin picked out the toughest roots and stems for himself, and offered the tastier leaves to his guest. Stunned, the visitor asked if any other dishes were to follow. The Shaikh replied that this was all that would be served; he had invited him only because he had insisted. The guest tried to eat but could not. In the end he left the *dargah* in great humility and respect.

Although large stores of food were needed to feed the stream of guests, the Shaikh wished to cultivate an atmosphere of *tawakkul* (trust in God) and acceptance of God's will. Therefore, food was distributed almost as soon as it arrived, and the stores were swept and cleared out every Friday morning.

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HONESTY– The Legacy of Integrity

MOULANA NASIK AHMED BROOD

Honesty refers to a facet of moral character and implies positive and virtuous attributes such as integrity, truthfulness, and straightforwardness; including straightforwardness of conduct, along with the absence of lying, cheating, theft, etc. Furthermore, honesty means being trustworthy, loyal, fair and sincere. Honesty is the most treasured value in society. It is essential because it acts as the glue holding people together. Living honestly and freely, a person will find that their life is more enriched and meaningful. Many intellectuals have said that honesty is a sign of moral courage and that it is also a mark of honour. Honesty means objectivity in judgment, objectivity in assessment, and objectivity in decisions of all types.

In the 21st century, we live in a world where honesty is valued and yet shunned at the same time. We expect people to be honest in their dealings with us yet we applaud those that promote and encourage lying and deceitfulness. A true believer has many characteristics by which he can be identified. The most obvious of these noble characteristics are honesty of character and truthfulness of speech. Honesty in Islam consolidates the notions of truthfulness and dependability, and it lives in all human words, thoughts, relations and actions. It is more than just truthfulness, and it indicates honesty or ethical soundness. Islam orders truthfulness and restricts lying. Allah Almighty orders that a Muslim be honest whereby He mentions in the Holy Quraan: *"O Believers! Fear Allah Almighty and be with the truthful."* (S 9: V 119) This verse clearly indicates that the path of truth can only be found within the group of the truthful. We must remember that honesty and dishonesty are as distant as true belief and incorrect belief. The Holy Prophet (Sallallahu Alayhi Wa Sallam) has said: *"Verily, truthfulness leads to righteousness and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Verily, falsehood leads to wickedness and wickedness leads to the Hellfire. A man may tell lies until he is recorded with Allah as a liar."* (Muslim) A Turkish scholar once said that "Honesty is the most valuable merchandise in the market of human society, and the goods most in demand." We must take heed of the fact that salvation can be found through honesty. A German philosopher, Friedrich Schiller, once said: "Honesty prospers in every condition of life." Some people are of the opinion that honesty is the cornerstone of all success;

without it confidence and ability shall cease to exist.

There once was a milkman who became very wealthy through dishonest means. He had to cross a river daily to reach the city where his customers lived. He mixed the water of the river generously with the milk that he sold for a good profit. One day he went around collecting the dues in order to celebrate the wedding of his son. With the large amount thus collected he purchased plenty of rich clothes and glittering gold ornaments. But while crossing the river the boat capsized and all his costly purchases were swallowed by the river. The milk vendor was speechless with grief. At that time he heard a voice that came from the river: "Do not weep. What you have lost is only the illicit gains you earned through cheating your customers."

If we say something one way and feel different inside, then there is no honesty. It's somewhat akin to putting fancy packaging on a poor product. It is said that by moving towards honesty one can create the life responses and breakthroughs to success that one is seeking. Honesty in a person appears to be a dot of light in them or a bright characteristic around them. Applying honesty in our lives generates a great power for success and happiness. For example, a few students in college were about to take a test for admission to a company. Their fellow students knew the answers in advance – thereby substantially increasing their chances for admittance. However, they decided not to get the answers because they valued honesty. As it turned out, when the day of the test arrived, the class was cancelled. Not only that, but they were later accepted at that very same company – a result that came to them as a complete surprise! Applying the value of honesty not only has the magnificent power to ennoble and uplift life, but can also evoke marvellous responses from life as well. We must remember that honesty is a pen that can write anything without anyone's terror, a game in which one that follows its golden rule can never lose; a tree that never loses its leaves and it is a river that cannot get filthy and dry in any season.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength and ability to imbibe and incorporate honesty in our lives, Aameen!



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VICTIMIZATION BY SEEKING SYMPHATY

BY FAIZEL KHAMKAR

Some of the readers may have heard of the word "quenelle" For the benefit it of those readers who do not know of this new terminology let me briefly explain what it is? It is a word which has been derived from the French language for a certain type of fish. A gesture or sign has been found making its rounds particularly in France which comprises of a straightened arm held downwards and the other arm is then crossed to reach the straightened arm at bicep level. This sign emerged recently and by some strange analogy it is now deemed a derogatory sign and being anti Semitic. It is regarded by the sympathy seeking Zionist as an inverted form of the salute which was the order of the day during the rule of the third Reich in Germany under Adolf Hitler. This salute for some or other strange reason has also been seen to be a sign of anti Semitism. Apparently it was used for the first time by a so called anti holocaust believer. This again is propagandist theory which is based purely on the speculative. Anyone can be anti god but god forbids they dare not be holocaust deniers; the latter is a crime punishable by lengthy jail sentences in some European countries.

The quenelle has received a great deal of publicity recently since Nicolas Annelke used the sign after scoring a goal for his team. In soccer all kind of new and strange celebratory signs and dances have been invented. No one has objected to any of these except in two cases. The first being one of the most decorated Egyptian player being threatened and chastised for his goal scoring sign being perceived as being pro Mursi and now the Annelke issue. Annelke is now facing a disciplinary process by the body governing football in England following a massive outcry from the pro Zionist lobby in both France and England. Furthermore he is being threatened that if he takes up his right to defend himself against these charges he will then receive a far more harsher sentence. In simple language he is asked to give credibility to an absurd charge at the expense of his right to defend himself against charges which is based on speculation and

perception not on fact. The various media subtly makes reference to Annelke being a Muslim and thereby suggesting without any proof that the quenelle is of a "Muslim" character.

The seeking of sympathy has always been a strategy of the pro Zionist lobby and looking for a new reason in order to reinvigorate the seeking of sympathy largely because the older methodology has been seen through and is no longer as effective as it had been in the past. Those that were seen as strategic allies have stopped following in a blind fashion the directives from Israel or their puppets the Americans. This has seen the Palestinians making headway in their cause for justice on both the political and economic fronts. The dictates of the desires and pogroms of Zionist Israel is in fact now resisted by many countries who would previously have fallen over their own feet in order to please the Israelis. With this no longer the case a new anti Semitic tool needed to be invented in order to subdue everyone to their demands and desires.

The pro Zionist has received great support from the French who has even threatened Annelke who is a French citizen with legal prosecution under various laws. This support is not surprising as the French have their own agendas which can be fulfilled through supporting this sympathy seeking exercise of the Zionist. It is strange that these same laws were over ruled in passing a anti Semitic piece of legislation with the passing of the law which banned the "Burka". It is the same country which supported anti Islamic cartoons in order to protect freedom of expression. If the quenelle was seen as derogatory to the Muslims what would the French reaction been then? The answer is a foregone conclusion but the result of raising such a question shows the hypocrisy in their support. We should continue in defining issues on the basis of right or wrong, just or unjust and not merely by emotions sparked by such issues as the quenelle.



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WORLDWIDE

INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Moscow, RUSSIA - Russian police have launched an investigation into a YouTube video showing Russian men burning the Qur'an and humiliating an injured young man in a subway. The video shows five men with their faces obscured burning a Russian-translated version of the Muslim holy book with lighters. The video then cuts to a man with a bruised and swollen face who is made to repeat the phrase "I renounce Allah" several times. Although no faces were visible, the video claims that the men are fans of prominent Moscow football club CSKA, known, like many other Russian teams, for its contingent of ultra-rightwing supporters.

Islamabad, PAKISTAN - A court has sentenced a British man to death for blasphemy for claiming to be a prophet of Islam. Mohammad Asghar, a British national of Pakistani origin, was arrested in 2010 in the garrison city of Rawalpindi, near Islamabad, for writing letters claiming to be a prophet, police said. The special court inside Rawalpindi's Adiala Jail, where Asghar was being held, rejected defense claims that the 65-year-old had mental health problems. Blasphemy is an extremely sensitive issue in Pakistan, where 97 percent of the population is Muslim, and insulting the Prophet Muhammad (Peace be upon him) can carry the death penalty.

Stockholm, SWEDEN - Members of the Stockholm Mosque who were shocked last week by graffiti of Nazi swastikas on its doors, were surprised when they found flowers covering them the next morning. Omar Mustafa, chairman of the Swedish

Islamic Association, said they were pleasantly surprised by the unexpected support. "An attack on you is an attack on Sweden! We stand together!" a note next to the flowers said as other non-Muslims came out in support of the Muslim community against neo-Nazis who are believed to be behind the defacing.

London, UK - Leading British chain Marks and Spencer has given its Muslim workers permission to refuse to serve customers buying alcohol or pork products. "We recognise that some of our employees practice religions that restrict the food or drink they can handle, or that they cannot work at certain times," a spokesman said, adding that the policy of tolerance applied to other religions as well, such as for Christians who did not want to work on Sundays and Jews who chose not to work on Saturdays.

Madinah, SAUDI ARABIA - Madinah's Emir Prince Faisal Bin Salman has announced 13 permanent cultural and academic projects aimed at strengthening Madinah's position as the permanent capital of Islamic culture. The projects are mainly the outcome of the proposals and suggestions that came up for consideration during the on-going year-long celebrations following Madinah's selection as the Islamic Culture Capital for 2013. The projects include the Qur'an Oasis, with a special focus on Qur'an studies; Quba Cultural Centre with several museums, academic centres and libraries; and the Madinah Welcome Centre that will serve to welcome pilgrims, visitors and

tourists to the Prophet's City. Other projects include exhibitions on the Prophet's battles.

Dubai, UAE - Dubai's Qur'an Park committee has announced that the project will include 51 of the 54 plants mentioned in the holy book, including garlic, onion, lentil, barley, wheat, ginger, pumpkin, watermelon, and tamarind. "We have already planted 31 types of plants during the second phase of the project's construction, and have 20 more left. The only three plants we have not planted are not available on Earth," said Mohammad Mashroom, Director of General Projects Department. The plants showcased will be marked by plaques describing the plants characteristics, including their medicinal purposes. The religiously themed park is set to open in September 2015.

Jeddah, SAUDI ARABIA - The price of gas in the Kingdom is almost 22 times cheaper than in Norway, which has the world's most expensive fuel, according to Cost of Living Reports Middle East (CLR). Fuel in the Kingdom costs on average 13c/l - making it the second cheapest in the world behind only Venezuela where fuel is subsidised and sold at a fixed price. In Bahrain and Kuwait fuel prices are 21c/l, followed by Qatar (23c/l), Oman (31c/l) and the UAE (46c/l).

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Nabi Sallallahu Alaihi Wasallam said:

"Look at those who are below you and do not look at those who are above you. That will be more likely to prevent you from being ungrateful for Allah's bounties on you." (Bukhari)



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