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URS OF DATA SAHEB AND AALA HAZRAT THIS MONTH

Safar marks the death anniversaries of great saints buried in the Indo-Pak subcontinent. On the 19th, the grand Urs of Hazrat Data Ali Hajweri (رحمته) will be celebrated at his mazaar in Lahore, Pakistan.

The popularity of the saint amongst sufi followers goes back to the earliest times of the rise of Islam in that part of the world. Although the largest numbers of Indians converted to Islam much later, during the mission of Khwaja Muinuddin Chishty (رحمته), and the latter is recorded to have stayed at the shrine of Data Ali Hajweri for 40 days, before commencing his monumental spiritual outreach to the oppressed masses.

Hajweri himself was a grand-master of sufism, whose attainments caught the attention even of the great Ghausul Azam Sheikh Abdul Qadir Jilani (رحمته), a follower of the same Junaidia spiritual discipline. Hajweri wrote books on Sufism, his most famous being Kashf-ul-Mahjoub, reputed to be the oldest work in Persian literature on sufism. The book was revered by the most prominent saints and sufis of the time when sufism was at its early stages in India. To this day it is treasured and considered priceless as a training manual for initiates into the spiritual path of Islam.

The urs of Data Saheb is one of the major sufi festivals in the world and attracts visitors from all over the globe. Another major urs receiving great attention and interest every year in Safar is that of the genius scholar and reformer, Aala

Hazrat Imam Ahmed Raza (رحمته). Since the appearance of Imam Ahmed Raza Khan (رحمته) of Bareilly, India, no saint or scholar has emerged, to overtake or equal his achievement in propagating "love and respect" as the approach best prescribed in following the sunnah of the holy Prophet (ﷺ).

At a time when wahhabism threatened to overturn the ummah from a pro-sufistic mindset towards the intolerant ideology of the British-allied Saudi supporters of Abdul Wahhab Najdi, which was spreading across the muslim world rapidly, Imam Ahmed Raza withstood the onslaught with his own jihad as a scholar of unrivaled ability.

The urs is celebrated globally on 25 Safar annually.

The urs of Hazrat Peer Mehr Ali Shah (رحمته) is celebrated on 29 Safar, and also receives much attention in Pakistan, every year.

The saint is remembered as one of the notable defenders of Islam and opposer of the Ahmedi's during their establishment of the heretical cult of Qadianism.

We wish our readers *URS MUBARAK*
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but by the moments that take our breaths away"

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HAZRAT THUMAMAH IBN UTHAL ﷺ

In the sixth year after Hijrah, the Prophet (ﷺ), sent eight letters to rulers in the Arabian peninsula and surrounding areas inviting them to Islam. Thumamah ibn Uthal was one of the most powerful Arab rulers in pre-Qur'anic times. He was a chieftain of the Banu Hanifah and one of the rulers of al-Yamamah whose word no one dared to challenge or disobey. When Thumamah received the Prophet's (ﷺ) letter, he was consumed by anger and rejected it. He refused to listen to the invitation of Truth and goodness. More than that, he felt a strong desire to go and kill the Prophet (ﷺ) and bury his mission. Thumamah waited for a convenient time to carry out his desire against the Prophet (ﷺ) until eventually forgetfulness caused him to lose interest. However Thumamah met and killed a group of Muslims. The Prophet (ﷺ) thereupon declared him a wanted man who could lawfully be killed on sight. Not long afterwards, Thumamah decided to perform Umrah. He wanted to perform tawaf and sacrifice to the idols there. So he left al-Yamamah for Makkah. As he was passing near Madinah, an incident took place. Groups of Muslims were patrolling the districts of Madinah and outlying areas. One of these groups came upon Thumamah and apprehended him but they did not know who he was. They took him to Madinah and waited for the Prophet (ﷺ) himself to question the man and decide what should be done with him. When our Beloved Prophet (ﷺ) was about to enter the Masjid, he saw Thumamah and asked his companions, "Do you know who this is?" No, was the reply. "This is Thumamah ibn Uthal al-Hanafi." You have done well in capturing him."

The Prophet (ﷺ) then returned home to his family and said, "Get what food you can and send it to Thumamah ibn Uthal." He then ordered his camel to be milked for him. All this was done before he met Thumamah or had spoken to him. The Prophet (ﷺ) then approached Thumamah and said "What do you have to say for yourself" he asked. "If you want to kill in reprisal," Thumamah replied, "you can have someone of noble blood to kill. If, out of your bounty, you want to forgive, I shall be grateful. If you want money in compensation, I shall give you whatever amount you ask." The Prophet (ﷺ) then left him for two days, but still personally sent him food and drink and milk from his camel. The Prophet (ﷺ) went back to him and asked the same question and received the same answer. The Prophet (ﷺ) came back to him the following day and told his companions "Set him free."

Thumamah left and rode until he came to a palm grove near al-Baqi'. He watered his camel and washed himself well. Then he turned back and made his way to the Masjid-e-Nabawi. There, he stood before a congregation of Muslims and said: "I bear witness that there is no ALLAH but ALLAH and I bear witness that Muhammad (ﷺ) is His servant and His messenger." He then went to the Prophet (ﷺ), and said: "O Muhammad, by ALLAH, there was never on this earth a face more detestable than yours. Now, yours is the dearest face of all to me." "I have killed some of your men," he continued, "I am at your mercy. "There is now no blame on you, Thumamah," replied the Prophet (ﷺ). "Becoming a Muslim

obliterates past actions and marks a new beginning." Thumamah was greatly relieved. His face showed his surprise and joy and he vowed, "By ALLAH, I shall place my whole self, my sword, and whoever is with me at your service and at the service of your religion." "O Rasulullah (ﷺ)," he went on, "when your horsemen captured me I was on my way to perform Umrah. What do you think I should do now?" "Go ahead and perform your Umrah," replied the Prophet (ﷺ), "but perform it according to the laws of ALLAH and His Messenger." The Prophet (ﷺ) then taught him how to perform Umrah according to Islamic rules. Thumamah left and when he reached the valley of Makkah, he began shouting in a loud, resonant voice: "Labbayk Allakumma labbayk. Labbayka laa shareeka laka labbayk. Innal hamda wa-n ni'mata laka wa-l mulk Laa shareeka lak.

(Here I am at Your command O Lord, Here I am. Here I am. No partner have You. Here I am. Praise, Bounty and Dominion belong to You. No partner have You.") He was thus the first Muslim on the face of the earth to enter Makkah reciting the talbiyah. The Quraysh heard the sound of the talbiyah and with swords, they set out towards the voice to punish him. As they came closer to him, Thumamah raised his voice even higher while reciting the talbiyah and looked upon them with pride and defiance. One of the Quraysh young men was particularly incensed and was about to shoot Thumamah with an arrow when the others grabbed his hand and shouted: "Woe to you! Do you know who this is? He is Thumamah ibn Uthal, ruler of al-Yamamah. By ALLAH, if you should harm him, his people would cut our supplies, with dire consequences for us." The Quraysh went up to Thumamah and said: "What's wrong with you, Thumamah? Have you given in and abandoned the religion of your forefathers?" "I have not given in," he replied, "but I have decided to follow the best religion. I follow the religion of Muhammad (ﷺ). "Thumamah performed Umrah as the Prophet (ﷺ) had instructed him. Thumamah returned to his land and ordered his people to withhold supplies from the Quraysh. The boycott gradually began to have effect and became more and more stringent. Thereupon, they wrote to the Prophet (ﷺ), saying: "Our agreement with you (the treaty of Hudaibiyyah) is that you should maintain the bonds of kinship but you have gone against that. Thumamah ibn Uthal has cut our supplies and inflicted harm on us. The Prophet (ﷺ) immediately sent a messenger instructing Thumamah to lift the boycott and resume supplies to the Quraysh. This Thumamah did. Thumamah spent the rest of his life in the service of his religion. When the Prophet (ﷺ) made pardah of this world, many Arabs began leaving the religion in great numbers. Musaylamah, the imposter, claimed Prophethood. Thumamah confronted him and said to his people: "O Banu Hanifah, beware of this grievous matter. There is no light or guidance in it. By ALLAH, it will only bring distress and suffering to whoever joins this movement and misfortune even to those who do not join. "O Banu Hanifah, there shall be no Prophet after Muhammad and no Prophet to share in his mission."

FINAL EXAMINATION SEASON

FINAL EXAMINATION SEASON

The beautiful blooming Jacaranda trees in the sunny spring season marks the beginning of the final examinations for many in Johannesburg. Examinations are considered as formal tests or detailed inspection of a person's knowledge or proficiency in a subject or skill to be graded to the next level. We can assist children and the youth by making the exam season less daunting by implementing and reflecting on some coping strategies so that everyone writing exams can find their place in the sunshine.

The authentic primary sources, the Quran and the Prophetic tradition have instituted and contextualised learning, education, observation and the use of reason for us. The very first verse of the Quran revealed to the Prophet Muhammed ﷺ reads, "Recite: In the name of thy Lord who created man from a clot. Recite: And thy Lord is the Most Generous Who taught by the pen, taught man that which he knew not," (Surah 96:1-5). The Quran also reads in Surah 39 Verse 9, "Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful." The following tradition of the Prophet Muhammed ﷺ supplement the foregoing Quranic teachings in the following way, "Seek knowledge from the cradle to the grave." Thus, the pursuit and acquisition of useful knowledge and the use of reason, based on sense and observation is made obligatory on all believers.

How then can we facilitate and create pathways that lead to educational gratification, enjoyment and pleasure rather than cultivating sadness, frustration and anger when faced with learning and examinations. The following are guidelines for the youth to minimise stress and pressure during the examination periods.

PARENTAL AND LEARNER RELATIONSHIP

Every learner should have an educational plan, one that sets goals and customizes learning to the individual needs. The plan should address weaknesses and enhance strengths to provide opportunities for successful endeavours for learners. It is essential that learners and their parents are in a loving and supportive relationship and are both major co-authors of the educational plan. Parents should be actively aware of their children's educational needs especially prior to exam periods. This will encourage motivation and enthusiasm towards setting a positive learning environment.

PRAYER AND DUA

Practice wise time management skills. Plan a study schedule around the discipline of the five daily prayers with short breaks. Be specific in your duas, for example, "Oh Allah, help me remember all my physics formulas during the exam." Prophet Muhammed ﷺ said, "Trust Allah and tie your camel" (Tirmidhi), that is, combine good intention, trust in Allah ﷻ and the necessary effort. Take

heed of important supplications, "My Lord increase me in knowledge," (Surah 20: Verse 114), "O my Sustainer, open up my heart and make my task easy for me, and loosen the knot from my tongue so that they may fully understand my speech," (Surah 20: Verse 25-28).

FOCUS, CONCENTRATION AND MEMORISATION

Foods to improve focus, concentration and memorisation abilities include, beans, lentils, oats, vegetables, boiled eggs, apples, pears, berries, oily fish, water, dates and the worst foods are sugar, caffeinated drinks and wheat. A high potent multivitamin, essential omegas, rescue remedies tablet form for anxiety, exercise, stretching, yoga, increase energy, meditation, mindfulness, thinking of the brain as a muscle and memorising important things and verses from the Quran are added contributors to advancing the mind's abilities.

STUDY SMART

Develop support systems and learn effective coping skills. Maintaining a healthy lifestyle and routine (ie, prayer, sleep, eating, exercise, relaxation, homework, studying, revision), managing stress, containing anxiety levels will prevent mind blanks. Develop clear objectives, a planner and checklists. Regulate or remove WhatsApp and distractible technology. Create a study area free of distractions and space the study program to avoid burn out. Have a consistent routine with homework, studying and understanding or gaining extra help with schoolwork if necessary. Prepare, plan, structure, break down and organise information in manageable components. Apply effective study methods such as highlighting headings/keywords, see the bigger picture, use mind maps, tables, summaries, set questions, reinforcement, links, rhymes, colour and mnemonics. Learn, teach, relearn and revise information well. Practice humility, gratitude, honesty, calm, respect, kindness and compassion. Believe in yourself and do your best.

The Jacaranda tree with its soft lilac flowers is an exhilarating and Divine sight. During this period while the Jacaranda trees blossom into pretty flowers may the efforts and hard work of the educators, parents, children and youth alike blossom successfully during this final 2018 examination season, InSha' Allah, Ameen!



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HAZRAT PEER MEHR ALI SHAH SAHEB

The whole life of Hazrat-e-Ala Peer Mehr Ali Shah Sahib (R.A) was a model for the whole Ummah. All his life, he cleansed the hearts of the people who were in search of the righteous path of Allah, purifying them from all the worldly things and enlightened their hearts with the love of Allah and the Holy Prophet (ﷺ). One can find the code of life and its pattern in Hazrat's sayings. Following are some of the sayings which are mostly extracted from the "Malfuzaat-e-Mehria".

* Every breath of life is a priceless treasure; it should be devoted to the remembrance of the Lord (Allah Almighty), and to the seeking of His pleasure.

* True faith can be sustained through the love of Allah.

* The true Abd, (i.e., slave) of Allah derives infinitely more happiness and satisfaction from spreading his hands before Him in prayer than from achieving his own worldly objectives.

* The love of Allah and His Prophet (ﷺ) is infinitely superior to the love of mortal human beings and of other worldly things.

* Observance of the Holy Prophet's (ﷺ) Shariah and of his personal example (Sunnah) has precedence over everything else.

* There is no conflict whatsoever between the "Shariah" and the "Tariqah". While the formal constitutes the injunctions of Allah and His Prophet (ﷺ), the latter consists in acting meticulously upon those injunctions.

* Spiritual elevation does not give any one a license to ignore the shariah. Indeed, the higher a person goes on the spiritual scale, the greater should be his observance of the Prophet's shariah (ﷺ).

* One should carry on one's legitimate business in life, and should at the same time consider Allah to be Omnipresent and All-Seeing.

* The (true) dervish considers every one else better than him self; he tries to rectify his own faults instead of finding faults with others.

* Being a dervish is a state of mind, and does not necessarily depend on the type of dress that one wears, or the food that one eats, so long as these are acquired through lawful means. Ideally, of course, it is preferable to follow the example of the Holy Prophet (ﷺ) who prided in simplicity and frugality.

* A Salik (traverser of the path) should have nothing to do with the good or the bad of the world; he should devote his entire attention to his Lord at all times.

* The life and the death of Awlia-Allah (friend of Allah) are devoted solely to seeing the Lord's pleasure, and must not be compared to or equated with the life and death of the common people.

* Prayers and recitations should be performed primarily with the object of earning Lord's pleasure, this can lead, as a by-product, to worldly gain also which lies in the hands of the Lord. It is inconceivable that man should devote himself wholly to the remembrance of his Creator and that the latter should not fulfill his ambition and needs.

* One should endeavour to do good deeds; Allah's forgiveness, however, depends on His Mercy and Grace and not necessarily in one's good deeds.

* Man's greatness and nobility lie in his character, and especially in practicing humility and self-effacement, and not merely his lineage.

* Mutual love and sincerity are among the finest quality of the Islamic Ummah. In fact it was Islam which first stressed these qualities for observance by its followers. Unfortunately, however, these are largely missing from today's Muslim world due to its indifference to Islamic teachings and values.

* Allah likes moderation and temperance in everything, and this constitutes the Straight Path that He has ordered us to follow. Exaggerations and misdirected excess, even in religious matters, lead to error and are liable to incur the wrath of Allah.

* Avoid extremes in religious as well as worldly matters, for peace and salvation lie only in following the middle path.

* As far as possible, one should endure the unkindness of others with patience, and leave revenge and retribution to Allah.

* Trust in God does not consist in discarding human endeavour altogether. The best course is to put in one's best effort and leave the results to God.

* As indicated in the Quran (XCIV, 5-6), "hardship goes side by side with ease" (in this worldly life). One should, therefore, not lose heart in time of adversity, but should instead have full faith in the Mercy of Allah and be thankful to Him in all circumstances.

* Ibadat (or devotion) consists of submission without argument, acceptance without dissent, patience without complaint, faith without uncertainty, perception without concealment, and attention without diversion.

* All Sufi schools have the same ultimate objective, namely the attainment of spiritual elevation and union with Allah; no school should, therefore claim superiority over the others.

* Denunciation of Muslims as "kafir" (infidel) on petty sectarian grounds or on the basis of doubt or supposition only, is highly loathsome, and must be avoided at all costs. This alone can ensure the unity of the Ummah and thereby help it regain its lost glory.

* "Wahdat-ul-Shahud" is the beginning of the "Suluk" (i.e., spiritual journey) and "Wahdat-ul-Wajood" its ultimate and perfected state.

* Sama is not an end in itself for men of God. At the same time, its importance should not be denied, since many eminent religious and spiritual personalities are known to have listened to sama as a spiritual vehicle.

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HAZRAT BAHA-UD-DIN ZAKARIYA

Initiation into the Sufi Order

When in Baghdad, he heard a great deal about the name, fame, and spiritual attainments of Hazrat Shaikh Shihabuddin Suhrawardi and wanted to be his spiritual disciple. After reaching Baghdad he indeed became his disciple. Sheikh Bahauddin was so receptive to spiritual teachings that it took him a mere 17 days to grasp the entire spiritual course. He had khilafat conferred upon him within such a short period that the other disciples felt jealous, for they had not been able to achieve this even after many years of training under the Sheikh. When the Sheikh learnt of their complaint, he explained that Hazrat Bahauddin was like dry wood that caught fire immediately, whereas they were like wet wood that takes time to catch fire.

Before having khilafat conferred upon him, Hazrat Bahauddin dreamt of a house of light in which the Holy Prophet Mohammed ﷺ was seated with his spiritual guide Hazrat Sheikh Shihabuddin Umar Suhrawardi standing respectfully in his presence. There was a rope upon which several robes were hung. He was summoned by Hazrat Shihabuddin who took him by the hand and presented him to the Holy Prophet ﷺ. The Holy Prophet ﷺ pointed to a certain robe and said: "O, Umar, take this robe and give it to Sheikh Bahauddin to wear. He took the robe from where it was hung and asked Hazrat Bahauddin to wear it, which he did before bowing down and touching the blessed feet of the Holy Prophet ﷺ."

When he awoke, he was summoned by Hazrat Shihabuddin the following morning. When he entered the house, he found it mirrored that which he had seen in his dream the previous night. His spiritual guide and teacher asked him to come close to him took the same robe from the hanger that had been pointed out by the Holy Prophet ﷺ. Hazrat Shihabuddin adorned Hazrat Bahauddin with the robe upon saying:

"These robes belong to the Holy Prophet ﷺ. I can only confer these robes upon someone through the permission of the Holy Prophet ﷺ, as you yourself witnessed in your dream last night."

Social & Economic Reformer

Hazrat Bahauddin Zakariya was not only a great Sufi saint but he was also a great religious, social and economic reformer. He strived to improve the conditions of the suffering masses in Sindh by transforming barren jungles into flourishing green fields as well as establishing irrigation canals, orchards and wells. In spite of the time and energy needed for these activities, he was staunchly devoted to his Sufi duties and principles.

Generosity with his Wealth

Hazrat Bahauddin was a rich man who engaged in trade and commerce on a large scale. His fortune and his generosity is characterized by an episode in which the governor of Multan appealed to him for assistance in the form of food supply, since no stocks of grain were left in the city.

The Sheikh gave instructions to issue grains from his granaries, and in the middle of the grain a container full of silver coins was found. The honest-minded governor declared: "The Sheikh has provided us with grain, not this silver. It must be returned to him". "Tell them," said the saint to whom the find was brought, "that Zakariya knew about this. I intentionally gave you this silver along with the grain. If you give something to somebody, you should give it with a flourish." [15]

Hazrat Bahauddin also ran a kitchen (Langar) where free food was distributed to hundreds of poor people, travellers, dervishes and guests of his.

Another episode relates that on one occasion, he asked his attendant to distribute 5,000 dinars to the poor. The attendant, however, could not find the container which held the money after which he reported the disappointment to his master. The great saint said: "Alhamdulillah" (God be praised). After a short while, the attendant came and informed him that the box had been found to which the saint again said "Alhamdulillah". Those present asked him: "Your honour, why did you praise God Almighty on both occasions i.e. when the box was reported as lost then reported as found?" Hazrat Bahauddin replied:

"For dervishes, both the existence and non-existence of worldly things or wealth mean one and the same thing. Dervishes do not entertain love and pleasure by their possession nor do they become unhappy at their loss. It is the same for them."

His point of view regarding wealth was nevertheless quite different from other great Sufis. Once Hazrat Sufi Hamiduddin Nagauri, a Khalifa of Hazrat Khwaja Moinuddin Chishti of Ajmer, raised an objection against Hazrat Bahauddin's point of view of retaining wealth as a Sufi. Hazrat Hamiduddin said:

"As treasure and serpent are associated in form, they should be linked in reality ... Then wealth is a serpent and one who stored wealth in fact rears a serpent." Hazrat Bahauddin replied: "Although wealth is a serpent, someone who has learnt the incantation to overcome the venom, need not have any fear from the serpent."

Therefore, from the point of view of Hazrat Bahauddin, it the spiritual and moral perfection of the soul which ultimately matters.

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HAZRAT SALAHUDDIN AYYUBI

Salahudin Ayyubi was a fighter who freed Jerusalem of the Crusaders, he was a living example of the tolerant, progressive, and inclusive faith which was so dear to his heart. By showing restraint and peaceful treatment, Salahuddin was upholding the central tenets of Islam such as freedom of religion and protection of non-Muslims.

As a soldier, a ruler, and a human being, Sultan Salahuddin Ayubi was a person of phenomenal attributes. The hero of hundreds of battles was the person who for 20 years braved the storm of the Crusaders and ultimately pushed them back. The world has hardly witnessed a more chivalrous and humane conqueror. His unmatched battle tactics and gallantry as a soldier, heroic statesmanship and his strength of character won him the respect of even his foes. Known for liberating the holy city of Jerusalem from the Crusaders. His chivalrous behavior was noted by Christian chroniclers, especially in the accounts of the siege of Kerak in Moab, and despite being the nemesis of the Crusaders he won the respect of many of them, including Richard the Lionheart; rather than becoming a hated figure in Europe, he became a celebrated example of the principles of chivalry. The Crusades represent the maddest and the longest war in the history of mankind, in which the storm of savage fanaticism of the Christian West burst in all its fury over western Asia. At the height of his power, he ruled over Egypt, Syria, Mesopotamia, Hijaz, and Yemen. History is full of his greatest achievements, but here, we are highlighting his two major achievements that are recognized not only by Muslim world but his enemies. One was the Wars against Crusaders and second was, the Capture of Jerusalem.

Early life: Sultan Salahuddin Ayyubi was born in the year 532 AH/1137 CE in Tekrit on the West Bank of the Tigris between Mosul and Baghdad, loved dearly by his father, Ayyub. His family was of Kurdish background and ancestry. His father, Najm ad-Din Ayyub, was banished from Tikrit and in 1139, he and his brother Asad al-Din Shirkuh, moved to Mosul. He later joined the service of Imad ad-Din Zangi who made him commander of his fortress in Baalbek. After the death of Zangi in 1146, his son, Nur ad-Din, became the regent of Aleppo and the leader of the Zengids.

The Wars against Crusaders and the Capture of Jerusalem: Sultan Salahuddin Ayyubi, the hero of hundreds of battles, was the person who for twenty years braved the storm of the Crusaders and ultimately pushed back the combined forces of Europe which had come to swarm the Holy Land. The world has hardly witnessed a more chivalrous and humane conqueror. The Crusades represent the maddest and the longest war in the history of mankind, in which the storm of savage fanaticism of the Christian West burst in all its fury over western Asia.

Christianity hurled itself against Muslims in expedition after expedition for nearly three centuries, until failure brought lassitude, and superstition itself was undermined by its own labour. Europe was drained off men and money, and threatened with social bankruptcy, if not with annihilation. Millions perished in battle, hunger or disease and every atrocity imagination can conceive disgraced the warrior of the Cross'. The Christian West was excited to a mad religious frenzy by Peter the Hermit, and his followers to liberate the Holy Land from the hands of the Muslims. 'Every means', says Hallam, 'was used to excite an epidemical frenzy'. During the time that a Crusader bore the Cross, he was under the protection of the Church and exempted from all taxes as well as freed to commit all sins.

On September 29, Salahuddin crossed the Jordan River to intercepted Crusader reinforcements from Karak and Shaubak along the Nablus road and took a number of prisoners. Meanwhile, the main Crusader force under Guy of Lusignan moved from Sepphoris to al-Fula. Salahuddin sent out 500 skirmishers to harass their forces and he himself marched to Ain Jalut. When the Crusader force—reckoned to be the largest the kingdom ever produced from its own resources, but still outmatched by the Muslims—advanced, the Ayyubids unexpectedly moved down the stream of Ain Jalut. After a few Ayyubid raids—including attacks on Zir'in, Forbelet, and Mount Tabor—However, Raynald of Châtillon, harassed Muslim trading and pilgrimage routes with a fleet on the Red Sea, a water route that Salahuddin needed to keep open. In response, Salahuddin built a fleet of 30 galleys to attack Beirut in 1182. Raynald threatened to attack the holy cities of Mecca and Medina and responded by looting a caravan of pilgrims on the Hajj in 1185.

Capture of Jerusalem: In July 1187 Salahuddin captured most of the Kingdom of Jerusalem. On July 4, 1187, at the Battle of Hattin, he faced the combined forces of Guy of Lusignan, King Consort of Jerusalem and Raymond III of Tripoli. In this battle alone the Crusader army was largely annihilated by the motivated army of Salahuddin. It was a major disaster for the Crusaders and a turning point in the history of the Crusades. Salahuddin captured Raynald de Châtillon and was personally responsible for his execution in retaliation for his attacking Muslim caravans. The members of these caravans had, in vain, besought his mercy by reciting the truce between the Muslims and the Crusaders, but he ignored this and insulted their prophet Muhammad before murdering and torturing a number of them. Upon hearing this, Salahuddin swore an oath to personally execute Raynald.

Mannerism & Legacy of Salahuddin Ayubi: Salah-ud-Din Yusuf ibn Ayyub known as Saladin in the Western World, this great Muslim sultan is widely revered as the ideal of a warrior who is fierce in battle and generous to his enemies.

Saladin used to perform the five obligatory prayers on time, along with the supererogatory prayers. He never prayed except in congregation, and he never delayed a prayer. He used to always have an imam with him, but if the imam was not present, he would pray behind any pious scholar who might be sitting with him. He never quit a prayer except when he slipped into a coma for three days before his death.

He would spend most of his money on sadaqah (optional charity), and he never possessed enough wealth that would have required him to pay Zakah (obligatory alms). Although he always wanted to perform Hajj, he was occupied in jihad, so he did not have enough money to perform Hajj, and he died without performing it.

To be a great Sultan, one should be courageous, strict, and strong-willed, yet merciful, fair, and kind. On Mondays and Thursdays, Saladin used to sit and listen to his people's petitions in a general assembly attended by jurists, judges, and scholars. He would then spend an hour during the day or the night writing his comments and opinions concerning every petition. He never let down anyone who called on him for help.

He never spoke badly about anyone and never allowed anyone to do so in his presence. He never uttered a rude word and never used his pen to humiliate a Muslim.

RAMAPHOSA, OSLO & THE TWO-STATE MIRAGE

BY IQBAL JASSAT

During his recent visit to a Johannesburg synagogue, South Africa's president Cyril Ramaphosa repeated an overused mantra to assuage his Jewish audience about the country's evenhandedness.

Overused and devoid of any substance, Ramaphosa insisted that South Africa is committed to a two-state solution where Israelis and Palestinians can live peacefully side by side in their respective homelands.

The two-state mantra may have had traction 25 years ago when the Oslo accords were signed between PLO leader Yasser Arafat and Israeli premier Yitzak Rabin, in full glare of global media on the lawns of the White House.

Doomed to fail even before the ink had dried, the accords were dismissed as the "great US-Israeli 'peace' swindle".

A former fervent believer in the two-state solution, Avi Shlaim, who hoped that Oslo would see the emergence of a Palestinian state on the West Bank and Gaza, had to concede that it was a mirage. Israel's intention was to repackage rather than end Israel's military occupation.

Shlaim's reservations are recounted in his book "The Iron Wall", wherein he argued that the continued expansion of Jewish settlements were in "palpable violation of the spirit, if not the letter, of the Oslo accords".

For Israeli journalist Danny Rubenstein, the "autonomy" promised to Palestinians by Oslo, was no more than the autonomy of a POW camp, where the prisoners are "autonomous to cook their meals without interference...".

Indeed as the Oslo accords cast a gloomy shadow of surrender and humiliation for the Palestinians, the Israeli press was reporting on secret plans to extend the integration of Jerusalem to Jericho.

Fraud at the core of Oslo not only humiliated Arafat and the PLO, it also allowed Israel and the Clinton administration to manipulate the accords as they deemed fit. Long before Donald Trump had any inkling of occupying the White House, Bill Clinton reversed longstanding US support for UN Resolution 194 of 11 December 1948 which affirms the right of Palestinian refugees who had fled or had been expelled, to return to their homes.

Oslo gave the Clinton administration the pretext to fall in line with Israel's argument that following the accords, past UN resolutions were "obsolete and anachronistic". In addition it gave Washington the opportunity to call for the abolition of the UN Special

Committee on Palestinian Rights, which in Trump's language it termed "biased, superfluous and unnecessary".

Oslo will always be defined by the fateful letter from Arafat to Rabin recognizing Israel. Thomas Friedman, rubbing salt on Arafat's wound, wrote that the letter was not simply a statement of recognition, but that it was a letter of surrender, "a type-written white flag in which the PLO chairman renounced every political position on Israel he has held since the PLO's foundation in 1964".

During the Oslo period of 1993, Ramaphosa was intensely involved in South Africa's negotiations known as CODESA. It served as a rickety bridge which moved the nation from apartheid to democracy.

Having a history in student politics and of leading workers in the trade union, Ramaphosa would know that the racist regime's lifeline was Israel. He would know too about Israel's military and nuclear weapons program with apartheid South Africa.

Masterfully and meticulously researched by Sasha Polakow-Suransky, details of countless arms deals between the pariah regimes in violation of UN arms embargo, are published in the author's "The Unspoken Alliance".

Having regard for the history of the freedom struggle waged to eradicate apartheid in South Africa, it sounds strange to hear Ramaphosa extend goodwill to Israeli apartheid.

Equally confounding and disturbing is to hear him mimicking successive US presidents on the two-state solution, especially now when even the Netanyahu regime has dropped all pretense of a Palestinian state.

Oslo's deception seems to have crept across Africa to its southern tip. Why else would President Ramaphosa profess to believe in a dead deal: the two-state solution?

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YOUR QUESTIONS ANSWERED

BY MOULANA SHAH FAISAL KHAN QADRI MISBAHI

ALA HAZRAT



Q1. Inform us of some of the miracles of Ala Hazrat?
A1. SubhaanAllah, first of all I would like to congratulate one and all on the arrival of this blessed month of Saffar. There is a misconception amongst people that this is a month of suffering and calamities and anything done in this month will not be completed. This is totally wrong and false. We believe and know that all the months are months of blessings and there are no superstitions at all.

What is to be said about this great personality of Islam. Allahu Akbar! Moulana Hameed ur Rahman says that one Thursday I was present in the blessed house of Ala Hazrat when somebody came to visit him and although it was not a 'public meeting' time he still insisted. I therefore went to the room of Ala Hazrat to inform him of the visitor but failed to find him. In fact, Ala Hazrat was nowhere to be found despite us looking for him everywhere. Astonished, we thought to ourselves "where could he possibly go to?" During this state of confusion and bewilderment to our amazement Ala Hazrat emerged from his room. This was beyond belief. We politely asked Ala Hazrat "We searched for you everywhere but failed to find you. How come you've just appeared from your room right now? Please clear our confusion." Ala Hazrat explained, "Alhamdulillah, every Thursday at this time and from this very room I leave Bareilly to visit Madina."

SubhaanAllah! This is the status of friends of Allah that in one time they can be present at many places. An astrologer presented himself in the court of Ala Hazrat. Ala Hazrat asked him, "Tell me what the situation of the rain is?" After working out the position of the stars, the astrologer said, "There is no water in this month, there will be in the next month." Ala Hazrat said, "Allah is all powerful. If He wishes it may rain now. You are observing the stars and I am observing the power of the maker." Ala Hazrat then looked towards the clock and asked, "What time is it?" The astrologer replied, "Quarter past eleven." Ala Hazrat asked, "How long until it is twelve o'clock?" He replied, "forty five minutes." Ala Hazrat asked, "Can it be twelve before forty five minutes?" He replied no.

Ala Hazrat walked up to the grandfather clock and moved the big hand of the clock until it was on the 12, thus showing twelve o'clock. The clock began to chime. Ala Hazrat said, "You said that it would not be twelve o'clock before forty five minutes so how is it twelve o'clock?" The astrologer replied, "You altered the position of the hand of the clock otherwise it would've taken forty five minutes for it to be twelve o'clock." Ala Hazrat said, "Allah is all powerful and He May alter the position of the stars whenever He wishes to. You are talking about rain being expected next month, but if Allah wills it would start raining at this very moment." Ala Hazrat had just said that and it began to rain. (Anwaar-e-Raza page 375).

May Allah grant us the Taufeeq to respect all Auliya-e-Kiraam. Aameen.

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PRIDE – The Disease of Humanity

MOULANA NASIK AHMED BROOD

Pride is an inwardly directed emotion that carries a negative connotation because pride refers to an inflated sense of one's personal status or accomplishments. Pride could also be referred to as a disagreement with the truth. Pride could also be defined as indirectly or directly humiliating someone etc. merely for our own gratification. The only pleasure that people with pride acquire is that they think that by ill-treating others they make their own superiority greater. Pride itself is associated with more intra-individual negative outcomes and is commonly related to expressions of aggression and hostility. Excessive feelings of pride have a tendency to create conflict and sometimes terminating close relationships, which has led it to be understood as one of the few emotions without any positive or adaptive functions. Pride and vanity is believed to be justified by one's own achievements and actions, but sought by pretence and appeals to superficial characteristics. There is no tongue that can express, or heart that can conceive the horrid sins and miseries that pride has ushered in among human beings.

Life is about keeping our heart pure and one of the greatest impurities is pride. The disease of pride and arrogance deletes all traces of goodness and piety. This is the worst vice in causing havoc to Deen and a regrettable disease to have for the believers of this perfect and exalted religion. It launches a direct attack on beliefs and principles. If ignored and overlooked for some time it becomes fatal and incurable, and gives rise to other spiritual vices. It is imperative to refrain from such a dangerous and deadly calamity which leads to loss of knowledge, inability to understand the commands of Allah Almighty and Sunnah of the Holy Prophet (Sallallahu Alayhi Wa Sallam), disgrace in this world and the Hereafter and painful torment therein. No wise person can be neglectful in the matter of such a harmful and destructive calamity. Pride as a sin is considered to be insignificant in comparison to other major sins by a vast majority of the people. This is an entirely false thought and huge misconception. The way in which the disease of pride is reflected is that the person refuses and does not want anyone to correct them. Arrogant people imagine that every characteristic they possess belongs to them. For example, they imagine that their intelligence stems from themselves. Instead of realizing that it is a blessing bestowed on them by Allah Almighty and giving thanks for it, they regard it as something to be proud of. By overestimating this attribute

in their own eyes they belittle and disparage those around them. As a result of this behavior, their associates find them unattractive and repellent. That means that arrogant people never have true, honest friends who feel a genuine affection for them. They also find it difficult to demonstrate affection towards others. They always want to be the object of love and affection, because in their own eyes they are superior to everybody else. This state of mind leads to another behavioral defect: envy. They envy the intelligence, reason, moral values or good character of others. They regard everything those people possess with a jealous eye. If someone with superior features to their own is present, they immediately want to leave. Their envy means they are invariably unable to get along with others. Allah Almighty has given a troublesome mood to these people who are grabbed by the sickness of pride. In the same way that arrogant people gain nothing but trouble, sorrow and unhappiness in the life of this world, they also forego the Hereafter and, most important of all, the love of Allah Almighty.

Allah Almighty mentions in the Holy Quraan: "He does not like the prideful." (S 16: V 23) In another verse of the holy Quraan Allah Almighty says: "Surely Allah Almighty does not love those who are arrogant and boastful." (S 4: V 36) There are many verses in the Holy Quraan whereby Allah Almighty indicates His dislike and punishment for those who are proud. The Holy Prophet (Sallallahu Alayhi Wa Sallam) has mentioned: "He who has in his heart the weight of an atom of pride shall not enter Paradise." (Muslim) A great scholar once said that sitting with wise people makes a person wiser; sitting with ignorant people makes a person ignorant; sitting with poor and less fortunate people removes the ego and pride from ones heart. My teacher had informed us that as long as a person is proud then that person cannot understand and differentiate right from wrong or good from bad. The reason is because a proud man is always looking down on other people; and, of course, as long as a person is looking down that person cannot see something that is above them. I believe that pride and arrogance is a cover up for insecurity.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength and ability to refrain and forsake such a contemptible outlook from our lives, Aameen!

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"O Mankind ! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)



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15 EMERGENCY ITEMS TO ALWAYS KEEP AT HOME

COMPILED BY HASINA BEGUM SAYED

1. Matches and candles – if the lights go out, be prepared with a batch of candles and a box (or three) of matches. A camping stove wouldn't go amiss either, just as a back up.
2. First aid kit – all homes should have a first aid kit in case of minor cuts and scrapes. Make sure you have bandages, gauze, burn shield, antiseptic cream, pain relief tablets and a pair of scissors at the very least.
3. Medication – if someone in your household is dependent on medication, it is recommended that you have copies of prescriptions and enough of the medication you need stored to cover you for at least seven days.
4. Duct tape – from sealing draughts and covering up broken windows to waterproofing fabric and securing doors, duct tape is ingenious stuff – never be without a reel or two.
5. Torch and batteries – candles aren't always practical (and can be unsafe if you don't watch them properly), so a stash of torches and spare batteries is always advisable too.
6. Empty water bottles – save up a few big water bottles in case there's a problem with the water supply. Half gallon types, like the bottles used in standard office water coolers, would be ideal.
7. Tin opener – Don't make things harder for yourself by not having a tin opener to hand!
8. Basic tool kit – a wrench, a hammer and a screwdriver could make all the difference in an emergency (think about what sort of temporary DIY you'd need to carry out in the event of a break-in or storm). A multipurpose tool would cover all bases.
9. Phone charger – a wind-up or battery powered phone charger is worth having in case you need to contact someone in a hurry and the power's out or your phone's internal battery has died. You always need a plan B.
10. Whistle – If you're in trouble or need to attract attention quickly, a whistle is the best way to do it.
11. Bin bags/plastic sheeting – in case of flooding or water damage, or if you just need to keep warm/carry things around, bin bags could just be your new best friends. Store an extra couple of reels just in case.
12. Bucket – for collecting and carrying water, acting as a substitute toilet, for upturning and using as a makeshift stool, the bucket is an incredibly useful piece of kit in a dire situation.
13. Warm spare blankets – if the power goes out during wintry weather, or the bathroom leaks and your bedrooms get damp, it's always handy to have a stash of warm, dry blankets and/or sleeping bags to make sure everyone stays nice and toasty.
14. Copies of personal documents – driver's licence, passport, proof of address, prescriptions, birth certificate; make copies and keep them to hand in a waterproof folder. You never know when you might need them.
15. Emergency contact information – you can't always rely on your mobile phone for addresses and contact numbers, sometimes good old pen and paper is the most reliable option.

12 PRINCIPLES OF HAPPINESS FROM THE QUR'AN & SUNNAH

- 1: Live within the parameters of your day. Tomorrow is yet to be born. *"In the morning, do not expect to live until the evening, and in the evening, do not expect to live until the morning."* (Al-Bukhari)
- 2: If your heart is struggling to rest, find it within Allah's remembrance. *"Is it not with the remembrance of Allah that hearts find rest?"* (Al-Qur'an, 13:28)
- 3: Your growth is in feedback, even if it's bitter. Don't allow it to break you. *"A Muslim has six rights towards other Muslims" (one of which was) "when he asks you for advice, you offer him advice" (Muslim)*
- 4: If you're loved, you will be trialed. *"The enormous reward comes with the enormous trials, and when Allah loves a people, He tests them"* (At-Tirmidhi)
- 5: Don't wait for people to offer you thanks. *"We feed you for the sake of Allah, we do not want from you any reward of gratitude"* (Al-Qur'an, 76:9)
- 6: The majority of what people fear never ends up happening. *"That is only Satan who frightens [you] of his supporters.."* (Al-Qur'an, 3:175)
- 7: Never forget that Allah's forgiveness is far greater than your sins. *"Your Lord is vast in forgiveness.."* (Al-Qur'an, 53:32)
- 8: If you're a believer, then it's always a win-win for you. *"How strange is the matter of the believer. Every matter of his ends up being good for him"* (Muslim)
- 9: Your Rizq/ provisions are not in the hands of people. *"And in the heaven is your provision, and that which you are promised."* (Al-Qur'an, 51:22)
- 10: Constant productivity is a priceless potion. Free time is your worst enemy. *"So when you have finished your duties, devote yourself for worship"* (Al-Qur'an, Surah 94, Ayah 7)
- 11: Resentment harms you more than it harms the person you resent. *"O Allah draw out malice from my heart"* (At-Tirmithi)
- 12: Belief in Allah and the doing of good deeds are the cornerstones of happiness. *"Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life"* (Al-Qur'an, 16:97)

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A PIPE DREAM

BY FAIZEL KHAMKAR

The recent constitutional case where the private use of cannabis also known as marijuana or dagga was legalised is another step towards the degeneration of society. The fact that the judgement allows for the private growing of this drug and its use in privacy but not allowing for its sale needs to be interrogated largely because a number of questions must be answered at the time of legislation.

A critical background assessment of the effects of the use of this drug must be taken into consideration, not only in terms of the individual but for society as well. Two of the ill effects has been widely and consistently been proven are the negative effects on the cognitive abilities as well as the effect on the motor functioning of the body.

The first grey area left by the judgement is the question of privacy. Will a private party of a thousand invited guests be regarded as private? Certainly a pregnant mother in the privacy of the home without any one present will be deemed as being private. The use of cannabis will impact on others not using the dagga despite the use of the term private.

One of the thousand invited guest drives fellow party goes from the home, however his motor senses is affected with the consumption of dagga. Neither his reflexes nor his co ordination or his ability to react in time results in a collision and there is multiple deaths as a result of that consumption of dagga now made legal and therefore there cannot be culpability as he/she had not acted outside of the law. The results of the accident would leave people financially stressed, children orphaned or careers in tatters. The act therefore may be private, however the resultant impact is societal.

The pregnant mother who constantly partakes of dagga during her pregnancies will leave her child with cognitive disabilities. The child will not be able to read easily, grasp basic concepts or be able to clearly define right from wrong and yet would be expected to make a positive impact on society. This child will part of a greater population whose mother's have acted in the way and therefore cannot be regarded as being an isolated case. A portion of the next generation will be dysfunctional as encouraged by law. However it would then be expected that the rest of society must carry the burden of this dysfunctional portion of society, which

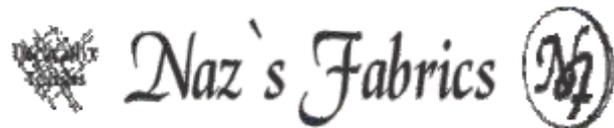
in fact may have potentially included leaders in various sectors of society had it not been for the now legally accepted act of consuming dagga.

The above clearly highlights an issue which requires serious thought. How is private rights weighted against societal rights. What is certain based on the judgement under discussion as well as a number of other judgements is that the right of the individual or private rights is disproportionate to that of societal rights. However societal obligation is disproportionately appropriated as against individual obligations. This inconsistency is illogical as well as unjust. This situation creates the background for the implosion of a society which can be progressive in the real sense.

A critical outcome of this judgement is that practically there is no last stop. From dagga to where? What is generally regarded as "hard core" drugs cannot now be excluded because of the skewed idea of the right of privacy. It would than follow that abuse under the cloak of privacy would be allowed. The last mentioned may be more difficult to implement largely because the conscience or cognitive understanding of the problem is still grounded on more secure moral grounds, however the doorway has been opened. We only have to look at Westbury, currently under the spotlight and taking into account that Westbury is not an isolated community to look at the result of actions which leads to broken communal life. At the same time we should not close our eyes to the fact that the doors of other crimes which we purport to oppose such as human trafficking has been opened. It may remain illegal but the facilities to commit such crimes have been put in place.

It should be borne in mind that the judgement does not affect our moral judgement or our right to advocate the total abstention of consuming dagga and if we fail in doing this than our future progeny will bear the consequences of our neglect.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Jakarta, INDONESIA – At the time of going to print, more than 1 500 people had died and hundreds more remained missing after the world's largest Muslim country was struck by two earthquakes and tsunami that flattened villages and buried people under metres of mud. Almost 100 000 people have been displaced. Rescue efforts have shifted to assisting survivors and curbing the spread of disease as hope of finding any more survivors was given up. Aid from around the world, including from South Africa, continued to stream into Indonesia, but access to the desperate survivors has been restricted by roads being swept away. Indonesia sits on the Pacific Ring of Fire, an area known for seismic upheavals and volcanic eruptions.

Imphal, INDIA - Four policemen were suspended following a video spread through social media showing them just standing by as a mob lynched a Muslim business-school graduate to death near the capital of Manipur state in north eastern India. The video showed the armed policemen standing around the injured man who was attacked because he was suspected of attempting to steal a vehicle. The man died later because they allegedly refused to rush him to a hospital for treatment. Five villagers involved in the attack were arrested.

Algiers, Algeria - Minister of Religious Affairs and Endowments Mohamed Aissa has said that Algeria is now an "international school in the fight against terrorism and extremism." Speaking at the National Radio Forum, Aissa said Algeria has become an exporter of action programs on combating extremism and training of Imams in this regard, pointing out that his country is currently cooperating

with a number of countries in Europe, America, Africa and Asia.

Geneva, SWITZERLAND - The United Nations has expressed concern over India's deportation of seven Rohingya men to Myanmar despite warnings that they could face persecution in a country where the military is accused of genocide against the Muslim minority. The men, who had been in detention for immigration offences since 2012, were handed over to Myanmar authorities at a border crossing in India's northeast state of Manipur. UNHCR said the Indian authorities had not responded to its request that they assess the men's claims to international refugee protection in the country.

Montreal, CANADA - The Quebec Court of Appeal has ruled that no persons can be prohibited from wearing their hijab in the courtroom if it is worn on the basis of their sincerely held religious belief and does not conflict with an overriding public interest. Rania El-Alloul, a Montreal resident, had earlier been asked to remove her hijab during her appearance in a Montreal provincial courtroom in 2015. The National Council of Canadian Muslims (NCCM), which pursued the case on behalf of El-Alloul, welcomed the ruling.

Rome, ITALY - Deputies from the far-right League party in northern Italy have announced plans to ban mothers from wearing Islamic veils, such as the burqa and niqab, when picking up their children from school. Simona Pergreffi and Daniele Belotti requested that the rule be put in place in all primary and secondary schools in Bergamo, arguing that school staff must be able to identify who is picking



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up the children and that the Islamic face veils pose a threat to school security. Measures against the wearing of Islamic veils have already been taken in Belgium, France, Denmark, and Spain.

Riyadh, SAUDI ARABIA – The 300% increase in the number of women lawyers in the Kingdom in recent years has been welcomed by Minister of Justice Sheikh Waleed Al-Samaani. "This shows that women's participation in the legal profession will witness a big leap in coming years and a subsequent promising future for law in the Kingdom," he said.

Cologne (UNA-OIC) – Turkish President Recep Tayyip Erdogan inaugurated one of Europe's biggest mosques, run by the Turkish-Islamic Union for Religious Affairs (DITIB), the largest umbrella organization of mosques in Germany. DITIB manages about 900 mosques in the country and has about 800 000 members throughout Germany.

Sarajevo, Bosnia - The International Organization for Qur'an and Sunnah, an affiliate of the Makkah-based Muslim World League (MWL), organised a Qur'an competition in Bosnia and Herzegovina, in cooperation with the Islamic Presidium and the Holy Qur'an Memorization Society. 44 girls and boys took part in the two sections of the competition.



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