



THE CALL OF RAJAB

Happy to welcome the beautiful month of Rajab once more. The month of the blessed Mi'raaj, also the urs of Khwaja Muinuddeen Chishty (RA), missionary and sufi saint who established Islam in India nearly 800 years ago.

Given all the different reasons that makes Rajab special, most identify it by its close proximity to Ramadaan. Already social media is exploding with reminders of this nature, reviving a great sunnah of our beloved Prophet (ﷺ) who announced a great reward for those who are first in announcing the advent of the holy month of Ramadaan.

According to his noble teachings and example, Rajab is the time to begin the Ramadaan journey, by preparing psychologically and spiritually. The mindset has to retune to a frequency of awareness. One has to accept the fact that in a short while we will be entering into a state of fasting, to last an entire month. We will be reading Qur'an regularly and visiting the masjid nightly for extra prayers. We will be thinking Charity, and how best to reach out to the poor, especially those suffering losses from natural and unnatural challenges like earthquakes, floods, wars and injustices spread across the globe.

Dropping a gear or two from the fast lane in our materialistic pursuits, prudently should

commence now! Yet many actually do the opposite. They speed up the chase to grab what they can until minutes before the moon is sighted, and then dejectedly submit to the religious law. How sad!

Worse still, there are those who don't fast, for no valid reason, and others that do fast but for only a portion of the holy month. Now is a good time to think about this. If you are one of the guilty ones, Rajab has arrived. Before you know it will be Sha'abaan.

Ramadaan is the month of Mercy. An opportunity to repent and earn rewards, and hope towards attaining paradise. Death is a reality, not a fairy tale. Your turn will come too. No matter how big technology becomes, no possibility of evading or reversing death remotely exists.

May Allah help us hold on to His rope of faith with His noble Messenger (ﷺ) and the Holy Qur'an, the religion He chose for man, Islam. May we have a conscience for Repentance, and determination to be pious and do good before we die. Aameen.

**BIRTH OF THE NEW MOON FOR SHABAAN 1439
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MAYMUNA BINT HARITH

UMMUL MOMINEEN - WIFE OF NABI ﷺ

Maymuna bint al-Harith, (RA), married the Prophet Muhammad (ﷺ) in 7 AH, when the Prophet (ﷺ) was sixty years old and she was thirty six years old. Maymuna's sister, Umm al-Fadl Lubaba, was the mother of Abdullah ibn Abbas, the son of one of the uncles of the Prophet and the one of the wisest of his Companions. Umm al-Fadl was one of the earliest Companions of the Prophet (ﷺ). Once Abu Lahab, the enemy of Allah and the Messenger of Allah (SAW), entered the house of his brother, al-Abbas, and proceeded to attack Abbas client, Abu Rafi, because he had embraced Islam. Abu Lahab knocked him to the ground and knelt on him, continuing to beat him. Umm al Fadl grabbed a post that was there and cracked it across Abu Lahab's head, saying, "Will you victimize him because his master is absent?" Zaynab bint Khuzayma, Umm al Muminin, was also her half-sister. Her other sisters included Asma bint Umayy, the wife of Ja'far ibn Abi Talib, who later married Abu Bakr, and Salma bint Umayy, the wife of Hamza, the "Lion of Allah". Her full sisters were Lubaba, Asma and Izza. Maymuna was thus one of the 'Ahlul- Bayt' 'the people of the House', not only by virtue of being a wife of the Prophet, (ﷺ) but also because she was related to Him (ﷺ). Zayd bin Arqam related that the Messenger of Allah (ﷺ) said, "I implore you by ALLAH! The People of my House!" three times. Zayd was asked who were the People of the House, and He (SAW) said, "The family of Ali ibn Abi Talib, the family of Jafar ibn Abi Talib, the family Aqil ibn Abi Talib, and the family of Al Abbas ibn Abdal Muttalib. ﷻ"

Maymuna or Barra as she was then called, yearned to marry the Prophet (ﷺ). She went to her sister, Umm al Fadl to talk to her about that and she, in turn, spoke to her husband, al-Abbas. Al-Abbas immediately went to the Messenger (ﷺ) with Maymuna's offer of marriage to him and her proposal was accepted. When the good news reached her, she was on a camel, and she immediately got off the camel and said, "The camel and what is on it is for the Messenger of Allah (ﷺ)." They were married in the month of Shawwal in 7 AH just after the Muslims of Medina were permitted to visit Makkah under the terms of the treaty of Hudaibiyya to perform Umra. ALLAH Almighty sent the following ayat about this: *Any believing woman who dedicates herself (ﷺ) to the Prophet if the Prophet (ﷺ) wishes to wed her, that is only for thee and not for the believers. (Quran 33:50)*

The Prophet ﷺ gave her the name, Maymuna, meaning "blessed", and Maymuna lived with the Prophet for just over three years, until HE (ﷺ) made pardah. She was obviously very good natured and got on well with everyone, and no quarrel or disagreement with any of the Prophet (ﷺ)'s other wives has been related about her. 'A'isha said about her, "Among us, she had the most fear of ALLAH and did the most to maintain ties of kinship." It was in her room that the Prophet (ﷺ) first began to feel the effects of what became his final illness and asked

the permission of his wives to stay in 'A'isha's room while it lasted. Maymuna (RA) was the first to agree with this arrangement.

After the Prophet (ﷺ) made pardah, Maymuna continued to live in Madina for another forty years, passing away at the age of eighty, in 51 AH, being the last of the Prophet (ﷺ)'s wives to leave this world. She asked to be buried where she had married the Prophet (ﷺ) at Saraf and her request was carried out. It is related that at the funeral of Maymuna, Ibn Abbas said, "This is the wife of ALLAH's Messenger, (ﷺ) so when you lift her bier, do not shake her or disturb her, but be gentle." It is also related by Ibn Abbas that he once stayed the night as a guest of Maymuna, who was his aunt, and the Prophet, (ﷺ). They slept on their blanket lengthways and he slept at the end, crossways. After they had all slept for awhile, the Prophet ﷺ rose in the middle of the night to pray the tahajjud prayer, and Ibn Abbas joined him. They both did wudu, and he prayed eleven rakaats with the Prophet (ﷺ). Then they both went back to sleep again until dawn. Bilal called the adhan, and the Prophet did another two short rakats, before going into the mosque to lead the Dawn Prayer.

Ibn Abbas said that one of the dua'ahs that the Prophet (ﷺ) made during this night was : *"O Allah, place light in my heart, light in my tongue, light in my hearing, light on my sight, light behind me, light in front of me, light on my right, light on my left, light above me and light below me; place light in my sinew, in my flesh, in my blood, in my hair and in my skin; place light in my soul and make light abundant for me; make me light and grant me light."*

It is commonly agreed that it was after the Prophet (ﷺ) had married Maymuna, giving him now nine wives (A'isha, Sawda, Hafsa, Umm Salama, Zainab bint Jahsh, Juwayriyya, Umm Habiba, Safiyya and Maymuna), that the following ayat was revealed: *It is not lawful for you (O Muhammad, to marry more) women after this, nor to exchange them for other wives, even though their beauty is pleasing to you, except those whom your right hand possesses (as maid servants); and Allah is always watching over everything. (Quran 33:52)*

After this, the Prophet (ﷺ) did not marry again. When however, the Christian ruler, or Muqawqis, of Egypt, sent him two Christian slave girls who were sisters as a gift (in response to the Prophet (ﷺ)'s letter inviting him to embrace Islam), along with a fine robe and some medicine for the Prophet (ﷺ) accepted one of the slave girls, Maria, into his household; he gave her sister Serene, to a man whom he wished to honor, namely Hassan ibn Thabit; he accepted the robe; and he returned the medicine with the message, "My Sunnah is my medicine!" This occurred in 7 AH, when the Prophet was sixty years old and Maria was twenty years old.

HAZRAT IMAM JA'FAR AS SADIQ عليه السلام

The son of Imam Muhammad al-Baqir, son of al-Imam Zain al-`Abidin, son of al-Husayn, son of `Ali bin Abi Talib عليه السلام, Imam Ja`far was born on the eighth of Ramadan in the year 83 H. His mother was the daughter of al-Qassim whose great grandfather was Abu Bakr as-Siddiq عليه السلام.

He spent his life in worship and acts of piety for the sake of Allah. He rejected all positions of fame in favor of `uzla or isolation from the lower world. One of his contemporaries, `Umar ibn Abi-l-Muqdam, said, "When I look at Imam Ja`far bin Muhammad I see the lineage and the secret of the Prophet Muhammad صلى الله عليه وسلم united in him."

He received from the Prophet صلى الله عليه وسلم two lines of inheritance: the secret of the Prophet صلى الله عليه وسلم through `Ali عليه السلام and the secret of the Prophet صلى الله عليه وسلم through Abu Bakr عليه السلام. In him the two lineages met and for that reason he was called "The Inheritor of the Prophetic Station (Maqam an-Nubuwwa) and the Inheritor of the Truthful Station (Maqam as-siddiqiyya)." In him was reflected the light of the knowledge of Truth and Reality. That light shone forth and that knowledge was spread widely through him during his lifetime.

Imam Ja`far narrated from his father, Muhammad al-Baqir, that a man came to his grandfather, Imam Zain al-`Abidin عليه السلام, and said, "Tell me about Abu Bakr!" He said, "You mean as-Siddiq?" The man said, "How do you call him as-Siddiq when he is against you, the Family of the Prophet صلى الله عليه وسلم?" He replied, "Woe to you. The Prophet صلى الله عليه وسلم called him as-Siddiq, and Allah accepted his title of as-Siddiq. If you want to come to me, keep the love of Abu Bakr and `Umar عليه السلام in your heart."

Imam Ja`far said, "The best intercession that I hope for is the intercession of Abu Bakr as-Siddiq عليه السلام." From him is reported also the following invocation: "O Allah, You are my Witness that I love Abu Bakr and I love `Umar عليه السلام and if what I am saying is not true may Allah cut me off from the intercession of Muhammad صلى الله عليه وسلم."

He took the knowledge of hadith from two sources: from his father through `Ali عليه السلام and from his maternal grandfather al-Qassim. Then he increased his knowledge of hadith by sitting with `Urwa, `Aata, Nafi` and Zuhri. The two Sufyans, Sufyan ath-Thawri and Sufyan ibn `Uyayna, Imam Malik, Imam Abu Hanifa, and al-Qattan عليه السلام all narrated hadith through him, as did many others from later hadith scholars. He was a mufassir al-Qur'an or master in exegesis, a scholar of jurisprudence, and one of the greatest mujtahids (qualified to give legal decisions) in Madinah.

Imam Ja`far عليه السلام acquired both the external religious knowledge as well as the internal confirmation of its reality in the heart. The latter was reflected in his many visions and miraculous powers, too numerous to tell.

One time someone complained to al-Mansur, the governor of Madinah, about Imam Ja`far عليه السلام. They brought him before Mansur and asked the man who had complained, "Do you swear that Imam Ja`far did as you say?" He said, "I swear that he did that." Imam Ja`far said, "Let him swear that I did what he accused me of and let him swear that Allah punish him if he is lying." The man insisted on his complaint and Imam Ja`far insisted that he take the oath. Finally the man accepted to take the oath. No sooner were the words of the oath out of his mouth than he fell down dead.

Once he heard that al-Hakm bin al-`Abbas al-Kalbi crucified his own uncle Zaid on a date palm. He was so unhappy about this that he raised his hands and said, "O Allah send him one of your dogs to teach him a lesson." Only a brief time passed before al-Hakm was eaten by a lion in the desert.

Imam at-Tabari narrates that Wahb said, "I heard Layth ibn Sa`d say, I went on pilgrimage in the year 113 H., and after I prayed the afternoon obligatory prayer (salat al-`Asr) I was reading some verses of the Holy Qur'an and I saw someone sitting beside me invoking Allah saying 'Ya Allah, Ya Allah...' repeatedly until he lost his breath. He then continued by saying 'Ya Hayy, Ya Hayy...' until his breath was again lost. He then raised his hands and said, 'O Allah, I have the desire to eat grapes, O Allah give me some. And my robe (jubba) is becoming so old and tattered, please O Allah grant me a new one.' Laith bin Sa`d said that 'He had hardly finished his words before a basket of grapes appeared in front of him, and at that time there were no grapes in season. Beside the basket of grapes there appeared two cloaks more beautiful than I had ever seen before.' I said, 'O my partner let me share with you.' He said, 'How are you a partner?' I replied, 'You were praying and I was saying Amin.' Then Imam Ja`far said, 'Then come and eat with me,' and he gave me one of the two cloaks. Then he walked off until he met a man who said, 'O son of the Prophet صلى الله عليه وسلم, cover me because I have nothing but these tattered garments to cover me.' He immediately gave him the cloak that he had just received. I asked that man, 'Who is that?' He replied, 'That is the great Imam, Ja`far as-Sadiq.' I ran after him to find him but he had disappeared."

This is only a sample of the many anecdotes and stories of the miraculous powers (karamat) of Imam Ja`far as-Sadiq عليه السلام.

From his knowledge he used to say to Sufyan ath-Thawri, "If Allah bestows on you a favor, and you wish to keep that favor, then you must praise and thank Him excessively, because He said, "If you are thankful Allah will increase for you" [14:7]. He also said, "If the door of provision is closed for you, then make a great deal of istighfar (begging forgiveness), because Allah said, "Seek forgiveness of your Lord, certainly Your Lord is oft-Forgiving" [11:52]. And he said to Sufyan, "If you are upset by the tyranny of a Sultan or other oppression that you witness, say "There is no change and no power except with Allah," (la hawla wa la quwwata illa-billah) because it is the key to Relief and one of the Treasures of Paradise."



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THE BEST GREETING THERE COULD EVER BE

Did you wake up this morning and say "As-Salaamu Alaikum" to your spouse or your child? Or did you greet them with a "Good Morning" or even a casual "hi"? Have we been teaching our children the importance of greeting each other with salaam? Or when we see them off to school, do we send them off with a 'bye', instead of "As-Salaamu Alaikum", the dua for peace and blessings? For some of us, this may seem a minor issue. Or it may even be a 'progressive' issue. But, in our haste to 'adapt', we forget that saying "As-Salaamu Alaikum" is the best greeting there could ever be.

This was the practice and teaching of Prophet Muhammad (ﷺ), the best example for mankind. And it was Allaah Himself that prescribed the manner of greeting among Muslims as "As-Salaamu Alaikum" [not 'salaams' or 'good morning' or 'hey' or 'hi' or whatever]

"When those who believe in Our Ayaat (proofs, verses, signs, etc.) come to you, say: "Salaamun Alaikum" (peace be on you)....." (Surah al-An'aam:54)

Ibn al-Qayyim says: "Allaah, the Sovereign, the Most Holy, the Peace, prescribed that the greeting among the people of Islam should be 'As-Salaamu Alaikum', which is better than all the greetings of other nations which include impossible ideas or lies, such as saying, 'May you live for a thousand years,' or things that are not accurate, such as 'An'im sabaahan (Good morning),' or actions that are not right, such as bowing in greeting. Thus the greeting of salaam is better than all of these, because it has the meaning of safety which is life, without which nothing else can be achieved...." (Badaai' al-Fawaa'id)

"As-Salaamu Alaikum" is the best Dua. The word 'salaam' comes from the root 'salema', which implies to disassociate oneself from evil and harm. Thus, when we greet other Muslims, the greeting means: "No harm shall come to you from me (may no evil come to you, may no harm come to you)

And since As-Salaam is also one of the Beautiful Names of Allaah, the greeting of salaam also means, "May the blessing of His Name descend upon you, may Allah be with you, may Allah guide and protect you." Subhaan Allaah! What a beautiful greeting! Yet, it is utterly tragic to see that some of us have exchanged something so beautiful for something ugly, when we stopped saying Assalaamu Alaikum and started with 'Good Morning' or 'Hi'. It is especially sad to see some of our youth, who don't even know how to say the words clearly and properly. Some say 'Saa kum', some just mumble something incomprehensible under their breath and some don't even bother to say anything at all! And if they are being really nice to you, they just might throw you a 'hey' from afar.

And even those of us who do say salaam, some of us are so stingy or hesitant in doing so. Although, at the time of the Prophet (ﷺ) the Sahaabah would compete with each other to see who could give salaams first. They would go to the market just to say salaam to people they knew and to the people they did not know.

The Prophet (ﷺ) said: "The best of the two persons is the one who begins with salaam." (Related by an-Nawawi)

BENEFITS OF "AS-SALAAMU ALAIKUM"

1. "As-Salaamu Alaikum" is a means of immense reward. A man passed by the Messenger of Allaah (ﷺ) while he was sitting with others, and said "As-salaamu 'alaykum." The Prophet (ﷺ) said, "[He will have] ten hasanaat." Another man passed by and said "As-Salaamu Alaikum wa Rahmatullaah (peace be upon you and the mercy of Allaah)." The Prophet (ﷺ) said, "[He will have] twenty hasanaat." Another man passed by and said "As-Salaamu Alaikum wa Rahmatullaahi wa Barakaatuh (peace be upon you and the mercy of Allaah and His blessings)." The Prophet (ﷺ) said, "[He will have] thirty hasanaat."

2. "As-Salaamu Alaikum" is an aspect of Imaan. Once a man asked the Prophet (ﷺ) about which aspect of Islam was best. The Prophet (ﷺ) replied: "Feeding the hungry, and saying salaam to those you know and those you don't know." (Bukhaari and Muslim)

3. "As-Salaamu Alaikum" is a means of entering Jannah. The Prophet (ﷺ) said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you about something which, if you do it, you will love one another? Spread salaam (the greeting of peace) among you." (Muslim)

4. "As-Salaamu Alaikum" gets rid of sins. The Prophet (ﷺ) also said, "When two Muslims meet (give salaam), and shake hands, they are forgiven their sins before they part (with each other)." (Abu Dawud)

5. "As-Salaamu Alaikum" is the greeting of the people of Jannah. "Then, those that feared their Lord shall be driven in companies into Paradise. When they draw near its gates will be opened, and its keepers will say to them: "Salaamun 'Alaikum" (Peace be upon you), you have done well. Enter and live in it for ever." (Surah Zumar:73)

6. Even Allaah says "As-Salaamu Alaikum" Allah sends His Salaam upon the people who believe in Him, especially the prophets such as Nuh, Ibraheem, Ismaeel, Musa, etc. (Surah as-Saa ffaat) as well as other pious people. Jibreel came to house of the Prophet (ﷺ) and Khadeeja was there. Jibreel said: "Allah send s his salaam to Khadeeja." The Prophet (ﷺ) said: "O Khadeeja, Allah is sending His salaams to you." She said, "Allah is As-Salaam. And upon you O Jibreel, be as-salaam and upon you Rasulullah be as-salaam." [Bukhaari]

We should say "As-Salaamu Alaikum" when we enter our homes "When you enter houses, greet (with peace) one another with a salutation from Allah, blessed and good. As such Allah makes clear to you His verses so that you understand." (Surah an-Nur: 61)



TEACHINGS OF HAZRAT KHWAJA GHARIB NAWAAZ

The life and mission of Khwaja Saheb have been of an exceptional character as compared with any other saint in India. His simple teaching penetrated even a stony heart, his affectionate lool silenced the fiercest of his enemies. His matchless piety and blessings knew no distinction and his "Spiritual Power", amazed and defied his bitterest adversaries who came to harm him but were inspired to embrace Islam and became his devotees for the rest of their lives. He brought the message of Universal Love and Peace. He chose the way of Non-compulsion in the true spirit of The Holy Quran, which says: "Let there be no compulsion in religion, will thou compel men to become believers? No soul can believe but by the persuasion of Allah". Khwaja Moinuddin Chishty (R.A.) followed this dictum strictly throughout his mission. It is because of this reason that he is popularly known as "Gharib Nawaz" which means the one who shows kindness to the poor. This was later reinforced by succeeding Chishti Sufis, who became religious pioneers in national integration in the country. They fulfilled the objectives of bringing together various castes, communities and races, elevating the humanity from the morass materialistic concerns, which is the bane of mankind even today.

The teachings of Khwaja Saheb have been recorded in several books on mysticism. The essence of his teaching are:

Closest to Allah is one who possesses the following three qualities:

1. Magnanimity of the river.
2. Kindness of the sun.
3. Humility of the earth.

Noblest of characters is possessed by one who is:

1. Bountiful in poverty.
2. Content in hunger.
3. Cheerful in grief.
4. Friendly in hostility.

Surest way to keep off the internal punishment in the hell is:

1. To feed the hungry.
2. To redress the aggrieved.
3. To help the distressed.

Sacred Sayings of Hazrat Khwaza Moinuddin Chishty

1. Without performing "Namaz", none can approach 'Allah' (God.), because 'Namaz' is the climax (mairaj) in the process of such approach for the pious.

2. If all rules of Namaz were not followed properly, it is struck back on the face on him who offers such a namaz.

3. The heart of a lover (True lover of Allah) constantly burns with the fire of love so much so that whatever intrudes upon its sanctity is reduced to ashes.

4. A sin committed does not harm an individual so much as the looking down upon one's own fellow beings.

5. Of all the worship that pleases Almighty Allah, the best is the grant of relief to the humble and the oppressed.

6. Performance of charity is the key of attaining the state of philanthropy.

7. One who does not perform devotion to 'Allah' (God) is engaged in the career of attaining a sinful earning.

8. There are four cardinal virtues of the individual self; firstly refraining from begging in the state of penury; secondly, showing the attitude of the well-fed when feeling hungry; thirdly maintaining cheerfulness in the time of sorrow and fourthly, be friending the enemy.

9. That man is a true devotee of Almighty Allah, who resigns with pleasure to the misfortune that comes from his beloved (Almighty Allah).

10. The part of Love of Allah (God) is such a path that who so ever steps into it, loses himself.

11. For a follower of the path of truth it is worse than a sin to disdain or look down upon any one.

12. Those who are true Lovers of Allah (God) give away both of the worlds for the sake of their Beloved and even then feel that they have done nothing worthy.

13. Perfection in faith is evident by three things:

- (1) Fear (of Almighty)
- (2) Hope
- (3) Love



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HOW TO MAKE YOUR SALAAH A MEERAJ

Nabi [Sallallahu Alayhi wa salam] was resting one evening and he saw a man enter the mosque and then come out soon thereafter. He asked the man what he did in the mosque and the man replied that he had prayed the Asr Salaat. The Nabi [Sallallahu Alayhi wa salam] told him that he had not prayed Asr and asked him to return to the mosque and to pray Asr. The man again came out after a short while, and the same conversation occurred. After the third time, the man mildly protested that he had indeed prayed Asr all these times, and yet the Nabi [Sallallahu Alayhi wa salam] sitting outside was telling him that he had not. The Nabi [Sallallahu Alayhi wa salam] then explained to him that the ritual actions during salaah each take sometime to perform, and in the time it was taking him to pray Asr, he could not possibly have been performing his prayers with the devotion that it requires.

You often see Muslims performing sujood, for example, by merely touching their forehead to the ground and lifting it as if the musalla was a hot plate, and they barely straighten their backs before they repeat that quick sajdah in a time that one can not even say a part of Subhana Rabbiyal A'ala. The Nabi [Sallallahu Alayhi wa salam] sometimes used to sit between sujood for so long that the congregation behind him would think that he had forgotten to perform the second sajdah! If you would just think about the beauty of the declaration, "Subhana Rabbiyal A'ala" (Glory be to the Sustaining Lord the Most High), and imagine the feeling of love and submission that must come from the heart when you recite this, you would automatically find it lingering on your tongue and affecting your entire being.

To improve the quality of salaah and to inject Khushu in it, it could be useful to remember the occasion of Meraaj when Salaah was ordained on Muslims. In the presence of Allah (Subhanahu wa Ta'Ala), separated by only a veil, Nabi Muhammad [Sallallahu Alayhi wa salam] stood respectfully with a bowed head and folded arms, and among other praises recited, "Glory be to Thee O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee".

Then after reciting Surah Fateha and some other verses, he bowed, and repeated several times, Subhana Rabbiyal Azeem: Glory be to the Sustaining Lord, the Great".

When he stood up, Allah (Subhanahu wa Ta'Ala) said, "Sami Allahu Liman Hamidah: Allah listens to the one who praises Him".

Moved by this, the Nabi [Sallallahu Alayhi wa salam] responded, "Oh Lord, Thine is the praise", and with Allahu Akbar (Allah is the Greatest), he prostrated himself and repeated an even more glorified praise several times, "Subhana Rabbiyal A'ala".

When he finally assumed a sitting position and

recited Attahiyaat: "All services rendered by me by words, and bodily actions, and sacrifice of wealth are in honor of you, Oh Allah", Allah (Subhanahu wa Ta'Ala) replied, "Assalaamu Alaika ya ayyuhan-Nabiyu wa Rahmatullahi wa Barakatuhu: My peace on thee Oh Nabi, along with My Mercy and My Blessings".

The Nabi [Sallallahu Alayhi wa salam] was ever desirous that his disciples should share in any gift that Allah had bestowed on him, and he said, "Assalaamu Alaina wa alaa ibaadi-l-aaḥis saaleheen: Let the peace of Allah be on the worshippers and on the righteous ones". Allah (Subhanahu wa Ta'Ala) asked the Nabi [Sallallahu Alayhi wa salam] what he would give in exchange of this magnanimous gift that he had asked for, and his reply was, "Ashadu An-laaḥa illal-Laahu: I bear witness that there is none worthy of worship but Allah". This was very pleasing to Allah (Subhanahu wa Ta'Ala) and He declared, "Wa ash-hadu anna Muhammadan Abduhu wa Rasooluhu: And I bear witness that Muhammad is His slave and His Messenger".

Then Allah (Subhanahu wa Ta'Ala) asked the angels in the gathering to send prayers of exaltation and blessings on Nabi Muhammad [Sallallahu Alayhi wa salam]. After some du'ah, when the Nabi [Sallallahu Alayhi wa salam] completed his prayers by greeting salaam to the assembly of angels to his right and to his left, he yearned that his followers be given the privilege of performing this Meraaj as well, so that their heart would be moved by this experience as much as his own was. And Allah (Subhanahu wa Ta'Ala) gifted mankind with salaah as a Meraaj-Al-Mohmineen, a conversation that they could have with Him not once in a lifetime, but fifty times a day (as we know, this was later reduced in number to five times a day, but with the same reward as fifty times a day).

Hence, when we perform salaah, let us imagine that we are in the Divine presence of Allah (Subhanahu wa Ta'Ala), and that when we praise Him, He replies, "Sami Allahu Liman Hamidah", and that we glorify Allah (Subhanahu wa Ta'Ala) in our rukuh and sujood, and we join with the angels in giving salutations and blessings to the Nabi [Sallallahu Alayhi wa salaam].

For then, Insha'Allah, each salaah of ours will be truly a Meraaj-Al-Mohmineen.

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REFLECTIONS THROUGH THE SUFI MIRROR

TO EACH AMONG YOU WE HAVE PRESCRIBED A LAW AND AN OPEN WAY. (S.5 V. 48)

To call oneself a Muslim nominally and present oneself as a Muslim formally does not make one a true Muslim. Just to know the teachings of Islam does not help. A person who does not know how to behave like a Muslim, although he or she knows the Shariah, is like a "donkey carrying a load of books." (Sura Jumu'ah.) Islam should make one Godly and not earth rooted. A true Muslim seeks the pleasure of Allah and not the ego.

The adoption of the Shariah has degenerated with the degeneration of Muslims. Sufi orders have also degenerated with the adoption of rituals as an end and not a means to an end. In most cases Sufism is viewed as ritualism through and through. The spirit of the rituals are not explained hence the misconception of attaching mystic significance to rituals, which were originally formulated to mobilise the heart in the quest for Allah, has replaced the "sulook" or journey toward Allah. The true methodology (*Tariqah*) is not undertaken and the faraid (compulsory requirements) is being neglected.

The love for Allah and Rasul (sallallahu alaihi wasallam) should lead to love for all creation. A Sufi lives for Allah, and in a spiritual sense with Allah and in Allah. To undertake the journey and propel oneself to Allah, human beings possess two wings: The wing of Law and the wing of Love. The *Shariah* is the (law) and the *Tariqah* is (love).

To make the *Shariah* a cult is not what is demanded by Islam. Islam is a revolt against the concept of cult. Islam is based on *Tawhid* or Unity hence the law and love should be blended with *Hikmah* (wisdom). If only one aspect is pursued it leads to imbalance and religiously unbalanced personalities. The law leads to academic pursuit or (*Fikr*) contemplation on the creation leading to knowledge of the creator with the External eye and love leads to *Dhikr* (remembrance of Allah), which leads to recognition or *Ma'rifah* of Allah. So *Dhikr* and *Fikr* take one to one's goal and the goal is Allah.

The love of Allah leads one to love those who loved Allah, who showed how to love Allah - to the Aulia. The demonstration of love, for him who loves Allah and the Holy Prophet (sallallahu alaihi wasallam) and who loved the mission of the Holy Prophet

(sallallahu alaihi wasallam) even the act of love is an act of piety, because those who cannot love a person who loved Allah cannot love Allah. It will be a hollow claim if they claim they love Allah, but they don't love those who love Allah and showed the way how to love Allah. The Aulia are the personification of love for Allah.

Electricity at the powerhouse is produced at a high voltage - transformers established to bring down the voltage at each level - reaches 220V allowed to go into the homes. For everything in the universe there is only one powerhouse - the being of Allah - life, light beauty and knowledge flows from here. This blessing must flow into the universe so that everything functions and remains alive but the *Quran* says that the radiator of this powerhouse is so infinitely powerful - the indirect radiation of this made Moosa (alaihi salaam) faint.

Therefore, it is established that nothing in this universe can bear the impact therefore Allah out of his mercy created the first transformer - the personality of the Holy Prophet (sallallahu alaihi wasallam). *Nur-al-Muhammadi* or the Light of Muhammed is the foundation of creation which is the cosmic personality of the Holy Prophet Muhammad (sallallahu alaihi wasallam). The cosmic personality is not separated from the Historic Personality. Only the Prophet (sallallahu alaihi wasallam) can bear the presence of Allah directly as was observed in the *Mi'raj*.

There are certain unfortunate people who are so limited in their perception that they are unable to understand this Transcendental Dimension. Islamic cosmology says the first Transformer - heart of the Holy Prophet (sallallahu alaihi wasallam) and there are other transformers in the serial line - the hearts of all the *Ambiya* who came and the hearts of all those who rose to the status of being *Awliya Allah*. It is through these transformers that the blessing of Allah flow into the dead universe and gives it light. We need to draw inspiration from the personality of the Holy Prophet Muhammad (sallallahu alaihi wasallam) and the true followers of the Holy Prophet (sallallahu alaihi wasallam) and make it a means of blessing and comfort for our hearts in these trying times.

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TIPS TO DO A BODY DETOX

COMPILED BY HASINA BEGUM SAYED

What exactly is a detox? Simply put, a detox is a process in which a person makes lifestyle changes to clear their body of toxins. These lifestyle changes typically involve abstaining from certain harmful things and optimizing body processes. Some changes are temporary, such as following a cleansing diet, others are permanent.

What are Toxins?

Toxins are any substance that can be poisonous or cause negative health effects. "Toxin" refers to all the metals, chemicals, pollutants, artificial food ingredients, pesticides, and poisons that cause the body harm

We are in constant contact with harmful organisms and pollutants. They're in our water, in our food, and in the air we breathe; it's very difficult to get away from them. The source of many health issues is the toxins that have built up in our bodies over the years. Fortunately, there are ways to counteract some toxins and pollutants. Your body's natural detoxification processes exist to deal with the ones we can't avoid. You can help your body perform these processes with the help of regular cleansing.

The Body and Detoxification

The excretory system plays the largest role in detoxification. The most obvious job of this system is defecation and urination. The main organs that compose the excretory system are the skin, liver, lungs, large intestine, and kidneys.

You may be surprised to learn that your skin is part of your excretory system, but it's true—the skin aids in elimination through the sweat glands. The purpose of sweat is to regulate body temperature, but it's a multifunctional system. When sweat passes through your sweat glands, it takes toxins with it.

Your body is detoxifying itself all the time, around the clock, 24/7. Even your brain flushes out toxins while you sleep. It's essential to take care of these organs and allow them to do their job.

6 Ways To Detox Your Body

1. Choose the Right Foods

One of the best things you can do to support your body's detoxification process is to lighten its load and decrease the toxins you put in your body in the first place. Choose organic vegetables and fruits over fast food and other processed foods. GMO products and pesticide contaminated foods add

harmful toxins to your diet. Avoid them like the plague.

2. Exercise and Meditation

Exercise and meditation help maintain a healthy body. Exercising helps you sweat, and sweating helps release toxins through your skin. Studies have found trace amounts of arsenic, cadmium, lead, and mercury in sweat. Meditation (zikr) helps you clear your mind and reduce stress. Stress can be as toxic to your health as chemicals. A troubled mind can cause the physical body to function poorly.

3. Diet

Detoxifying your body is not only about what you avoid, but also about what you consume. Following a healthy diet can go a long way. There are also many foods that aid detoxification — garlic, lemon, broccoli sprouts, mung beans, and raw vegetables.

4. Purify the Air You Breathe

Breathing clean air is another way to reduce your exposure to toxins. While you can't control the whole environment, you can control the air in your home. Smoke, fumes, pet dander, mold, mildew, and microorganisms can make the air in your home more toxic than the air outside. A high-quality air purification device is the best way to keep your air fresh and toxin-free. If a quality air purification device is out of your budget, get a few house plants instead; they're nature's air fresheners. They help filter the air and remove toxins.

5. Purify Your Body With Water

Water is possibly the most valuable tool for detoxifying your body. The body's most basic functions require water. Your body needs water to produce saliva, help with perspiration, and remove waste.

When I say drink water, I do mean water, not coffee, or sports drinks, or soft drinks. If you're one of those people that find the taste of water boring, try adding lemon or cucumber to your water.

6. A Complete Body Detox

A complete body detox is a step-by-step process that focuses on each organ involved in ridding the body of toxins. The program should focus on removing harmful organisms, chemicals, and toxic metals while cleansing your colon, liver, and kidneys. Cleansing the colon is an important part of any full body cleansing protocol

APARTHEID SOUTH AFRICA versus APARTHEID ISRAEL

BY DR. AAYESHA SONI

This year, the 14th Israeli Apartheid Week will be commemorated in over 200 cities around the world. Commonly referred to as IAW, I as a South African do not think that a more apt name could have been chosen to highlight the atrocities carried out by the Israeli Zionist regime on a daily basis. Whenever the plight of the Palestinian people is compared with Apartheid, there are more than a few strong objections from the Israeli community. The very idea that such a comparison can be made repulses those who support the oppressive system propagated by the Israeli government, and passionate statements against such remarks are sure to be vented. However, if one had to analyse the situation from a historic and non-biased view, the similarities of Apartheid and the situation in Israel are in actual fact startling and simply cannot be ignored.

First, we can critically review the restriction policies that were applied in the old South Africa to those presently carried out in Palestine. We know that the government implemented the Homeland Policy here in South Africa. Non-white people were forced to live in specific areas while families were separated and all movements were restricted through the use of pass books. A similar policy is witnessed in Israel, where settlements are established amongst Palestinian cities and then encircled by concrete walls and barbed wire completely cutting off Palestinians from other family members and even basic necessities such as access to hospitals. If they need to reach any destination outside of their "homeland", their papers must be presented and approval by Israeli soldiers which often takes hours or, more probably, never happens. Countless horror stories have been reported where Palestinians, often children and the elderly, have suffered great deterioration to their health or even death due to these strenuous circumstances.

We can also evaluate the specific repressive policies employed by both governments. The Apartheid government worked in a very orderly and structured way. The arrest and detention of political and community leaders was the order of the day and suitable steps were always taken in order to justify their actions. This is precisely how the Israeli government works! They announce that they will terminate Hamas leaders or young Palestinians resisting occupation, and truth be told we are sure to hear of the extermination of a leader or common man and his entire family soon after that. Teenagers who are suspected of "terrorist" activities are savagely dragged from their homes during the middle of the night, and must endure torture and interrogation beyond comprehension. The most notable and current example of such is 17 year old Ahd Tamimi, who spends her third month in an Israeli prison for resisting the unjustified storming of her home by Israeli forces. If these young Palestinians are lucky, they will be released years later, not charged but changed for the rest of their lives. The National Party government saw a rapid militarization of society and the army was sent

into the townships regularly. Having had the privilege of recently visiting Palestine myself, I can testify to the fact that the entire society is based around the military. Armed forces patrols are set up everywhere, and under the illusion of ensuring security, the Israeli army keeps a close and suppressive watch over the Palestinian people, monitoring their everyday activities. PW Botha's government also became famous for their violent suppression of protest marches, and it is as if I am witnessing a complete repetition of history as I witness powerful Israeli tanks encroaching towards a group of adolescent Palestinian boys trying to repel them with stones.

I sometimes think to myself that the similarities are so undeniable, that it would seem as if the Israeli government has used the laws of Apartheid as a direct basis for their suppressive system of rule over the Palestinian population. It is correct that the occupation by Israel of 78% of original Palestinian land by the end of 1949 was indeed a Nakba-Catastrophe. Through the implementation of the Apartheid-like laws we see imposed against the Palestinians today and the countless massacres of innocent civilians that took place in order to establish the country of Israel, it is safe to assume that Israel was not "created" by the UN. Instead, it was the violence and terrorist acts of the Zionist occupation that led to the formation of Israel. It is time that the world recognises the need to reject Israel as a legitimate country of the supposed "free-world" in which we live today and support the rights of all Palestinians- both basic human rights and the rights that they have to the land so ruthlessly taken from them.

David Ben Gurion, the first Israeli Prime Minister, stated in 1948:

"We must do everything to insure they (the Palestinians) never do return." Assuring his fellow Zionists that Palestinians will never come back to their homes, "The old will die and the young will forget." I wish Ben Gurion were still around, if only to see that in 2018, justice loving people globally have not forgotten the catastrophe imposed upon the Palestinians, and IAW will continue to be commemorated until truth, justice and human rights are achieved for all.

Riaz

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Q&A

BY MOULANA
SHAH FAISAL
KHAN SAHEB

RAJAB-UL-MURAJJAB

Q1) What are the virtues of the month of Rajab?

A1) Hujja-tul-Islam Imam Muhammad Ghazali (R.A) has stated in his renowned work, Mukashafatul-Qulub, "The month of Rajab has actually been derived from the word Tarjib, which means 'to honour'. It is also known as Al Asab which means 'fast flowing' as mercy is rapidly showered upon those who repent in this month. Furthermore, the light of acceptance also descends upon the worshippers in this month. It is also called Al Asam which means 'the most deaf' because the sound of war and weapons is not heard at all during this month. Another name for this month is Rajab named after a river in Paradise whose water is whiter than milk, sweeter than honey and cooler than ice. Only those people will drink from it who fast in the month of Rajab." [Mukashifa-tul-Qulub page 301].

Furthermore, Hazrat Sayyiduna Allama Saffauri (R.A) has stated, "Rajab is the month of sowing the seeds, Shabaan for watering them and Ramadhaan for harvesting." Therefore, if someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Shabaan, then how will he be able to harvest mercy in Ramadhaan? The Shaikh (R.A) has further stated, 'Rajab purifies the body, Shabaan purifies the heart and Ramadhaan purifies the soul."

[Nuzha-tul-Majalis page 155 Vol 5]

A'la Hazrat Imam Ahmed Raza Khan (R.A) cites a Hadith from Fawaaid-e-Nihad in his famous compendium of Islamic Verdicts that Sayyiduna Anas (رضي الله عنه) has narrated that the Highly Celebrated

Prophet, the Chosen One, the Spirit of Mercy, the Noble Prophet ﷺ said, "I was bestowed with prophet hood on the 27th Rajab. Whoever fasts on this day and supplicates at the time of Iftaar, it will be an atonement for 10 years sins."

[Fatawa Razawiyah Jadid page 658 Vol 4]

SubhanAllah! Look at the benefits and the virtues of Rajab. How easy has Allah Ta'ala made it for us to earn rewards and erase our sins. We should respect and honour this blessed month of Rajab.

In this blessed month, there are also two major events that take place.

1. The Urs of Khwaja-e-Khwajagaan, Hind ke Mahraja, Khwaja Moinuddin Chishty (R.A) that takes place and thousands of people will be leaving to Ajmer to pay tribute to this great Sultan.
2. The great even that took place when Nabi ﷺ went to see His Creator in the journey of Me'raj (ascension to the heavens) and it is in this journey that Nabi ﷺ received the gift of Salaah and many other bounties were bestowed on the Ummah of Rasoolullah ﷺ.

May Allah Ta'ala grant us the Tawfeeq to be steadfast in our Salaah and may He grant us the Tawfeeq to pluck the fruits of Sawaab in the holy month of Rajab! Aaameen!

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LAND EXPROPRATION

BY FAIZEL KHAMKAR

Land expropriation without compensation is currently a hotly debated issue in South Africa. Land on its own has a certain value however this value increases in what that land produces or is capable of producing. Furthermore it is these assets held in the land that is the driver of the economy as well as being the source of food security. The land ownership is massively skewed in that the largest portion of land is owned by a few elite. This disproportionate ownership can be traced back to the agenda of the colonialist. The principle of land expropriation as currently envisaged is based on restorative justice.

The question of who the legitimate ownership of the land remains an unanswered question. The Khoi-San who were the recognized first inhabitants of this country is currently kept out of the debate almost as though they were never in existence. It is suspected that this is largely due to the fact that the old adage of occupation constitutes ownership cannot be reconciled with the standards set up in the modern age. The second question which needs to be addressed is as problematic as the first one. Over a period of time change in the ownership of land has taken place including post apartheid and these new ownership has therefore being sanctioned by law. Ownership has therefore been legally ratified and how will this be overcome and how will it affect the constitution of the country. The question of being able to trace the original owners of the land in order to bring about restorative justice may end up being an insurmountable exercise. To look for a quick fix by simply applying a collective group would simply aggravate the problem as Julius Malema was quick to point out at the lands held under traditional leadership. Challenging the ownership vested in traditional leaders has the potential to create a climate of anarchy.

The second question being who owns what is in the land. The colonialist nefarious agenda was to secure the natural resources of those countries that they had occupied. When they left they had placed enough safeguards to ensure control over those resources. With the globalization of the global financial market many of these resources were moved abroad an example is that the vast majority of the gold resources of South Africa is under British control with the transfer of Billiton to the British stock exchange. These

resources are therefore protected by international investment treaties which allow foreign investors to take action against "adverse state conduct" where huge compensations are demanded. These actions are normally conducted through arbitration bodies such as the World Bank's agent International Centre for the Settlement of Investment

Disputes (ICSID). Almost forty percent of cases heard by ICSID refer to resources. The liberals in their drive for world domination have always targeted land and resources and would not willingly give it up and the economic history of Zimbabwe is proof of that.

This then brings in play the middle class of society who over a period of time has acquired homes for themselves. They are the most vulnerable as many of them has very little except for their homes. When we look at the latest tax changes they were the targeted group even though they are not responsible for the financial woes of the country. The capitalist and industrialist were protected and it is feared that they will once more be cushioned from any financial losses and the middle class will become the escape route to implement the program of land reform. In the recent municipal valuation of property this threat has clearly been defined. This would be similar to the expropriation of land by the apartheid regime the difference being the target that is considered easy and disposable. The Australian government has already indicated that it would be willing to accept the South African farmer.

In the event of the above mentioned amongst other issues being resolved than the matter of changing the constitution of the country will have to be instituted. A seventy five percent majority will have to be obtained in order to change the constitution. The ruling party does not have that numbers and as matters stand even if the EFF votes with the government on this issue they will not obtain the necessary amount of votes. This lends to the idea that the whole idea may only be an attempt of vote catching. If this is not the case then there could verily be very serious repercussions in the aftermath of the implementation of the plan for land redistribution.



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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

London, UK - Myanmar's military is "primarily to blame for the widespread and systematic violence against the Rohingya," according to Minister for Asia and the Pacific Mark Field, who issued the statement following the release of an interim report by the UN Fact-Finding Mission in Myanmar, where the Muslim community has suffered atrocities by the country's army. Since August 25, 2017, more than 750 000 refugees, mostly children and women, have fled Myanmar and crossed into Bangladesh after Myanmar forces launched a crackdown on the minority Muslim community, according to Amnesty International.

Colombo, SRI LANKA - Sri Lankan police are investigating whether 10 suspected ringleaders of a wave of attacks on Muslims by Sinhalese Buddhists had outside funding or foreign help. The suspected leader of the group and nine others were detained on suspicion of involvement in attacks on mosques and Muslim-owned properties in the central Kandy district by nationalist crowds. Sri Lanka's Muslims make up about nine percent of its 21 million people. Some Buddhist nationalists have protested against the presence in Sri Lanka of Muslim Rohingya asylum-seekers from mostly Buddhist Myanmar, where Buddhist nationalism has also been on the rise. However, in some areas, Sinhalese have helped Muslims to protect mosques, according to Muslim community leaders.

West Yorkshire, UK - Police departments have launched investigations after residents in

predominantly Muslim neighbourhoods reported receiving letters calling for violent action and even torture against Muslims. The letter declares April 3 as "Punish a Muslim Day." On that day in 2004 terrorists killed 192 people and injured more than 2 000 in the Madrid train bombings.

Moscow, RUSSIA - As seven Muslim-majority countries are poised to compete in the Russia 2018 World Cup, FIFA has released a Muslim-friendly travel guide. This guide will help the participating teams and the expected 100 000 Muslim fans locate mosques, halaal restaurants, and prayer times. "The World Cup this year will feature seven teams that will have a majority of Muslim players and most of the fans will be fasting during Ramadan," said Secretary General Fatma Samoura. "We at FIFA would like to make sure all Muslims, be they players, staff or fans, have all the information they need." London, UK - Mosques across the United Kingdom are being urged to recruit more women into trustee and managerial roles by the Muslim Council of Britain, which launched the 'Women in Mosques Development Programme on International Women's Day. The six-month pilot training and mentoring programme is designed to support talented upcoming female leaders to navigate their way through the boardrooms of mosques and other organisations.

Oer-Erkenschwick Town, GERMANY - A mosque in this sleepy hollow may no longer broadcast its Friday midday call to prayer by loudspeaker after a local court upheld a challenge by a couple who live a kilometre away,



although neighbours right next door had no problem with it. The local administrative court found that the town council had not assessed the local Muslim community's request properly in 2013, but a court spokesman said that this did not prevent the mosque making a new application.

Brussels, BELGIUM - A local court in Belgium ruled that a headscarf ban at local schools was against religious freedom. Parents of 11 students took action against a ban on the headscarf at Flemish schools in the Maasmechelen region. The court said that it took into account provisions made in the European Treaty on Human Rights and decided that all EU countries should allow its citizens to practice their religion in complete freedom.

Jeddah, SAUDI ARABIA - Hundreds of brides-to-be flocked to the first ever bridal exhibition and fashion show to be organised in Jeddah. Princess Mudi bint Nasir bin Abdulaziz inaugurated the event. "Saudi women are becoming an essential partner in the development process, particularly following many decisions that met women's aspirations to enhance their skills and empower them to be productive, achieve their dreams and express themselves," the Princess said. It is estimated that Saudis spend over SR2 billion on wedding clothes annually.

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