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*Labbaiik
Allahumma
Labbaiik!*





GEORGE BUSH SNR's "NEW" WORLD ORDER IS BEING UPGRADED TO A TOTALLY NEW WORLD ORDER

By: Dr. Mustafa Mheta

The ongoing Russia/Ukraine war has brought into sharp focus the necessity of a Newer World Order in the world today. The action of the NATO alliance calls for a change in world affairs from the one that is currently prevailing and led by the arrogant imperial powers. The current world system is flawed and needs to be changed. It has run out of currency, and it needs to be uprooted completely.

The arrogant imperial western powers have used the old new world order for their selfish gains. When it was created, it was meant to benefit the western power led by the USA. That is why you see them using it to their own advantage. They give loans to those who belong to their group and use the system to punish those who do not toe the line.

The world should rally behind Russian President Vladimir Putin the first leader of a superpower country to challenge the USA and its NATO alliance partners in the EU. There is need for African countries to support progress in the form of a complete overhaul of the old "New World Order" and replacing it with a "Newer World Order" that will be based on multilateralism, respect of nations sovereignty, and a fair economic chance given to all countries in the world.

That means scrapping the G7s and G20s to begin with as these groups are fronts for hegemony and the perpetuation of racism against the rest of the world. This will also end the current exploitation of poor countries who might be not necessarily poor but rich by virtue of their resources by the so-called rich countries who are poor by virtue of having no resources in their own territories.

What is prevailing now in the world is that most of these countries that call themselves rich do not possess any natural resources in their territories, they depend on stealing these resources from the so-called poor countries who are in reality the rich. That is why in the current order of the world, we see countries that do not have any gold reserves or a single gold mine in their territories having the most in gold bullion reserves, have you wondered why it is so?

The answer is simply that they stole it, or they cheated the poor countries by giving them useless printed paper called the US Dollar in exchange for real tangible value that is gold. This explains why former Libyan leader Col. Muammar Gaddafi was murdered by NATO forces for precisely urging Africa to break loose from this western albatross which has been hanging over our shoulders since the end of the second world war.

Today you read strange things that are written against President Vladimir Putin by the western powers. These guys have mastered the art of propaganda to a point that makes Joseph Goebbels Hitler's propagandist look like an amateur.

President Putin is being diagnosed with Cancer, Parkinson's, and many other diseases by the western media daily. Videos assuming his assassination by his military abound on the internet. All his walking, standing, and sleeping postures are carefully scrutinized. It reminds us to understand how it was possible during the Iraq war to hoodwink the whole world into believing that Saddam had Weapons of Mass Destruction (WMD).

Instead of advising Ukraine to backdown on joining the NATO alliance, they continue to encourage and cheer the comic president to proceed and join the racist supremacist club called NATO.

The comic president must be told that in no uncertain terms will he succeed in defeating Russia in Ukraine. He must concede and compromise now for peace to return to Ukraine and Europe. For the hawks in Washington, it is business as usual. The longer the war drags on, the better, it means more money for them in weapon sales, perhaps the comic president is getting kickbacks from all those billions that are being announced by President Joe Biden.

Aside from those involved in the extraction, processing, and distribution of fossil fuels which, remarkably, directly relate to seven of the 20 highest performing sectors arms manufacturers are, predictably, the other major beneficiaries.

Such firms have seen a 15% increase in their market value due to the heightened demand for military hardware and the commitment by NATO governments to expand military spending.

Agricultural commodity traders have also seen 10% growth in market capitalisation in the past two months, profiting hugely from the market instability and rising commodity prices brought about by the conflict.

Its high time the world begins to untangle itself from the oppressive system built by the USA and its NATO allies in the aftermath of the second world war. The world must rally behind the leadership of President Xi and President Putin to lead the way. Aluta Continua!

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GLOBAL OUTCRY PROMPTS ACTION AGAINST SENIOR BJP OFFICIALS FOR PROPHET REMARKS

By: Fakir Hassen

There has been global condemnation of remarks against the Prophet Muhammad (SAW) by two senior leaders of the ruling Bharatiya Janata Party (BJP) in India that angered Muslims worldwide.

Although the party acted against the two, observers said this only happened after other countries called for this and because the government feared retaliation from important trading partners.

The Delhi Police confirmed that a case had been filed against senior BJP spokesperson Nupur Sharma, who has been suspended from the party after the protests against her remarks on a TV programme. Reports in Indian media said that Naveen Kumar Jindal, head of the BJP in Delhi, had also been charged by police after the party expelled him for his anti-Muslim remarks. But Muslims leader said they doubted that anything result would result from the police investigations.

Analysts said the actions were probably negotiated with the two BJP leaders to show that it had taken firm action in the face of a global backlash which threatened to undo the relationships that had been built up with many international leaders.

They said threats of bombings in India by militant organisations such as Al Qaeda and ISIL, although they did not confirm that the threats were issued by them, were being taken seriously by the party, ahead of elections next year.

Leading the international outcry was Qatar, one of the Gulf states with which India has developed close ties. The government summoned India's ambassador, a strong diplomatic sign of discontent by a country. Qatar demanded a public apology from the Indian government.

Saudi Arabia, another important country for India, also joined the call amid growing demands in Gulf countries, which have huge expatriate Muslim workers from India, for a boycott of all Indian-made products. The United Arab Emirates, Oman, Indonesia, Malaysia, Pakistan, Iran and Afghanistan also summoned diplomats to protest against the remarks and demanded an apology.

A surprising non-Muslim country joining the call was the United States.

"We condemn the offensive comments made by two BJP officials and we were glad to see that the party publicly condemns those comments," State Department spokesman Ned Price said at a media briefing.

The 57-members of the Organisation of Islamic Cooperation (OIC) condemned the insults, which they said was extremely inappropriate, particularly at a time when anti-Muslim tensions in India were rising exponentially, with attacks on Muslim institutions and individuals growing daily on social media and many actions against Muslims, including demolition of their homes in some states by government.

As protests by Muslims across the country elicited string responses from authorities, human rights organisation Amnesty International said Indian authorities were acting selectively and viciously cracking down on Muslims who dare to speak up.

"Cracking down on protesters with excessive use of force, arbitrary detention and punitive house demolitions ... is in complete violation of India's commitments under international human rights law," Amnesty International's Aakar Patel said.

"We regularly engage with the Indian government at senior levels on human rights concerns, including freedom of religion or belief, and we encourage India to promote respect for human rights," he said.

Muslim leaders in India have decried the actions, calling on the BJP to issue unequivocal condemnation of such attacks in what is supposed to be a secular state as Hindutva sentiments increase daily.

They accused the ruling party and especially Prime Minister Narendra Modi of tacitly sanctioning these actions, which include illegal promotion of hate speech against Muslims through widely disseminated songs, through their silence on the matter.

"They have only been moved to action now that the world is reacting angrily to the anti-Muslim remarks by their less important officials. We need the Prime Minister to issue a strong statement which is long overdue, but I fear that it might even be too late as Hindu neighbours who have lived peacefully for decades besides their Muslim friends now turn on them, urged on by local goons and politicians with vested interests", said a Muslim leader who requested anonymity for his own safety.

"The BJP only asked its spokes people to be, in their own words, "extremely cautious" when talking about religion in TV debates or on public platforms. What does this mean? Not sharing their anti-Muslim news publicly and only privately?" he asked.

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ETIQUETTES OF

Qurbani

By: Moulana Sayed Yusuf

ON WHOM IS QURBANI WAJIB

The sacrificing of animals has been made wajib and incumbent on the entire ummah. Rasulallah ﷺ Himself and all the Sahabah رضي الله عنهم, Tabi'een, and the whole Ummah from every country and place have continuously fulfilled and up kept this wajib.

Qurbani is wajib on every muslim who is mature, sane, muqim (i.e. Not a traveller) and possesses the amount of fifty two and a half tolas of silver (equivalent to 612,36 grams) or wealth equivalent to that value in excess of one's basic (asli) needs. In the case of Qurbani it is not necessary that this amount be in one's possession for a complete lunar year, like in zakaat.

THE DAYS OF QURBANI

The act of Qurbani is prescribed for three special days - the tenth, eleventh and twelfth of Zil Haj. Qurbani may be performed on any of these days, but the first day is better.

SADAQAH OR CHARITY INSTEAD OF QURBANI

There is no Ibadah more lovable in the eyes of Allah Ta'aala during the days of Qurbani than Qurbani itself. By giving the equivalent amount of Sadaqah or Charity during the days of Qurbani will not compensate nor fulfill the Wujoob. One will always remain sinful because of leaving the Waajib (Qurbani is a unique Ibaadah). In the manner that salaah cannot compensate for Saum, or Saum cannot compensate for Salaah, similarly Sadaqah or Charity cannot compensate for Qurbani. The practices of Rasulallah ﷺ and the Sahabah رضي الله عنهم are a testimony.

WARNING FOR THOSE WHO IGNORE QURBANI

It is reported by Hazrat Abu Hurairah رضي الله عنه that Rasulallah ﷺ said, "that the person who has the means of performing Qurbani but does not do so should not even come near our Eid Gah (where Eid Salaah takes place).

THE TIME FOR QURBANI

In towns where Jumuah Salaah and the Eidayn are performed, qurbani is performed after the Eid Salaah and not before. In villages where Jumuah Salaah and the Eidayn's are not performed, Qurbani may be performed after Subha Saadiq (true dawn) on the tenth day of Zil Haj till the 12th of Zil Haj until sunset. It is makrooh to perform Qurbani at night.

AGE OF THE QURBANI ANIMAL

A camel must be 5 years old.

A cow, ox and buffalo must be 2 years old.

A goat or sheep must be at least 1 year old.

A sheep that has reached the age where it is thought to be 1 year old could be used for Qurbani.

Animals that are younger in age are not suitable for Qurbani. If an animal seller says that an animal has reached the required age, and outwardly there is no sign to disprove it, then it is permissible to rely on such a statement.

DEFORMITY IN A QURBANI ANIMAL

There are two kinds of deformity in a Qurbani animal, some deformity in an animal prohibit Qurbani while other faults do not affect the Qurbani at all.

UYOOB-E-MUKHALLA

Deformity which prohibit Qurbani

- * Horns which are broken off from the root.
- * Weakness which does not permit the animal to walk to the place of slaughtering
- * Animals which are blind, squint eyes or limping.
- * If more than a third of the ear or tail of the animal is cut off.
- * An animal that was born without ears.
- * An animal without teeth.
- * An animal that has three or less legs.

UYOOB-E-GHAIR MUKHALLA

Deformity which does not affect Qurbani

- * Horns which are broken above the roots.
- * An animal born without horns.
- * Less than a third weakness visible.
- * Limps but is able to walk on its own.
- * If less than a third of the ear or tail is cut off.
- * While slaughtering the animal jumps and thereafter becomes injured or deformed.

MISCELLANEOUS MASAA'IL

* If an animal that has been selected for Qurbani gives birth before it's slaughter, or while slaughtering a live lamb or calf is born, then the newly born animal should also be slaughtered.

* A person may eat the meat of every Qurbani slaughtered, be it a Waajib, Nafil or Nazr (mannat) Qurbani.

* Seven people are allowed to take part in the sharing of a cow for Qurbani, provided each shareholder contributes 1/7 towards purchasing the cow. If any of the shareholders share is less than a 1/7 then no - one's Qurbani will be correct, (even those who have paid for a full share.)

* If seven people have a share in a cow or bull, then the meat should be weighed and divided equally.

* It is better to slaughter your own Qurbani yourself. If for some reason or the other one is unable to slaughter, then it is permissible to let someone else slaughter it.

* It is preferable to be present when the animal is being slaughtered.

* Rasulallah ﷺ made Qurbani on behalf of his ummah.

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Some Rules of

SLAUGHTERING

By: Moulana Sayed Yusuf

1. Ensure that the knife is sharp.
2. Let the animal lay on its left side, allowing its face to be towards the Qiblah.
3. It is Sunnah to recite the following Dua:

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ
وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ط اِنَّ الصَّلٰوةَ
وَنُفْسِى وَمَخْيَاى وَمَمَاتِى لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط
اَللّٰهُمَّ مِنْكَ وَلَكَ ط

"Inni Wajjahtu Wajhiya Lillazi Fataras Samaawaati Wal Arda Hanifaw Wa Maa Ana Minal Mushrikeen.

Innas Salaati Wanusuki Wamah Yaaya Wa Mamaati Lillahi Rabbil Aalimeen.
Allahumma Minka Walak."

For me I have set my face firmly and truly towards Him who created the Heavens and the earth and I am His alone (hanif) and never shall I ascribe partners to Allah.
Oh Allah this sacrifice is from You and for You.

4. Then say: بِسْمِ اللّٰهِ اَكْبَرُ ط "Bismillahi Allahu Akbar"
And slaughter

5. After slaughtering read this Dua:

اَللّٰهُمَّ تَقَبَّلْ مِنِّىْ كَمَا تَقَبَّلْتَ مِنْ خَلِيْلِكَ
اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ وَحَبِيْبِكَ مُحَمَّدًا ﷺ

"Allahumma Taqabbal Minni Kama Taqabbalta Min Khaleelika Ebrahim Alayhis Salaam wa Habeebika Muhammadin Sallallahu Alayhi Wasallam"

Oh Allah! Accept from me (this sacrifice) like you have accepted from Your friend Ebrahim (Alayhis Salaam) and Your Beloved Muhammad (Sallallahu Alayhi Wasallam)

6. If slaughtering on behalf of someone else, then read:

اَللّٰهُمَّ تَقَبَّلْ مِنْ..... كَمَا تَقَبَّلْتَ
مِنْ خَلِيْلِكَ اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ
وَ حَبِيْبِكَ مُحَمَّدًا ﷺ

"Allahumma Taqabbal min (mention the person's name) Kamaa Taqabbalta Min Khaleelika Ebrahim Alayhis Salaam wa Habeebika Muhammadin Sallallahu Alayhi Wasallam"
Oh Allah! Accept from (mention the person's name) this sacrifice like you have accepted from Your friend Ebrahim (Alayhis Salaam) and Your Beloved Muhammad (Sallallahu Alayhi Wasallam)

7. Do not skin the animal until it has cooled.
8. Do not slaughter an animal in front of other animals.
9. Four veins should be clearly cut. The throat, the windpipe and two jugular veins. Even if three are cut, the meat would still be considered Halaal.

MEAT OF THE QURBANI ANIMAL

It is preferable to divide the Qurbani meat into three portions.

1. A portion for one's own use.
 2. A portion for one's relatives and friends.
 3. A portion for the poor and needy.
- * However, it is permissible to keep all the meat or give all the meat away.
* The Qurbani meat of shareholders should be distributed by weight and not estimation.
* It is Haraam to sell the Qurbani meat.

SKIN OF THE QURBANI ANIMAL

- * The skin of the Qurbani animal may be kept for one's personal use, such as tanning the skin and using it as a Musallah or water bag etc.
* If the skin is sold, the money cannot be used for one's self. It is Waajib to give it away as Sadaqah.
* A needy Muslim engaged in religious activities (organisations) may be given the skin as Sadaqah. It is preferable to do this.
* It is incorrect to give the labourers (who skin the animal) the skin, fat or unusable flesh as payment for their labour. They must be paid for their labour in terms of cash.



20 Proven Coconut Oil Benefits

By: Hasina Begum Sayed

According to medical research, coconut oil benefits the body in the following ways:

1. Proven Alzheimer's Disease Natural Treatment

Recent research has shown that the brain actually creates its own insulin to process glucose and power brain cells. As the brain of an Alzheimer's patient has lost the ability to create its own insulin, the ketones from coconut oil could create an alternate source of energy to help repair brain function.

2. Prevents Heart Disease and High Blood Pressure

Coconut oil is high in natural saturated fats. Saturated fats not only increase the healthy cholesterol (known as HDL) in your body, but also help to convert the LDL "bad" cholesterol into good cholesterol.

By increasing the HDL's in the body, it helps promote heart health, and lower the risk of heart disease.

3. Cures UTI and Kidney Infection & Protects the Liver

Coconut oil has been known to clear up and heal urinary (UTI) and kidney infections. Coconut water also helps hydrate and support the healing process. Doctors have even injected the coconut water to clear up kidney stones. Coconut is a super powerful food!

4. Reduces Inflammation and Arthritis

In a study in India, the high levels of antioxidants present in virgin coconut oil reduced inflammation and healing arthritis more effectively than leading medications.

5. Cancer Prevention and Treatment

Coconut oil has two qualities that help it fight cancer. One, because of the ketones produced in its digestion. Tumor cells are not able to access the energy in ketones and are glucose dependent. It is believed that a ketogenic diet could be a possible component of helping cancer patients recover.

6. Immune System Boost (antibacterial, anti-fungal, and anti-viral)

Coconut oil contains lauric acid, which is known to reduce candida, fight bacteria, and create a hostile environment for viruses. Many diseases today are caused by the overgrowth of bad bacteria, fungi, viruses and parasites in the body.

You can replace grains and sugar in your diet with coconut oil as your natural fuel source when you're sick. Sugar feeds the growth of bad bacteria. Instead take 1 TBSP of coconut oil 3x daily when sick and consume plenty of vegetables.

7. Improves Memory and Brain Function

Across all the patients there was a marked improvement in their recall ability after taking this fatty acid. As the MCFA's are absorbed easily in the body and can be accessed in the brain without the use of insulin, they are able to fuel brain cells more efficiently.

8. Improves Energy and Endurance

Coconut oil is easy to digest, but also produces a longer sustained energy and increases your metabolism. Today, many triathletes will use coconut oil as their source of fuels during training and races for long distance events. You can make a homemade energy fuel by mixing coconut oil, raw honey and chia seeds together. Simply put together 1 TBSP of each and consume 30 minutes prior to exercise.

9. Improves Digestion, Reduces Stomach Ulcers & Ulcerative Colitis

Coconut also improves digestion as it helps the body to absorb fat-soluble vitamins, calcium, and magnesium.

If coconut oil is taken at the same time as omega-3 fatty acids, it can make them twice as effective, as they are readily available to be digested and used by the body.

Coconut oil can help improve bacteria and gut health by destroying bad bacteria and candida. Candida imbalance especially can decrease stomach acid which causes inflammation and poor digestion.

10. Reduces Symptoms of Gallbladder Disease & Pancreatitis

Additionally, this super fat is so easy to digest that it has been known to improve the symptoms of gallbladder disease as well. Replace other long-chain fats with coconut oil to improve gallbladder and total body health.

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In what is described as a historic the highest court in America, The Supreme court, had overturned a previous court judgement (called the Roe V Wade case) on the right of abortion on demand. The central argument is that “the Constitution makes no express reference to a right to obtain an abortion,” and that legal abortion lacks “deep roots” in American history. And so back in 1972, he argues, the court overstepped its authority and took on a job more appropriate for elected lawmakers. The judgement effectively demands that each state in America must look at drafting their own legislation on the matter of abortion and any other ancillary laws which would be required to go with it. It should be borne in mind that about half the states which are traditionally regarded as conservative will ban abortion on demand, At the time of writing in excess of twenty states has banned abortion on demand.

The Islamic position is clear on this matter and the intent of this article is to investigate the possible/probable consequences.

The above ruling is seen by the neo liberals as an affront to constitutional rights specifically on the rights of the individual over their bodies. It is also seen as a back step against the religious views of what is labelled as the ultra conservatives whose beliefs are regarded as not belonging in the modern era. In simple terms the attempt to challenge religious viewpoints and change the agenda to the demands of liberalism in a modern society has stopped what can be regarded as a runaway train.

The proof of the hypocrisy of their demands can be gauged by the fact that this same group had ignored and were muted when this same right they are now clamouring for was denied to the masses with regard to the vaccination programme. The financial muscle of the group, which includes amongst others George Soros, will be mobilised in order to overcome this challenge on their positions. The ruling has caused ripples amongst another branch of the neo liberal group, i.e. the LGBTQ grouping who now fear that that part of their program is now challengeable.

Certain quarters of the neo liberal group is now questioning the effectiveness of democracy and its mechanism, because in their view the largest majority of the citizenry of America is in favour of

the Roe V Wade case and opposes the over- turning of the original judgement. Let us not forget that it is the same system which was manipulated by them in order to make massive strides in fulfilling their satanic agenda. In any democracy the constitution forms the backbone of the political order and we should be vigilant on monitoring the developments in society to prevent manipulation which would adversely affect us. A case of point is the current proposals to the Health Act regulations. A concession in the scrapping of the masks and indoor gathering regulations may have been made, however, the other draconian proposed regulations are still on the table.

This ruling like the draconian ruling which emanated from the covid pandemic showed the flaws of the governance of the politicians and the basic services like access to good health care. The tragedy is that the concentration has once more being diverted from the core issues of service delivery to another right. This matter will without doubt become a debating issue placed on the table of the upcoming mid-term elections in America. However, both of the dominant political parties have ignored or neglected on delivering on the core service deliveries to the masses.

It is hoped that with this ruling more people will realise that actions have consequences and principles such as abstention, which was put on the back burner will now be seriously considered as a better alternative to reckless and negligent behaviour under the guise of freedom. This together with greater family responsibility should create a more responsible society.

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The Beloved Daughters of Nabi Muhammad ﷺ

Sayidatina Umm Kulthoom (Radi Allahu Anha)

Part 3

BY SHIREEN ISMAIL

The scholars agree that Sayidatina Khadija (Radi Allahu Anha), the blessed wife of Nabi Muhammad (ﷺ), gave birth to four beautiful daughters. The beloved daughters of Nabi Muhammad (ﷺ) were Sayidatina Zaynab (Radi Allahu Anha), Sayidatina Ruqaiyya (Radi Allahu Anha), Sayidatina Umm Kulthoom (Radi Allahu Anha) and our Noble Lady Sayidatina Fatimah Az-Zahra (Radi Allahu Anha), the flower.

Sayidatina Umm Kulthoom (Radi Allahu Anha) was the third daughter of Nabi Muhammad (ﷺ) and Sayidatina Khadija (Radi Allahu Anha) and was born shortly after Sayidatina Ruqaiyya (Radi Allahu Anha) in the year 603 CE.

Both Sayidatina Ruqaiyya (Radi Allahu Anha) and Sayidatina Umm Kulthoom (Radi Allahu Anha) were initially married to the sons of Abu Lahab. Due to Abu Lahab's enmity towards Islam, he forced his sons to divorce them. The divorce of the blessed daughters of Nabi Muhammad (ﷺ) occurred at the same time. Sayidatina Ruqaiyya (Radi Allahu Anha) was married to Hazrat Uthman bin Affan (رضي الله عنه) and Sayidatina Umm Kulthoom (Radi Allahu Anha) returned to live with her father, Nabi Muhammad (ﷺ). For years, Sayidatina Umm Kulthoom (Radi Allahu Anha) was unmarried and endured the burdens of life with her mother, Sayidatina Khadija (Radi Allahu Anha).

During this period, the people of Quraysh were boycotting the Muslims on both the economic and social frontier and Muslims suffered many afflictions. Sayidatina Khadija (Radi Allahu Anha) passed away shortly after the end of the boycott.

Sayidatina Umm Kulthoom (Radi Allahu Anha)'s heart was filled with sorrow and grief. At this time, Sayidatina Umm Kulthoom (Radi Allahu Anha) took care of the entire household and her blessed younger sister, Sayidatina Fatima (Radi Allahu Anha).

When Sayidatina Ruqaiyya (Radi Allahu Anha) passed on, Nabi Muhammad (ﷺ) married Sayidatina Umm Kulthoom (Radi Allahu Anha) to Hazrat Uthman ibn Affan in the year 03 AH (624 CE). As a result, Hazrat Uthman (رضي الله عنه) earned the title of Dhu al-Nurayn ("The Possessor of Two Lights"), because he married two daughters of Nabi Muhammad (ﷺ).

In the year 622 CE, Nabi Muhammad (ﷺ) left Mecca and migrated to Medina.

Thereafter Hazrat Zayd ibn Harith (رضي الله عنه) was instructed to bring the daughters Sayidatina Umm Kulthoom (Radi Allahu Anha) and Sayidatina Fatima (Radi Allahu Anha) to Madina. Life was comparatively better for Muslims in Medina. It was in Medina that Sayidatina Umm Kulthoom (Radi Allahu Anha) witnessed the Muslims' victory in the Battle of Badr. Unfortunately, it was during the battle itself that she received the sad news about the demise of the elder sister.

Sayidatina Umm Kulthoom (Radi Allahu Anha) lived with her husband Hazrat Uthman (رضي الله عنه) for six years, but the marriage remained childless. Sayidatina Umm Kulthoom (Radi Allahu Anha) witnessed several stages during the rise of Islam – the socio- economic boycott and the hardships faced in Mecca, the migration to Medina, as well as the glorious conquest of Mecca in the year 08 AH (629 CE).

Sayidatina Umm Kulthoom (Radi Allahu Anha) passed away in the year 09 AH in the month of Sha'ban (November/December 630 CE), at the age of twenty-nine years.

Nabi Muhammad (ﷺ) tearfully conducted the blessed daughter's funeral prayers. Sayidatina Umm Kulthoom (Radi Allahu Anha) was laid to rest next to the grave of Sayidatina Ruqayyah (Radi Allahu Anha).

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Sacrifice in ISLAM

By: Naasik Ahmad Mohamed (Burood)

Islam, at its highest and best, is the devotion of the total self, through service and adoration, to Allah Almighty. In this sense, all the manifold rites, dedications, purifications, offerings and sacred feasts, all the working of self-discipline and morality are only the indirect expression of the inner experience of the religion of Islam-the experience of trust, surrender, yearning and enthusiasm. Sacrifice, whether that of wealth or desires, is the practical proof of a human being's devotion to Allah Almighty. It is religion in action.

Allah Almighty mentions in the Holy Quran: "Say (Oh Muhammad): Surely my prayer and my sacrifice, my life and my death are solely for Allah Almighty as He is the Lord of all the worlds" (S6: V 162). This means that we as Muslims need to know and understand that our life is not supposed to be a life based on worldly desires but rather a religious life. Worldly life is that which makes us unmindful of the remembrance of Allah Almighty and keeps us engrossed in material and commercial matters. A life dedicated to Allah Almighty is that which is set aside for the pleasure of Allah Almighty. We should live in service of Islam and remembrance of Allah Almighty. There is an Arabic saying that is regarding matters of seeking knowledge: "If you do not give knowledge your all, do not expect to gain some of it".

Upon hearing this advice passed on from our teachers, one cannot help but wonder how much one has to offer in the journey to seek a valuable treasure. What qualifies as effort in this seemingly difficult exchange? How much time? How much money? How much self-preservation is maintained in the name of sacrifice? If we want to understand sacrifice, we need to look at the lives of the Sahaabah (رضي الله عنهم). Let us look at the time when Nabi (ﷺ) migrated from Makkah to Madinah. Hazrat Abu Bakr (رضي الله عنه) accompanied the Holy Prophet (ﷺ) during the Hijrah. He was there by the Prophet's (ﷺ) side throughout the journey, looking left, and right, front and back, in case an arrow was to be shot from any direction or if an enemy were to ambush from an unknown location. Upon reaching the cave of Thur, Hazrat Abu Bakar went inside, braving the unknown, to ensure the safety of the Prophet (ﷺ). He sacrificed his safety, comfort and well-being for the person he loved most. Before that moment, Hazrat Ali (رضي الله عنه) also put his life on the line and acted as a decoy to draw away the attention of the people who intended to kill the Prophet (ﷺ). Even before Nabi (ﷺ) stepped out of Makkah, many of the Sahaabah planted firm resolve to proceed first with a decision that would change their lives too. This was a sacrifice in its own right. The story of Hijrah is one that we never get tired of, year in and year out. However, this world-changing event would not have happened if not for the commitment of many and the leadership of Nabi (ﷺ). This most beloved Prophet of Allah Almighty gave his all to those who lived in his era and those that came after him.

The Prophet (ﷺ) went through hardship and loss for something bigger than anything. Today, we wholeheartedly feel the enormity of the valuable outcome.

We need to ask ourselves 'What is the value of sacrifice?' The meaning of the word 'sacrifice' is often associated with the loss of something valuable. However, the true value of sacrifice may not echo as strongly for the one making the sacrifice until the fruits of their labor are seen or manifested. For example, a parent works and ignores rest, just to ensure that the family is able to acquire peaceful life. A single parent goes through burnout and fatigue that eats away from within just to ensure the well-being of the child. A teacher spends time shaping the development of other children. An entrepreneur gives funds to a local fundraiser so that, eventually, the community is able to prosper. Here, when the fruits of the sacrifice are finally reaped, the value of what was contributed in terms of effort, time and money will finally be brought to light. It is when the family can live well, the child can grow up successful, the students become beacons of society and the community progresses and develops beautifully that we recognize the pricelessness of sacrifice.

In Islam, the act of sacrifice is the symbol of a Muslim readiness to sacrifice all their interests and desires for the pleasure of Allah Almighty and to attain piety. The purpose of sacrifice is not fulfilled only by shedding the blood of an animal, but it is fulfilled when a man submits himself completely to the command of Allah. This has been laid down in the Holy Quran whereby Allah Almighty states: "Not their flesh, nor their blood reaches Allah Almighty, but it is the piety from you that reaches Him" (S22: V37).

This verse eloquently speaks of the fact that sacrifice in Islam is Allah Almighty accepting the spirit of willing devotion and cheerful obedience. It is only piety of heart. The nobility of soul and righteousness of conduct, that is acceptable to Him. It is essentially symbolic, an external symbol of dedication, and devotion to Allah Almighty. We need to remember that the person who offers sacrifice on the day of Eid-ul-Adha should keep this fact uppermost in their mind that the most important motive behind this is the willing submission to Allah Almighty. The constant reference to the earlier Prophets and the Quranic testimony to their righteousness and the preservation of the laws and commands of Allah Almighty has been done to awaken the people to the realization of a fundamental fact, i.e. Obey the laws and commandments of Allah Almighty.

May Allah Almighty, through the Wasilah of Nabi Muhammad (Sallallahu Alayhi Wa Sallam), accept our Qurbani on this blessed day of Eid-ul-Adha. Aameen!

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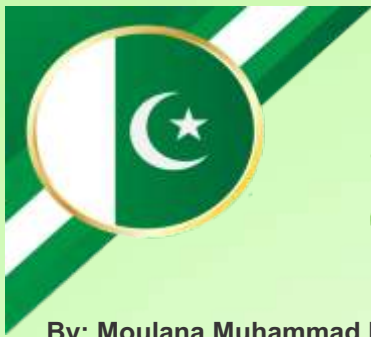
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Why

PAKISTAN

came into existence?



By: Moulana Muhammad Hussain Noori

In the year 1930 while addressing the All India Muslim League, Dr. Muhammad Iqbal presented the Muslim philosophy of state and suggested in its light the solution to the communal problem of the sub-continent. It was this suggestion to differentiate between the two nations of the subcontinent on Ideological grounds that resulted into Pakistan. In this address Iqbal outlined a vision of an independent state for Muslim-majority provinces in northwestern India, becoming the first politician to articulate what would become known as the Two-nation theory that Muslims are a distinct nation and thus deserve political independence from other regions and communities of India. The Two-Nation Theory was not accepted by the Hindus, the British and certain Muslims for they believed in "territorial nationalism". Due to constant strife and civil unrest, it became certain that it was impossible for Muslims and Hindus to co-exist as long as both practiced their faith as a full-fledged way of life which would go on to influence their very social, political and economic outlook. As Muhammad Ali Jinnah once explained, "It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders, and it is a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religious philosophies, social customs, and literatures. They neither inter-marry nor inter-dine together and, indeed, they belong to two different civilizations which are based mainly on conflicting ideas and conceptions.---To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state." For instance, how could two such persons live together, whereas the one is determined to worship idols while the other intends to break them, where for one the worship of the cow is an integral part of their faith while for the other it is a means of presenting his yearly sacrifice? How could the two co-exist?

After his presidential address at Allahabad, for the very first time the very idea of partition was taken into consideration as the only resolve which was later considered as Iqbal's most significant contribution to the contemporary political thought of the time. He began his address by highlighting the separate religious and cultural identity of the Muslims in the subcontinent by saying: "Communalism, in the higher sense, is indispensable to the formation of a harmonious whole in India. The units of Indian society are not territorial. The principles of European democracy cannot be applied to India without recognizing the facts of communal groups."

He detested the establishment of a secular democracy of the western pattern, because it would reduce the Muslim community to a position of permanent minority, where its survival would depend upon the sweet will of the majority community. He opposed territorial nationalism because it would mean the disappearance of the Muslims as a historical and cultural entity in the land they had ruled with such distinction, for several centuries.

He continued by saying: "Part of her people have cultural affinities with nations in the East, and part with nations in the middle and west of Asia. If an effective principle of co-operation is discovered in India it will bring peace and mutual goodwill to this ancient land which has suffered so long. More so because of her situation in historic space than of any inherent incapacity of her people and it will at the same time solve the entire political problem of Asia."

He wanted an honorable solution to the problem, which could assure the Muslims a respectable status in the political and constitutional system of the subcontinent, wherein they could live in the light of their religious and cultural requirements. The need for a separate Muslim State was rooted in Iqbal's political philosophy who always believed that Islam could play a vital role in the world, both today and tomorrow. The Islamic social system, in his view, had some very effective principles which could guarantee peace and order for all of humanity. The Islamic socio-economic system provided enough scope to remove poverty of the Indian Muslims, and the laws of Islam still had enough potency to control the unrighteous and anti-social acts of man. The new state which he visualized would be a sort of pioneer project to demonstrate the basic utility of the Islamic ideology that would afford an opportunity for the Muslims to develop through Ijtihad, an Islamic system which would be in consonance with the needs of modern times.

Communalism to this very day remains a significant social issue in India, Bangladesh, Pakistan and Sri Lanka. Communal conflicts between religious communities in India, especially Hindus and Muslims have occurred since the period of the British colonial rule, occasionally leading to serious inter-communal violence. Communalism, a term used to denote attempts to construct a separate religious or ethnic identity was coined by the British colonial government as it wrestled to manage Hindu-Muslim riots and other forms of violence between religious, ethnic and disparate groups in its colonies, groups which were essentially different in kind. In the run up to their independence in 1947, communalism and nationalism came to be competing ideologies and led to the division of British India into Pakistan and the Republic of India.

TO BE CONTINUED



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THE SUFI DIMENSIONS OF HAJ

By: Naeem Khan Sabri



Performing the Haj at least once in a person's life time is a desire of every believer and it's also one of the five pillars of Islam. Sayiduna Shaykh Abdul Qadir Jilani RA said "Pilgrimage according to the religious law is the visitation of the Kaaba in the city of Makkah and the requirements for this visit is the pilgrim wears two wrappers of seamless white cloth which represents leaving behind all worldly ties, to arrive in Makkah in a state of ablution, to perform seven tawaaf (circumambulations) around the Kaaba which represents a sign of complete surrender, to run seven times between Safa and Marwa, to perform two cycles of prayer near the Maqam e Ibrahim, to drink water from the well of Zam Zam, to go to the plains of Arafat and stand waiting until sunset, to spend the night in Muzdalifa, to make a sacrifice in Mina, to make another seven Tawaaf around the Kaaba and to complete all the rituals of pilgrimage. When all this is complete its reward is granted. When the rituals of pilgrimage is completed many connections with the world that were unlawful during the rituals of pilgrimage become lawful again."

For the lovers of Allah the Haj has a greater significance than just the external rituals, while one is externally leaving one's home and travelling to the city of Makkah to the Holy Kaaba, internally and spiritually one is undertaking a journey to the Lord of Kaaba. Externally like how the Holy Kaaba was purified to become the House of Allah with the removal of the 360 idols that were in it, likewise the internal journey to Allah requires one's heart to become purified of the idols that inhabit it, in order for one's heart to become a place where Allah dwells it has to be purified of the idols of hatred, envy, jealousy, lies, backbiting etc.

Hazrat Data Ganj Baksh in his *Kashful Mahjoob* records that Shaykh Mohammed bin al Fadl said "I am amazed at those who travel to the house (Kaaba) but not for the owner of the house (Allah)"

The Sufi concept of Haj can be summed up in the following example where a disciple of the great Sufi master Shaykh Abu Bakr Shibli RA says that when he returned from Haj he visited his spiritual guide and The Shaykh asked him "Did you make a determined Declaration of Intention (Niyyat) for the pilgrimage?" I replied, "Yes, I made a firm intention to perform the pilgrimage". Then he said, "Together with having made a firm intention to perform the pilgrimage, did you also have a firm intention of forever giving up doing all those things you did since you were born that are opposed to the spirit of the pilgrimage?" I replied, "No, I did not. The Shaykh said: "In that case, you had no intention to perform the Pilgrimage".

The Shaykh then asked: "At the time of putting on the pilgrim's attire (ihraam), did you remove your clothing?" I replied, "Yes, I did". Then he said, "At that time, did you pledge to remove from you everything except Allah?" I replied, "No, I did not". The Shaykh then said: "In that case, you did not remove your clothing".

The Shaykh then asked: "Did you cleanse yourself with the greater and lesser cleansing rituals of ghusl and wudhu?" "Yes", I replied, "I did cleanse myself in that manner". Then he said, "At that time, did you also become cleansed of all evil and faults?" "No", I replied, "that I cannot say". The Sheikh said "In that case, you did not cleanse yourself". The Shaykh then asked me "Did you perform the running action (ramal) at the time of walking around (tawaf) the Kaaba?" "Yes", I replied, "I did". "Did you," he asked, "at that time flee from this world in such a manner that you felt you were completely out of this world?" "No", I replied. "In

that case," he said, "you did not perform the running action".

Then he asked me "Did you place your hands on the black stone and kiss it?" "Yes, I did," I replied. The Shaykh then became very pale and greatly frightened, so much so that a cry escaped from him, and he said: "Woe unto you, The Holy Prophet (Salallahu Alayhiwasalam) said "Whoever places his hands on the black stone is like him who actually shakes hands with Allah; and whoever shakes the hand of Allah shall in every way remain safe from all things. Did you feel anything of that security?" he asked. "No, I did not," I replied. "Then," he said, "you did not touch the black stone". Then the Sheikh said to me: "Tell me, did you proceed to Mina?" "Yes," I replied, "I did". "While you were there," he asked, "did you attain such hopes in Allah that have nothing to do with evil?" "No," I replied. "Then you never went to Mina," he said

The Shaykh then asked me: "Did you reach the plain of Arafat?" "Yes," I replied. "And on the plain of Arafat, did you recognise the cause of your coming into this world, what you are doing here, and where you will go afterwards? And did you recognise the thing that points towards these things?" "No," I said. "Then you never visited Arafat," he said.

"Did you visit Muzdalifah?" he then asked me. "Yes," I said. "And did you remember Allah there, so much so that everything else was forgotten, as Allah had mentioned?" "No," I replied. In that case," he said, "you never reached Muzdalifah".

He then asked me: "Did you perform a sacrifice at Mina?" "Yes," I replied. "Did you then sacrifice your own self?" he asked. "No," I replied. "Then you performed no sacrifice," he said.

"Did you perform the action of pelting the Shaytaan with stones?" he asked. "Yes," I replied. "With every stone you threw, did you feel yourself shaking off every form of ignorance and feel your knowledge increasing?" "No," I replied. "Then you did not actually perform the stoning of the shaitaan," said the Sheikh.

Then he asked me: "Did you perform the circumambulation of visitation of the Kaaba?" "Yes," I replied. "Did you experience any spiritual enlightenment at that time? And did honour and respect descend on you from Allah? For the Holy Prophet (Salallahu Alayhiwasalam) said: 'Anyone who performs the greater pilgrimage (hajj) or anyone who performs the lesser pilgrimage (umra) is Allah's guest, and when anyone visits someone, it is only right that they should be honoured. I replied: "No, I experienced nothing". "Then," said the Shaykh, "you never actually performed the circumambulation of visitation".

"Did you then release yourself from the state of Ihraam?" "Yes," I replied. "Did you at that time promise to adhere strictly to ritually pure earnings at all times?" "No," I replied. "In that case," he replied, "you did not become pure".

Then finally he asked: "Did you perform the farewell circumambulation (Tawaaf) of the Holy Kaaba?" "Yes," I replied. "Did you then say a complete farewell to your whole self, your desires and your passions?" "No," I replied. "Then you did not perform the farewell circumambulation," he said.

"Go back and perform the pilgrimage again. And this time perform it in the manner I have described to you."

Hazrat Moulana Jalaluddeen Rumi RA says "While the intellect still seeks a saddle for the hajj, love has already encircled the Kaabah."

Are We Missing Something?

Seeing off our pilgrims every year for the sacred journey usually has one caught between hope, trepidation, and heartfelt duas for ease, health, and a fulfilled Haj. Sending them with our duas while expecting in return to be mentioned in their own duas at blessed moments in blessed places.

It is mind-blowing to imagine the Haj in its entirety as a gathering on the scale of sheer numbers or by the number of nationalities present. The world is there.

What an opportunity to address important issues facing the Ummah!

There has never been a need for a platform as great as Arafat to unite and guide the Ummah just as the greatest leader of mankind had done to demonstrate one of the key dimensions of this epic gathering.

Alas we have downgraded the platform strictly for dua only!

So... no Action!
No Speech!
Only passive Prayer!

(And don't forget, the status quo enforced by the powers with commercial Interests at heart... and yes the pilgrims do return with bag-loads of shopping as well!)

May Allah accept the Haj of every pilgrim!

Al Kausar

