

Al-Hádíl Ameen

The Truthful Guide / The Honest Leader

To Allah we belong

*And unto Allah
is our return*

[Qur'ān 2:156]



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Actions not only depend on intentions, but are also judged according to intentions

Therefore take care of your intentions, intentions grow out of your thoughts

Watch your thoughts because they are reflected in your words

Watch your words because they become the foundation of your habits.

Watch your habits because they become the base for your character.

Watch your character because it ultimately becomes your destiny
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Volume 3

In the Name of Allah, Most Gracious, most Merciful.

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*Marhoom Shaykh Abulhasan Khatib (in the green cap, to the left of Shaykh Ninowy)
with members of the Masjid-ul-Quds Umrah group at the
UICT Darul 'Uloom Islamic Library Turkey*



*Marhoom Hafiz Abulhasan Khatib flanked by his beloved wife Sara Khatib and his dear
sister Sajida Haffejee in **Istanbul** a few days before his passing*

Editorial

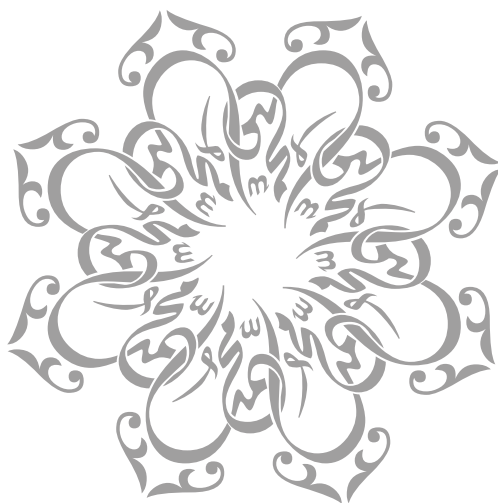
by **Hafiz Mahmood Khatib** (ibn Shaykh Abulhasan Khatib ibn Moulana Abu Bakr Husain Khatib Dammani)

Life is a test [Q 67:2] and death, as our beloved Prophet (pbuh) intimated, is indeed *an undeniable reality*. So it is, that we, members of Masjid-ul-Quds jama'ah, together with each member of the Khatib family, returned from a spiritual journey via the last seat of the Ottoman Empire to Hijaz. One person did not return with us. We left behind my beloved father, now al-Makki, Shaykh Hafiz Abulhasan Khatib who journeyed on to our Creator. (May Allah rest his soul in peace).

My father was an unassuming man, who lived selflessly, ever-respectful of the mission of our beloved Prophet Muhammad (saw), the legacy of his noble father Moulana Abu Bakr Khatib and the teachings of his spiritual mentor Moulana 'Abdul 'Alim Siddiqui (may Allah have mercy on their souls). He perpetuated the missionary work of his noble father by keeping alive al-Hādil Ameen and, for many years, went to the remotest of towns in the country to personally deliver the annual al-Hādil Ameen Islamic Calendar. Often, in days gone by, these calendars were the only Muslim contact that people had and their sole access to Islamic literature.

Dedicated to the Qur'an, reciter of Qur'an at many gatherings in his earlier life; he served as imām with his honorable father at Grey Street Jumu'ah Masjid and throughout his life was called upon to lead the salaah for many years at Sparks Road Mosque, Queensbridge Mosque, Riverside Soofi Mosque, Mallinson Road Mosque and the 45th Cutting Mosque. His was indeed a life of elegant simplicity, and those who speak of him, refer to him with great regard. May Allah Grant him the highest abode in Paradise.

Saddened as we all may be at the departure of a loved one we acknowledge the fact that we live by the Grace of Allah, fully aware that only the Countenance of Allah is eternal [Qur'an 55:27] and that some day we have to leave this world and return to our Lord [Q 29:57].



Husn-ul-Khātimah: A first hand account of the Shahdat-ul-Umrah of Shaykh Abulhasan Khatib al-Makki

On the 28th of March 2011, we, the Masjid-ul-Quds Umrah group embarked on an unforgettable spiritual journey to the Holy Land. The most historical and extraordinary event of the whole trip was the most auspicious and blessed death of “the father of the group” Shaykh Abul-Hasan Khateeb right in front of the Holy Ka’bah. While every other Muslim prays for a death on Friday or in the holy Mosques or during Umrah, very few are actually granted such a privileged death by Allah (SWT). I had heard and read of great Awliya who were granted such auspicious endings. During our blessed trip, I had the honor of actually witnessing such a great sight with my own eyes.

We had put on our Ihrams from Istanbul airport and arrived in Makkah on Friday Morning. On the journey Shaykh Abul-Hasan Saheb was enjoying listening to our Na’ats and poems in yearning for the Holy land. One Couplet I read was very much liked by him. It said: *Kabay pay parhi jab pehli nazar...kya cheez hai dunya bhool gaya.....* “When my eyes fell on the Kabah for the first time, I forgot all about this World!”

“He is Shaheed al-Umrah!”

After performing the Friday prayers and Asr salah in the holy Haram, we embarked on the Umrah. Shaykh Abul-Hasan performed the Umrah with everyone with a clam pace and finished at the same time we all did, despite his old age. Thereafter, I saw him walking with his eldest son Ismail behind the Sacred Maqam Ibrahim. He looked as if he was on his way “back”. A minute later, I heard a commotion nearby and saw a crowd gathering. As I went closer, I saw him lying there, and was told that he had passed away. The first thing I said was: *Allahu Akbar Allahu Akbar!* He is *Shaheed al-Umrah!* What a death! What a place! *Allahu Akbar!*

As the family and the group stated to gather around him crying, I was still amazed at this privilege that Allah had granted him. His sons were saying: “This is the fulfillment of our fathers wish. He had always prayed to die in the Holy Land!”

The Strange Man

A strange man came and held his feet and sat there for half hour holding them. No one knew who he was. I felt he was taking the spiritual energy of Shaykh Abul-Hasan. Another man joined us and starting praising his death. This man remained with the janazah for hours after that. We discovered later on that he was a sayyid from Libya from the descendants of Hazrat Shaykh Abdul-Qadi al-Jilani (RA). This was an amazing coincidence as marhoom Maulana Abul-Hasan (al-Qadiri) was an avid lover of the Ahl al-Bayt and particularly of Shaykh Shaykh Abdul-Qadi al-Jilani (RA), for whose soul he had just made a Khatam-al-Quran before the trip. The Libyan Jilani sayyid cried when he heard of that. Older men were also looking at the body in Ihram and saying: “*Don’t be sad, O Sons, we wish we have this type of death!!!*”.

Janazah Salah

Subhan-Allah! Every person we would meet in the Holy Land after that, would give congratulations rather than condolences to the sons of the marhoom! The Janazah Salah was held the next day at the Haram with his blessed body lying in front of the Holy Ka’bah! It was a lovely and peaceful scene. Thereafter the body was buried in the Holy Soil of Makkah in the *Maqbarat al-Sharai’*.

Another Janazah Salah was also held for him in Jeddah by the respected Sayyid Abd-Allah Fad’aq in his home. The group made khatams for him in Makkah, in the hotel and the Haram. In Medinah, Shaykh Abd-al-Aziz Mikwar got a complete khatam

recited for him in his Majlis and a special Du'a was made for him. My father Mr Ahmeduddin Owaisi also organized a Khatam al-Qur'an for him in Medinah, which was attended by such notables of Medinah as al-Sayyid Muhammad al-Tayyib al-Dabbagh, al-Habib Asim bin Yahya, Shaykh Fareed al-Maimani and Shaykh Hamid Rabbani al-Siddiqi. The latter's attendance was very significant because he is the oldest living son of Mawlana Abdul-Aleem Siddiqi (RA), who was also the murshid of the marhoom! Qasa'id and Burdah were recited by Sidi Bakheet Husain of Medinah, and a lecture was delivered by Shaykh al-Ninowy. In all these gatherings, the privileged death of Shaykh Abul-Hasan was extolled.

Ahaadith on Unique Death

The Ahadith of the Prophet have highlighted the auspiciousness and blessing of dying in Makkah, on a Friday and in Ihram. Imam Abd-al-Razzaq and Al-Haytami narrate that the Prophet (SAW) said:

من توفي في أحد الحرمين بعث آمنا يوم القيامة

"Whoever dies in one of the two holy Harams, shall be safe on the Day of Resurrection"

Imam al-Fakihi narrated that the Prophet (SAW) said:

من قبر بمكة جاء آمنا يوم القيامة

"Whoever is buried in Makkah, shall be safe on the Day of Resurrection"

Imam al-Tirmidhi narrated that the Prophet (SAW) said:

ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر

"No Muslim dies on the day or the night of the Friday except that Allah will spare him the trials of the grave"

Imam Muslim narrated that the Prophet (SAW) said about a person who died in Ihram:

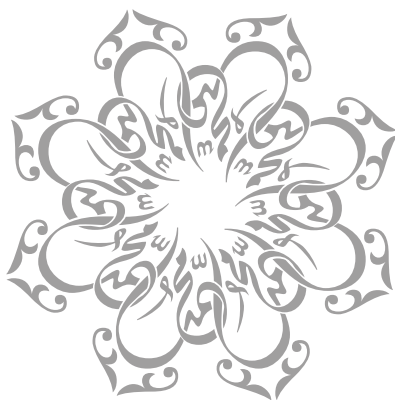
اغسلوه بءاء وسدر وكفنوه في ثوبيه ولا تحمروا وجهه ولا تغطوا رأسه ولا تمسوه بطيب فإنه يبعث يوم القيامة ملبيا

"Wash him with water and sidr and make his kafan in his two garments, and do not cover his face and head, and do not perfume him, for he shall be resurrected on the Day on the Day of Resurrection, making the Talbiyah (Labbayk)"

Can the end of anything good be anything but good?

Al-Hamdulillah! South African Muslims can be proud that one of their elders was granted such an honorable death, in the most Sacred place (Makkah), on the most Sacred Day (Jumu'ah) and in the most Sacred State (Ihram). It is narrated that 70 prophets of Allah migrated to Makkah to die there in the Haram and are buried there (narrated by al-Tabari and al-Azraqi). A Million Muslims from all over the world, including countless Awliya and Salihin prayed the janazah on marhoom Abul-Hasan Saheb in the Haram al-Makki.

I was told that the marhoom used to love the reciting the Qur'an, listening to Na'ats and visiting the Mazaars of the Awliya! No wonder he "earned" such a death. A good ending is the confirmation of a good life. Our group was really honored to witness this Karamah with our own eyes. On the way back, I told the sons of Hazrat Abul-Hasan Khateeb: "We came here with him, but we go back without him. But be rest assured, the place where you are leaving him is better than anywhere else you could have taken him to". May we all have such a Husn al-Khatimah! All praise be for Allah!



Tafsīr-ul-Qur'ān / Exegesis of the Qur'ān

Surah al-Quraish

Interpretation by **Moulana Abu bakr Khatib** (May Allah have mercy on his soul)

This sūrah/chapter was revealed to the Apostle of Allah in Makkah, comprising of 4 verses and appears as the 106th chapter in the chronological order of the Qur'ān.

In the name of Allah, the Beneficent, the Merciful.

لَا يَلَافُ قُرَيْشٌ إِيْلَافَهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

LI ĪLĀFI QURAISHIN ĪLĀFI HIM
RIHLAT-ASH SHITĀ 'I WAS SAIF

*For the security of Quraish, for their security
the caravans set forth in winter and summer.*

The Quraish were accustomed to make two journeys during the year to ply their trade – towards Yemen in the south during summer and towards Shaam(Syria) in the north during winter. Which ever direction the caravans of the Quraish took the people extended their respect to the Quraish. The Quraish eaned this respect from the people everywhere because of their being the 'neighbors' of Allah as it is they who were the keepers of the Ka'bah, the sacred sanctuary in Makkah.

Abraha intended to destroy the Ka'bah but instead, he and his army tasted the defeat. The people of Makkah witnessed how Abraha's purpose was not realized and observed the circumstances through his army was annihilated and they became impressed by the marvel of the power of Allah. This incident gave added respect and significance to Ka'bah. So too, respect and admiration for the Quraish, who were the caretakers of the Ka'bah, became much deeper in the minds of many communities of the neighboring states. As a result of this situation, the Quraish had a honor virtually everywhere they went.

They reaped much profit in their trade which thrived owing partiality to the preference shown to them by the people who considered it not only their privilege to have trade relations with the Quraish for worldly purposes but also that they believed by having this trade relation with the Quraish, they would have some spiritual benefits as well. So the Quraish became the inheritors of a privilege bestowed on them by Allah and Allah thus commands them:-

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

FAL YA'BUDŪ RABBA HĀDHAL BAIT
So let them worship the Lord of this House,

Makkah and its neighborhoods did not produce much of food grains in olden days, neither does it do so now. In spite of this, those who had the good fortune to visit Makkah may bear witness to the fact that Makkah always has a considerable supply of food and fruit from far and near so that local population and visitor are never in any scarcity of any kind. This is due to the effect of the prayer which Hadrat Ibrahim offered supplicating Allah to grant food and sustenance to Hājar, Hadrat Isma'il whom the great patriarch gave the charge of the House of Allah so that he and his descendants might worship Allah and Allah alone.

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

AL-LADHĪ AT'AMAHUM MIN JŪ'IN WA
ĀMANAHUM MIN KHAWF.

*Who has fed them against hunger and has made
them safe from fear*

Hadrat Ibrahim (pbuh) knew that the soil of Makkah was unproductive and water

supply was scarce, yet he was determined to leave his wife and son to stay there and keep up the worship of the Supreme Creator, Sustainer and Evolver of the Universe. His prayer bears the fruit of perpetual sustenance for all even to-day and shall remain so forever, insha-Allah. His prayers for uniting the souls of human beings gathering from all corners of the earth takes the concrete shape on the dreary plains of Meca and the supply of food of every kind remains to be plentiful. Such was the effect of the prayer and supplication offered to Allah by His hanīf/upright Ibrahim.

The Ka'bah was founded to fulfill the purpose of setting a specific house for the worship of Allah and proclaim the Unity of Allah alone; and, you Quraish – the descendants of his line, have the privilege of being the rulers of Makkah because of the mercy granted to the prayer offered by Hadrat Ibrahim. Now, instead of worshipping Allah, you have housed in it 360 idols, casting aside the Unity of the Creator. Not only that, you have further shown hostility to Muhammad (pbuh) the beloved seal of My Prophets who has been sent down by Me to lead you to the sirāt-al-mustaqīm/right path. He has been given the mission of clearing your mind of the filth of polytheism and inequity and reminding you of My gifts to you so that by returning to the path of goodness and morality, you may receive fresh and more enduring benefits but you do not listen to him. You are determined to create mischief and what a shame it is that you who saw the humiliation and destruction of Abraha with which event the glorious birth and advent of Muhammad took place amidst you, should behave in such a manner. By keeping the bounties of Allah given to you, you should return to the faith of tawhīd/oneness of the Divine as preached by Prophet Muhammad (pbuh) and all prophets prior to him. Make it your duty and consider it a privilege to follow the beloved Messenger and make his mission successful, thus deriving for yourself the benefit of leading your life in the way pleasing to Allah. (November, 1958)



A Journey – Spiritually uplifting and unforgettable

by Shaykh Fahrud-din Owaisi al-Madani

Allah be praised and Salutations on His Final Messenger (SAW) and his family and folk.

On the 28th of March 2011, we, the Masjid-ul-Quds Umrah group (in conjunction with al-Anwaar) travels, embarked on an unforgettable spiritual journey to the Holy Land. The openings, blessings and extraordinary events we experienced in this trip are too many to recount. As one of the spiritual guides of the group on this trip, I will try to recall some events.

In Blessed Company

Firstly, we were blessed to have with us the honorable Shaykh al-Sayyid Muhammad bin Yahya al-Ninowy was our primary spiritual guide on the trip. Shaykh Ninowy needs not much of an introduction. He is one of the most eminent scholars of the Muslim World today, particularly in the western context. Born in Syria, and studied with various Ulama of the Muslim Word, the Shaykh is now based in the USA. His presence with us was a blessing. Besides leading in dhikrs and giving relevant lectures and talks at the various Holy Sites we visited, he also taught us the text of the renowned Aqidah at-Tahawiyyah, in al-Medinatul-Munawwarah. What better place to study Aqidah?!

Turkey

We had made an intention of visiting some of the great living scholars of our times. So in Istanbul, we visited some mashayikh and were particularly hosted in a grand manner by the students of the late honourable Shaykh Abdul Farooq Suleyman Hilmi Tunahan (qaddasallahu sirahu) in their massive centre for the propagation of Islamic sciences to students from all over the world. We also had the honor of visiting the great Topkapi Palace, centre of the Islamic Empire, from where the great Ottoman Sultans ruled the world. The most significant part of this Imperial Palace is undoubtedly the “Room of the Holy Relics”. Situated in the direction of the Qiblah, his Sacred Room contains the actual relics of the blessed Prophet Muhammad (SAW) such as his blessed hair, cloak, sandal, swords, and other revered objects connected to him (SAW) and the Anbiya (AS) and Sahabah (RA). The Walls of this Holy room are filled with Qur’anic Verse and Couplets from the Qasidat al-Burdah.

The Holy Qur’an is also recited therein 24 hours, and has been so since centuries. We visited the Room with utmost Adab reciting the Salawat.

While visiting the Magnificent Mosques of Istanbul, I highlighted to the group, how the blessed Names of Allah (SWT), Muhammad (SAW), Abu-Bakr (RA), Umar (RA), Uthman (RA), Ali (RA), Hasan (RA) and Husayn (RA) are beautifully and gloriously transcribed high on the rooftop corners of all Ottoman Mosques, signifying thereby their Sunni Muslim Aqidah, combining the Love for Allah and His Prophet (SAW) and Love for the Sahabah (RA) and the Ahl-al-Bayt (RA).

In Konya, Turkey, the group also visited the Tomb (“Dergah” in Turkish) of the renowned spiritual master of Islam, hazrat Mevlana Jalal-ud-Din Rumi (RA). We also witnessed the “Sama” of the “Whirling Dervishes” of his Mevlevi Sufi Tariqah.

Besides visiting the “standard” holy sites in Turkey and the Hijaz, we tried to visit some “lesser known/visited” sites. In Istanbul, Turkey, we



visited the Illuminated Tomb and Mosque of Sayyidna Abu-Ayyub al-Ansari (RA), the host of the Prophet (SAW) and Warrior in the way of Allah (aka “Eyup Sultan” in Turkish). It was through his Barakah that Istanbul (then known as Constantinople) was conquered for Islam by Osmani (Ottoman) Sultan Muhammad al-Fatih (aka “Fatih Sultan Mehmet” in Turkish). In the Fatih area, we also had the honor of visiting the Magnificent Tomb of Fatih Sultan (RA). Do note that the Prophet (SAW) had himself predicted the conquest of Istanbul and praised its conqueror. Therefore the Turkish Muslims justifiably hold the Tombs of Eyup Sultan (RA) and Fatih Sultan (RA) in high reverence and visit them regularly to show their respect and gain the barakah.

Makka-tul Mukarramah

In Makkah, we were honored to have a personal meeting with the respected al-Sayyid Ahmad al-Maliki, son and successor of the great Shaykh of Makkah, Muhaddith al-Haramayn, al-Imam al-Sayyid Muhammad Alawi al-Maliki (RA), who had been a mentor and inspiration for us in South Africa. The meeting was both spiritual and emotional, as Sayyid Ahmad showed the room where the Great Sayyid had passed away in Ramadan. Sidi Ahmad also showered us with many gifts, as his noble father used to do. We took the opportunity to officially invite him to grace our shores. Among the unique sites we visited in Makkah (besides the Ghar Hira, Ghar Thawr, Hudaybiyah and Jannat al-Ma’la) was the walled gravesite of our mother Sayyidah Maymunah (RA), who was buried by the Prophet (SAW) on the outskirts of Makkah.



Sayyid Ahmad al-Maliki

Jeddah

In Jeddah, we were honored to meet and attend the “Majlis al-Rawhah”; lessons of the prominent Saudi scholar of the Hijaz, Dr al-Sayyid Abd-Allah Fad’aq. A prominent student of the great Sayyid Muhammad Alawai al-Maliki (RA), he was happy to know of our connection to him. When we came to his gathering, in his home, he was busy teaching the blessed Kitab al-Shifa of Qadi Iyad, particularly the chapter of the Prophet (SAW)’s extraordinary relationship with animals. Sayyid Abd-Allah also asked



Shaykh Muhammad Awwamah

Madina-tul-Munawwarah

In Madinah, we were honored to meet one of the greatest living scholars of Hadith, Fadilat al-Shaykh Muhammad Awwamah, both at our hotel and at his house. He gave us some precious advice. In Madinah, we also met the Shaykh Abd-al-Aziz Mikwar, one of the most respected personalities of the holy city and great benefactor of the Ulama, Za’irin and the needy. We were honored to attend his weekly Dhikr and Mawlid (Baraznji) gathering at his farm, after which he invited us to have supper on his personal table and chatted with us.

Like all the above-mentioned personalities, he also showered us with gifts. In that blessed gathering, we also met with al-Sayyid Abd-ur-Rahman al-Hashimi, a prominent Hanafi scholar and businessman of Madinah.

From Makkah, we travelled to Madinah on the Tariq al-Hijrah highway, which is based on the same route the Prophet (SAW) had taken in his blessed migration from Makkah to Madinah. Throughout this joyous bus trip, we were singing and listening to Na'ats, Qasidahs and poems in praise of the Prophet (SAW) by members of our group, old and young. We entered Madinah in a most spiritually up lifted mood singing Tala al-Badru Alayna. We then started our Ziyarah of Madinah at Uhud by first greeting Sayyid al-Shuhada Sayyidna Hamza (RA), the beloved Uncle of the Rasul (SAW) and considered the "Door of the Nabi" by the Saints of Madinah.



Part of Masjid-ul-Quds Umrah group at Jannatul Baqi' Cemetery in Madinah with the green Dome of the Masjid an-Nabawi in the background

In Madinah we did fully detailed Ziyarahs of the Prophet (SAW)'s Resting Place and Mosque, Masjid Quba, Masjid al-Qiblatayn, Masjid al-Fat'h, Jannat al-Baqi and a well from which the Prophet (SAW) had drank. At my family home in Madinah, we had the honor of hosting Shaykh Hamid Rabbani; son of Moulana Abdul Aleem Siddiqui (RA), who inspired our group with his wisdom and spirituality.





Mahmood Khateeb and Sh Fakhrudin with Sayyid Abd-Allah Fad'aq



The host Shaykh Fakhruddin Owaisi with Hafiz Mahmood Khatib, Dr Yahya Ninowy, Shaykh Hamid Rabbani, Ahmed Khatib and Ismail Khatib

Divine Harmony

lecture delivered in Trinidad by his eminence

Moulana Muhammad Abdul 'Alim Siddiqui (1892-1954)

Cause of Human Strife

After years of serious thinking, I have come to the conclusion that the real cause of human strife and wars consists in selfishness, on the one hand and the forgetfulness of God on the other. When people begin to act in utter self-interest, when the social obligations are forgotten, when one can stoop down so low as to pursue one's interests at the cost of the rights of the other, harmony and concord recede in the background. Similarly, when men become so engrossed in earth-rootedness that they do not find the occasion to remember their Creator even formally, when the relations between the supreme source of power are cut off, when we cease to feel that by breaking the divinely appointed laws of nature, we are only destroying the harmony of human existence, peace must become a thing unattainable.

Breaking Laws

We all experience it in our daily lives that whenever we break the physiological laws of nature, we feel ill and have to endure bodily pain. Similarly is the case of the divinely-ordained moral laws. By breaking them, we invite nothing else than misery. If one breaks the heart of someone today, one must be ready to suffer a similar pain tomorrow.

Everyday and every night you hear music and songs in the recreational programmes over the radio. Did you ever consider from where this melody, which captivates your hearts and enchants your ears, did acquire that sweetness? If you have seen an orchestra, you must have noticed that it always contains several musical instruments, each one possessing its own sounds and tunes. Now, if all the instruments are played at one and the same time, and the players make it a point to play independently, you will hear nothing but discordant and jarring sounds. It is only when those in charge of the orchestration bring the different tune of the different instruments into harmony with one another, that you get that symphony which enthralls and thrills not only the listeners but the players themselves.

Harmony & Beauty

Thus, I would like you to consider every human figure like the musical instrument participating in musical performance. Learn the lesson of

harmony from the orchestra. Remember that the moment you succeed in creating the requisite harmony with your fellow being, melodious tune will emanate from human life, imparting that sweetness which unfortunately, has now become a thing of the past.

Beautiful faces and beautiful things come before you, day and night enchanting your hearts. You say that you consider the face of so and so as beautiful, and you declare your love for that beauty. At this occasion I would not drag you into a discussion on the nature of love. I might tell you later on, that what people call love today is not love in the real sense or the term, but only a name for vulgar appetites, rooted in the lower form of desire. Actually love denotes that holy state of mind which has no reference to self-interest and baser passions.

Beauty & Faith

However even if you think that love is nothing but an inclination which is sensuous in nature, I would like you to consider the problem: from where came this beauty and grace which attract your hearts? From where came those superior distinctions which make you bow down? Could these material bodies become so beautiful and seemingly so perfect by themselves, or, is there some Supreme power Who creates the beauty and imparts distinctions? If you doubt the existence of that Supreme Being, we might discuss it at some other occasion. But if your nature itself and your inner voice tells you that there is someone who is the maker of this universe, then rest assured that all this beauty and perfection which you see in this world is only a manifestation of that Reality, that Beautiful and Perfect Being whom all sensible people of all religions call God. One step further you shall be able to feel that, if the beauty and perfection of created things are so attractive, how beautiful and perfect should He be who is the Creator.

Towards a Harmonious World

You allow yourselves to be absorbed in the beauty of created things. But I would like you to focus your attention on Him, the really beautiful and the really perfect being, in Whom is the origin of all life. Think of Him and love Him. Your attitude of love will help in increasing your consciousness of God's omnipresence.

Until you will find it impossible to act against His law. Then you will hurt none, you will break the heart of none, you will cheat none, and you will insult none. On the other hand you will feel the blacks and the whites, the poor and the rich, the lowly and the high-placed are all God's family and consequently your own brothers and sisters. Your love for God will compel you inwardly to love your fellow beings. When this attitude of mind has been attained, the world will have peace in the true sense of the word. You are accustomed to hear the melodies of

human song from the radio. Today you have heard about the melody of Divine Harmony. Let us henceforth think of God and Love Him with ever-increasing devotion, let us adopt the higher forms of human morals, and let us endeavour to build up a true Humanity.

[Moulana Muhammad Abdul 'Alim Siddiqui passed on in 1954 in lies buried in Madina-tul Munawwarah. He was the murshid of Shaykh Abul Hasan Khatieb who now lies buried in Makka-tul-Mukarramah]

Tribute

to Marhoom Haji Ebrahim Carrim

The passing of the well-known philanthropist Haji Ebrahim Carrim (may Allah have mercy on his soul) has left a void beyond his family, it is a void on the entire community of South Africa. Born in Pretoria in 1940, two weeks after the demise of his father Abu Bakr Carrim, he was brought up by his mother. He had to leave school at a very early age in order to earn a living to support his family. I 1964 he rented a small shop in Marabastad (Pretoria). With hard work and much determination it was slowly converted into a hardware store and eventually resulted in the establishment of the successful K.Carrim Group of Companies.

Marhoom Ebrahim Carrim has been involved in various social, religious organizations in different capacities. His philanthropy extended to social welfare and medical facilities. He served as a member of the Pretoria Islamic Society and Pretoria Muslim trust as well. He had a tremendous urge for the promotion of education and for the caring of orphans. His passion was for the Darul Uloom Pretoria which he served from its inception till his passing. May Allah grant Marhoom Haji Ebrahim Carrim the highest abode in Paradise.



Marhoom Haji Ebrahim Carrim flanked by Imam Cassim Zalgaonkar and Moulana Kaukab Okarvi



قصيدة للإمام الغزالي قالها قبل موته

Ode of Imām Ghazālī (written before his death)

Imam Ghazali woke up and as usual offered his prayers and then enquired what day it was. His younger brother, Ahmad Ghazālī replied, "Monday." He then requested him to bring his white shroud, stretched himself and said, "Lord, I obey willingly," and breathed his last. Underneath his-pillow they found the following verses; probably composed by Imam Ghazālī during the night ...

وأنا اليوم أناجي ملكا وأرى الحق جهارا علنا

*Today I converse with the angels,
I see the ultimate Reality with no veil between.*

عاكفا في اللوح أقرأ وأرى كل ما كان ويأتي أو دنا

*I look upon Guarded Tablet and there in I read
Whatever was and what is coming and which is
approaching*

وطعامي وشرابي واحد وهو رمز فافهموه حسنا

*My food and drink are one,
mere symbols, considered good and well understood*

لا ولا ماء ولكن لبنا ليس خمرا سائغا أو عسلا

*Neither is there palatable wine nor honey
Nor water nor milk as you know it*

هو شراب رسول الله إذ كان لسر من فطرة فطرنا

*It is the drink of the Messenger of Allah.
The secret natural nectar by which hunger is stopped*

حي ذى الدار بنوم مغرق فإذا ما مات طار الوسنا

*Death is but sleep, in an abode that shall be pro-
longed
So, whoever dies, be not frightened when death
draws near,*

لا تظنوا الموت موتا إنه لحياة وهو غايات المني

*Think not that death is death; No! it is life,
It is the aim of highest hopes*

قل لإخوان رآوني ميتا فبكوا لي ورثوني حزنا

*Say to my friends, when they look upon
my dead body,
Weeping for me and mourning in sadness*

أظنون بأني ميتكم ليس هذا الميت والله أنا

*Do you consider that the corpse you see as myself
In the name of God, I tell you, it is not I,*

أنا في الصور وهذا جسدي كان لباسي وقميصي زمنا

*I am a spirit, and this is nothing but flesh
It was my dressing and my garment for a time.*

أنا در قد حواني صدف طرت عنه وبقي مرتهانا

*I am a pearl, by a talisman kept hid,
which has left it's deserted shell*

أنا عصفور وهذا قفصي كان سجنني فتركت السجنا

*I am a bird, and this body was my cage
It was my prison and I have now left my prison*

أشكر الله الذي خلصني وبنا لي في المعالي وطننا

*Praise to God, who hath now set me free
And prepared for me my place in the highest of
places,*

كنت قبل اليوم ميتا بينكم فحييت وخلعت الكفننا

*Until today I was dead, though alive in your midst.
Now I live in reality, with grave-clothes discarded.*

قد ترحلت وخلفتكم لست أرضى داركم لي وطننا

*Say I have journeyed on and left you behind
The earth you take as home is neither your place nor
our abode*

لا ترعكم هجمة الموت فما هو إلا إنتقال من هنا

*Be not frightened when death approaches,
It is but the departure (for here) to there*

اخلعوا الأجساد من أنفسكم تبصروا الحق عيانا بينا

*Cast off your body from your self
Then you see the reality with clear sight*

وخذوا في الزاد جهدا لا تنوا ليس بلاعقل هنا من هنا

*Take provision and exert yourself, be not weary
Indeed the intelligent is not the one who procrastinates*

أحسنوا الظن برب راحم تشكروا السعي وتأتوا أمنا

*Think positively of the Mercy of your Creator
Give thanks for His Grace and come in safety*

ما أرى نفسي إلا أنتم واعتقادي أنكم أنتم أنا

*What I am now, so shall you be
For I consider that you are as I was*

عنصر الأنفاس منا واحد وكذا الأجسام جسم عمنا

*The souls of all people come forth from one source
The bodies of all are compounded alike*

فمتى ما كان خير لنا ومتى ما كان شر فمنا

*From ourselves come good and evil,
honor and dishonor emanate from ourselves*

فارحموني ترحموا أنفسكم واعلموا أنكم في أثرنا

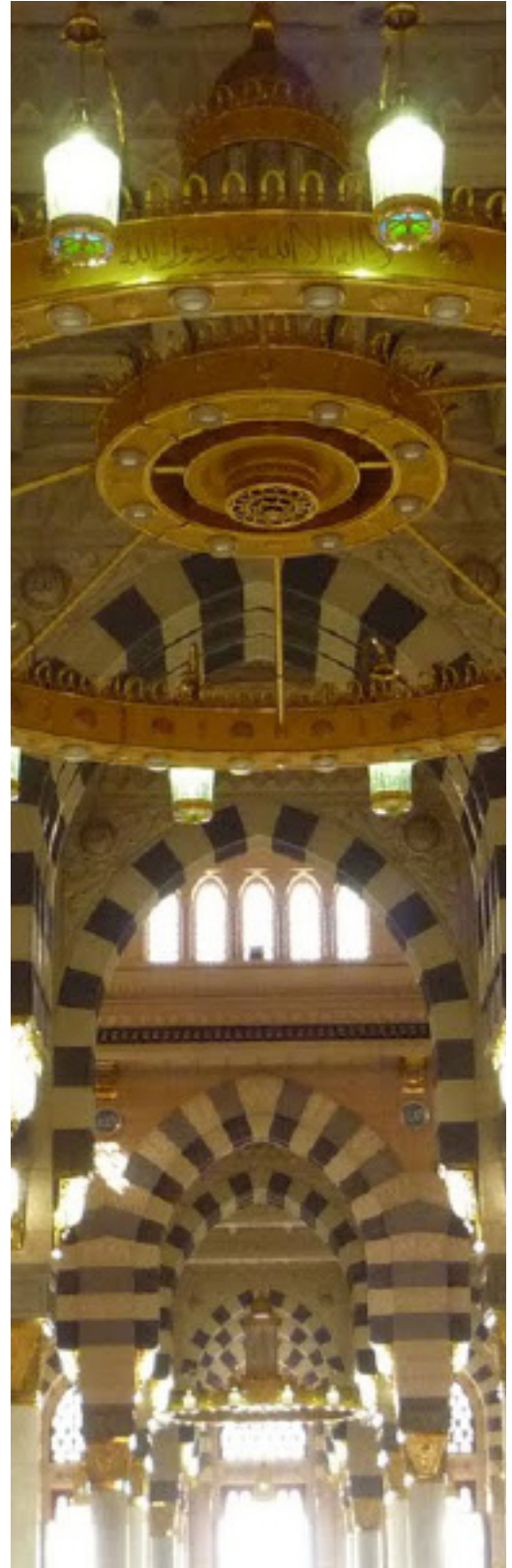
*Seek mercy for me and seek mercy for yourselves,
and know that you are following our footsteps*

أسأل الله لنفسي رحمة رحم الله صديقا أمنا

*I ask Allah's mercy for my soul,
The mercy of Allah that is amicable and secure*

وعليكم مني سلام طيب وسلام الله بروثنا

*I bid you a good (farewell) greeting
May Allah's peace be yours multiplied forever.*



Special Ramadān 2012/1432 Guests

Spend Ramadān with two great spiritual luminaries of our era



Dr. Shaykh Sayyed Muhammad bin Yahya Al-Ninowy

Al-Hādīl Ameen, in conjunction with Masjid-ul-Quds Islamic Centre were privileged to host one of the great spiritual and intellectual luminaries of the Muslim world at the southern tip of Africa during 2010/2011. The renowned Syrian scholar, Sayyed Muhammad bin Yahya Al-Ninowy, inspired hundreds of laypeople, students and scholars with his lectures. Shaykh al-Ninowy will be at Masjid-ul-Quds for the middle ten nights of Ramadaan, insha-Allah

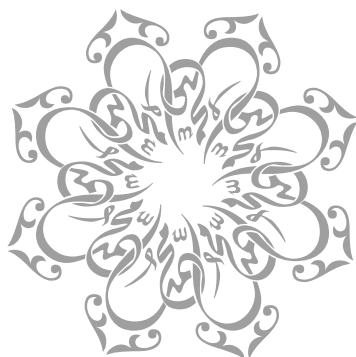
For more info about Shaykh Ninowy and his programmes see www.alhaqq.net



Shaykh Muhammad Ya'qoubi

Al-Hādīl Ameen, in conjunction with Masjid-ul-Quds Islamic Centre were also privileged to host this renowned scholar recently. He descends from a scholarly family whose lineage goes back to the Prophet (pbuh) through his grandson Sayyiduna Imam al-Hasan. Shaykh Muhammad Ya'qoubi was born in Damascus and grew up the Grand Omayyad Mosque and the Darwishyya Mosque, where he studies Islam from his noble father and other notable luminaries for 40 years.

Shaykh Ya'qoubi will be at Masjid-ul-Quds for the last ten nights of Ramadaan, insha-Allah.



THE KHATIB FAMILY OF DURBAN AND ALHAADIL AMEEN

Invites you to

**The 40 Day Esale Sawaab Khatamul Quraan of
Marhoom Shaykh Abulhasan Khatib al Makki
who passed away on Friday 27 Rabi us Thani 1432
to be held at 21 Holmpark Place, Durban North, 4051
on Sunday 15 May 2011**

Programme:

- | | |
|-------|---|
| 10:30 | Khatamul Quran :Various Huffaaz |
| 11:00 | Arwaah and Zikr– Shaykh Omar Masoud and Hafiz Omar Royker |
| 11:15 | Qiraah:Shaykh Ismail Londt (Cape Town) |
| 11:30 | Qiraah:Shaykh Yusuf Muhammad Awad (Alexandria - Egypt) |
| 12:00 | Qasidah and Naath : Hafiz Yusuf Khan (JHB) |
| 12:30 | Lecture by Shaykh Fakhruddin Owaisi of Madinatul Munawwarah |
| 13:20 | Salawaat : Hafiz Ahmed Khatib and Hafiz Junaid Khatib
Closing Dua : Hafiz Saeed Khatib |
| 13:45 | Zuhr Salaah : Hafiz Anees Khatib |
| 14:00 | Lunch and Niaz |

All Welcome

Should you have any queries please contact Mahmood Khatib on 0823367603 / 0315637862



www.alhadilameen.org.za