



TAKBEERAAT-E-TASHREEQ
 Beginning from the fajr of 9th Zil Haj upto the Asr of 13th, it is Waajib on every Muslim to recite the Takbeer-e-Tashreeq after every Fard Salaah

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 وَيَلِدُ الْحَمْدُ

N.B. Whether one is perform with Jamaat or on one's own, it makes no difference. One must recite the Takbeers. Males should recite it in a loud voice, females in a low voice.

Ignorance, Hypocrisy, Denial... our Fears and Depression!

Nothing could have destroyed the spirit of anticipation in Islam's holiest days than the recent Saudi forces attack on Yemen causing the deaths of a busload of children on their way to school. Reports of the incident shocked the world and the anti-Saudi sentiments are still echoing, fueled by an avalanche of protests, and posts gone viral on social-media.

For the Haj pilgrims this would not have gone down well, after hearing about the Yemen tragedy, and figuring out how the custodians of Islam's most sacred sanctuaries could be involved in such an outrageous war against a muslim country, keeping aloof of the carnage and destruction directly caused by it. The Saudis are open allies of countries that don't have favourable policies towards Islam, and that is without excluding Israel, the zionist occupiers of Palestine.

One wonders how much longer the Saudi regime will manage to sustain its unholy role feigning representation of Islam by their monopoly over Haj and Umrah. Millions of pilgrims will be returning to their respective countries across the globe, and one would be curious to know from them if the happenings in Yemen would have made headlines or had been discussed in private gatherings or public sermons in any small way.

We can but pray for Divine help to bring about the re-awakening of the Ummah, commencing with unity, promotion of diplomacy between muslim countries, and an end to wars and unrest where muslim fights muslim.

Pray that the scourge of Saudi control and manipulation of Islamic politics should end, and that the regime is replaced by pious and righteous successors.

With the Haj comes the advent of Eid-ul-Adha, which every muslim honours. At this moment the focus is on Qurbani, the slaughtering of an animal, a tradition symbolically based on submission to Almighty Allah, established by the intended sacrificial concurrence of the great messengers Ibrahim and Ismail (عليهما السلام).

That the purpose of the exercise is purely to inspire Taqwa (piety and

God-consciousness) is clarified by the Qur'an, not to be distracted by the 'material' connotations of the act, but to highlight its spiritual relativity.

To harness this devotion dedicated as surrender to Truth is a lesson of immense significance should we someday awaken to the reality of serving God even with our very lives. For Islam to be victorious over its terror-driven, blood-thirsty enemies, one can only dream that this can be achieved by prayer and handshakes. Not even Allah's most beloved in all creation (ﷺ) was granted that reprieve. Victory is not without 'struggle' or 'sacrifice'

QUL INNAS SALAATEE WA NUSUKEE WA MAHYAAYA WA MAMAATEE LILLAHI RABBIL AALAMEEN (Say: Certainly my Prayer and my Sacrifice, and my Living and my Dying, is for ALLAH Lord of the Universe!) - Qur'an

BATTLE OF KHANDAQ

HAZRAT ALI (ؓ) AND THE WRESTLER PART 2

Amr struck at Hazrat Ali (ؓ) many times, but Hazrat Ali (ؓ) remained unharmed. He would parry the blow with his sword or shield or nimbly step aside to let the Giant's sword whistle past him harmlessly. At last the Giant stood back, panting and baffled. He wondered how this could be. Never before had any man survived so long in personal combat against him. And now this boy was looking at him as if he was playing a game! Then things happened so fast that no one could quite follow the sequence—neither the Muslims nor the Enemies of Islam nor the Giant himself. Hazrat Ali (ؓ) dropped his sword and shield to the ground; his body shot through the air like a missile and his hands grasped the Giant's throat; with a wrestler's kick he knocked the Giant off balance, and the Giant came crashing to the ground—all in a matter of seconds. Now the Giant lay on his back with Hazrat Ali (ؓ) sitting astride his chest. The two armies gasped and murmured, then held their breath.

The bewilderment on the Giant's face changed to fury. At last he had been thrown, and by this young upstart who was less than half his size! But although he was down, he was not finished. The Giant's face went purple, the veins stood out on his neck and his huge biceps and forearms trembled as he strained to break Hazrat Ali (ؓ)'s grip. But he could not move it an inch. There was the quality of steel in the muscles of Hazrat Ali (ؓ). "Know, O Amr", said Hazrat Ali (ؓ) gently, "that victory and defeat depend upon the will of ALLAH. Accept Islam! Thus not only will your life be spared, but you will also enjoy the blessings of ALLAH in this life and the next." Hazrat Ali (ؓ) drew a sharp dagger from his waistband and held it close to Amr's throat. But this was more than the Giant could take. Was he whom Arabia considered her greatest champion to live the rest of his life under the shadow of defeat and disgrace? Was it to be said of him that he saved his life in personal combat by submitting to the conditions of his opponent? No! He, Amr bin Abdu Wud, had lived by the sword. He would perish by the sword. A life spent in violence must end with violence. He gathered the spittle in his mouth and spat into the

face of Hazrat Ali (ؓ)! He knew what would happen. He knew that there would be a sharp intake of breath, that Hazrat Ali (ؓ)'s right arm would shoot into the air and then plunge the dagger into his throat. Amr was a brave man and could face death without flinching. He arched his back and raised his chin to offer his throat to Hazrat Ali (ؓ), for he knew what was to come. At least he thought he knew!

But what happened next left him even more bewildered. Hazrat Ali (ؓ) rose calmly from Amr's chest, wiped his face, and stood a few paces away, gazing solemnly at his adversary. "Know, O Amr, I only kill in the way of ALLAH and not for any private motive. Since you spat in my face, my killing you now may be from a desire for personal vengeance. So I spare your life. Rise and return to your people!" The Giant rose. But there was no question of his returning to his people a loser. He would live a victor, or not at all. Intending to make one last attempt at victory, he picked up his sword and rushed at Hazrat Ali (ؓ). Perhaps he would catch Hazrat Ali (ؓ) unawares. Hazrat Ali (ؓ) had just enough time to pick up his sword and shield and prepare for the fresh assault. The blow which the Giant now delivered in furious desperation was the most savage blow of the encounter. His sword shattered Hazrat Ali (ؓ)'s shield, but in doing so lost its force and impetus, and could then do no more than inflict a shallow cut on Hazrat Ali (ؓ)'s temple. The wound was too slight to worry Hazrat Ali (ؓ). Before the Giant could raise his sword again, the Zulfiqar flashed in the sunlight, and its tip slashed open the Giant's throat. The blood of the Giant gushed forth like a fountain. For a moment the Giant stood motionless. Then his body began to sway as if he was drunk. And then he fell on his face with a crash and lay still. The earth did not shake with the impact of that colossal body. The earth is too big. But the hill of Sil'a shook with the cry of ALLAH-o-Akbar that thundered from 2,000 Muslim throats. The triumphant cry echoed through the length and breadth of the valley before it faded away into the stillness of the desert.



S aatul
ISLAM

EMPOWER "THE NATION THROUGH EDUCATION AND SKILLS"

DA'WAH THE WAY FORWARD

PBO 930024606 REG: IT466 406

A & A MOTOR SPARES AND ACCESSORIES



"Your Spares Paradise"



170 Lenasia Drive
Lenasia

P.O. Box 996
Lenasia, 1820

Tel: 852-1110/1 * 854-2606

CONSTRUCTION OF THE KA'BAH

The first construction of the Ka'bah was done by the Angels. Hazrat Ja'far Saadiq (ؑ) states, "I was in Makkah with my father and I sat close to the Hajr-e-Aswad while my father was performing Salaah. Suddenly a white-haired and white-bearded person with broad shoulders and chest appeared and sat down beside him. He had two large sheets on him like a person in Ihraam. Upon seeing him my father hastened his Salaah and went and sat beside him.

The person said, "O Abu Ja'far! Tell me how this house came to be built?" My father replied, "Who are you?" The person replied that he was from Syria. My father said, "This House came into being when Allah Ta'ala said to the Angels, "I am about to place My Caliph on the earth..." The Angels said, "Will You place (as a Caliph) one who will spread turmoil in it and shed blood?"

Whereas we glorify You with praise and proclaim Your Sanctity." This displeased Allah Ta'ala and the Angels tried to please Allah Almighty by walking around the 'Arsh of Allah Ta'ala seven times which pleased Him. Allah Ta'ala said to the Angels, "Build a House for Me on the earth so that when I am displeased with the children of Adam if they walk around that House just as you have walked around the 'Arsh I will become pleased with them." Upon receiving this divine order the Angels built the blessed Ka'bah." [Al Isaabah Fi Ma'arifatil Sahaabah]

When Hazrat Adam (ؑ) was sent onto the earth he asked Allah Almighty why he could no longer hear the voices of the Angels and Allah Ta'ala replied that it was because of his error in judgement and that he should build a house for Him and perform Tawaaf of it and remember and praise Him close to it as he had heard the Angels remembering and praising Allah Ta'ala. Hazrat Adam (ؑ) came to Makkah and built the Ka'bah using the rocks from five mountains (Mount Labnaan, Zeyta, Sina, Joodi and Hara). The first human to build the Ka'bah, perform Tawaaf of it and pray Salaah in it was Hazrat Adam (ؑ). [Taarikhe Makkatul Musharrafah wa Masjidul Haraam]

This tells us that the Ka'bah was built so that when a slave of Allah Ta'ala finds himself covered in sins he should present himself at the House of his Lord and humbly walk around this House in order to purify himself from those sins. We also learn from this that Tawaaf was first performed by the Angels and to keep this act (of worship) alive Allah Ta'ala ordered them to build a House on earth so that through the blessings of performing Tawaaf of the Ka'bah He would continue to forgive and bless His slaves.

The second construction took place when once Hazrat Ibrahim (ؑ) came to Makkah (from Shaam) and said to Hazrat Ismail (ؑ), "My son! I have received an order from Allah Almighty. Will you help me in carrying it out?" Hazrat Ismail (ؑ) replied that he would and Hazrat Ibrahim (ؑ) told him that the order from Allah Ta'ala was to reconstruct the Ka'bah in Makkah. They both then started rebuilding the Ka'bah and Hazrat Ismail (ؑ) would bring the rocks and Hazrat Ibrahim (ؑ) would construct the walls. Hazrat Ismail (ؑ) brought a large rock on which Hazrat Ibrahim (ؑ) would stand in order to reach the higher parts of the wall and in this way the Ka'bah was reconstructed. The rock on which he stood became known as the Maqaam-e-Ibrahim.

The Ka'bah was rebuilt for the third time by the Quraish. When the Quraish made the intention to rebuild the Ka'bah a large snake blocked their plans. The snake would not allow them to get close to the Ka'bah. All the people of Quraish got

together and humbly made Dua to Allah Ta'ala in the following manner: 'O Allah! You know that we want to beautify Your House. We have no other intention but to beautify it. If You are pleased with that then guide us, otherwise we are happy with whatever You desire.'" Subsequently their Dua was accepted and they heard the sound of a large bird descending from the sky. They saw that the bird was like a large bird of prey whose back was black and whose stomach and feet were white. It took the head of the snake in its beak and started flying. The Quraish saw that its beak was very wide and it took the snake and dropped it into the mountains. After this the Quraish raised the old walls and constructed new walls for the Ka'bah. [Tafseer Haqqi]

Rasoolullah (ﷺ) was himself present and involved with the third construction of the Ka'bah and would lift and bring stones for its construction. When the time came to place Hajr-e-Aswad (Black Stone) into the wall a great dispute erupted amongst the Quraish. Each clan wanted to be the ones to place it into the wall of the Ka'bah as this would be a sign of great pride and respect for the clan. This dispute lasted for four days and even went as far as swords being drawn against each other. On the fifth day the Quraish gathered by the Ka'bah in order to settle the dispute. An elderly person made the suggestion that the first person to enter Haram the next day should be made the intermediary and everyone should abide by the decision that he makes. Everyone agreed to this suggestion. The next day Rasoolullah (ﷺ) was the first to enter the Haram and upon seeing him everyone proclaimed, "By Allah! He is the honest, truthful one and we will abide by whatever decision he makes." Rasoolullah (ﷺ) then resolved this by asking each clan to select a leader, thereafter placing the Hajr-e-Aswad on a cloth and asking those chosen to lift it by its ends. The leaders lifted the cloth and Rasoolullah (ﷺ) lifted the Hajr-e-Aswad and placed it with his own blessed hands. In this manner a great dispute was averted which would have claimed many lives. [Seerat Ibn Hishaam]

Hazrat Aisha Siddiqah (ؓ) once asked Rasoolullah (ﷺ) if Hateem was a part of the Ka'bah and he replied that it was. She then asked him why the door of the Ka'bah was raised and he replied that that was how the Quraish had built it. He then added, "If there were still not signs of the days of ignorance in them then I would demolish this door that they have built and built a door that was level with the ground, and would make two doors – one to enter with and one to exit. I would also add five cubits to it from Hajr-e-Aswad. But because this is how the Quraish have built it I am going to leave it as it is." [Musnad Abi Ya'laa]

When Hazrat Abdullah bin Zubair (ؓ) fought a battle against the people of Shaam, their assault resulted in part of the Ka'bah being damaged by fire. He then reconstructed the Ka'bah according to the narration of Hazrat Aisha Siddiqah (ؓ) and built two doors and increased the size towards Hajr-e-Aswad. [Tafseer Roohul Bayaan]

When Hazrat Abdullah bin Zubair (ؓ) was martyred by the oppressive governor, Hajaaj bin Yusuf, the latter ordered that the alterations made by Hazrat Abdullah bin Zubair (ؓ) should be demolished and he rebuilt the Ka'bah according to its form when the Quraish had built it. This is the Ka'bah of the present day. [Tafseer Roohul Bayaan]

May Allah Ta'ala grant us the opportunity to present ourselves in the Holy Ka'bah and the Ka'bah of the Ka'bah, the Roza Mubarak of Rasoolullah (ﷺ), Ameen.

ETIQUETTES OF QURBANI

ON WHOM IS QURBANI WAAJIB

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

Qurbani is waajib on every muslim who is mature, sane, muqim (i.e. Not a traveller) and possesses the amount of fifty two and a half tolas of silver (equivalent to 612,36 grams) or wealth equivalent to that value in excess of one's basic (asli) needs.

In the case of Qurbani it is not necessary that this amount be in one's possession for a complete lunar year, like in zakaat.

THE DAYS OF QURBANI

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

SADAQAH OR CHARITY INSTEAD OF QURBANI

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

WARNING FOR THOSE WHO IGNORE QURBANI

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

THE TIME FOR QURBANI

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

AGE OF THE QURBANI ANIMAL

A camel 5 years old.

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

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

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

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

DEFORMITY IN A QURBANI ANIMAL

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

UYOOB- E- MUKHALLA

Deformity which prohibit Qurbani

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

UYOOB-E-GHAIR MUKHALLA

Deformity which does not affect Qurbani

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

MISCELLANEOUS MASAA'IL

- * Is an animal that has been selected for Qurbani gives birth before it's slaughter, or while slaughtering a live lamb or calf is born, then the newly born animal should also be slaughtered.
- * A person may eat the meat of every Qurbani slaughtered, be it a Waajib, Nafil or Nazr (mannat) Qurbani.
- * Seven people are allowed to the part in the sharing of a cow for Qurbani, providing each shareholder contributes 1/7 towards purchasing the cow. If any of the shareholders share is less than a 1/7 then no - one's Qurbani will be correct, (even those who have given a full share.)
- * If seven people have a share in a cow or bull, then the meat should be weighed and divided equally.
- * It is better to slaughter your own Qurbani yourself. If for some reason or the other one is unable to slaughter, then it is permissible to let someone else slaughter it.
- * It is preferable to be present when the animal is being slaughtered.
- * Rasulallah ﷺ made Qurbani on behalf of his ummah.

3 Saabrie Enterprises

3 PKTS REFUSE BAGS FOR R45.00



a Real give Away...

CALL US ON 011 852 5582 / 064 907 2010

Sheida Hajee Shab: 072 322 4646

all modaks Baking Aids...

Madressah Time

By Moulana Sayed Yusuf

DARS-UL-FIQH

QURBANI



SOME RULES OF SLAUGHTERING

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

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ط
إِنَّ الصَّلَاةَ وَالنَّسُوحَ وَمَحْيَايَ وَمَمَاتِي
بِاللَّهِ رَبِّ الْعَالَمِينَ ط
اللَّهُمَّ مِنْكَ وَلَكَ ط

"Inni Wajjahtu Wajhiya Lillazi Fataras Samawati Wal Arda
Hanifaw wa Maa Ana Minal Mushrikeen.
Innas Salaati Wanusuki Wamah Yaaya Wa Mamaati
Lillahi Rabbil Aalemeen.
Allahumma Innaka Walak."

For me I have set my face firmly and truly towards Him
who created the heavens and the earth and I am His alone
(hanif) and never shall I ascribe partners to Allah.

O Allah this sacrifice is from You and for You.

- 4.) Then say

"Bismillahi Allahu Akbar" بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ط
And slaughter

- 5.) After slaughtering read this Dua:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَحَبِيبِكَ مُحَمَّدَ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ط

"Allahumma Taqabbal Minni Kama Taqabbalta Min
Khaleelika Ibrahim Alay His Salaam Wa Habeebika
Muhammadin Swallal Laahu Aly Hi Wa Sallam"

"O Allah accept from me (this sacrifice) like you have
accepted from Your friend Ebrahim (A.S.) And your
beloved Muhammad (S.A.W.)

- 6.) If slaughtering for someone else then read:

اللَّهُمَّ تَقَبَّلْ مِن (.....) كَمَا تَقَبَّلْتَ
مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَحَبِيبِكَ
مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ط

"Allahumma Taqabbal Min (mention the persons name) Kama
Taqabbalta Min Khaleelika Ebrahim Alay His Salaam Wa
Habeebika Muhammad Sal Lal Laa Hu Alay hi Wa Sallam."

O Allah accept from . . . (Mention the persons name) this
sacrificelike you have accepted from Your friend Ebrahim
(A.S.) And Your beloved Muhammad (S.A.W.)

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

MEAT OF THE QURBANI ANIMAL

It is preferable to divide the Qurbani meat into 3 portions:

- 1.) A portion for one's own use.
- 2.) A portion for relatives and friends.
- 3.) A portion for the poor and needy.

* However it is permissible to keep all the meat or give all
away.

* The Qurbani meat of shareholders should be distributed
by weight and not estimation.

* It is Haraam to sell the Qurbani meat.

SKIN OF THE QURBANI ANIMAL

*The skin of the Qurbani animal may be kept for one's
personal use, such as tanning the skin and using it as a
Musallah or water bag etc.

* If the skin is sold, the money cannot be used for oneself -
it is Waajib to give it away as Sadaqah

* A needy Muslim engaged in religious activities
(organisations) may be given the skin as Sadaqah. It is
preferable to do this.

* It is incorrect to give the labourers (who skin the animal)
the skin, fat or unusable flesh as payment for their labour,
they must be paid for their labour in terms of cash.

SMR
GROUP

Southern African Freight & Transport Co-ordination System

Baboo Moideen
Group CEO

Tel: 031 409 3319
Fax: 031 409 1751
Cell: 082 576 6955
e-mail: s.m.r@absamail.co.za
mmoideen@smrlogistics.co.za

P.O. Box 561451
Chatsworth, 4030



MIDWAY
MOTOR SPARES

Cell: 083 558 6519

Shop 5
Midway Shopping Centre
Midway, Soweto

Tel: (011) 980-2286
(011) 980-2856
Fax: (011) 980-3401

HAZRAT ABU BAKR ASH SHIBLI

As-Sulami reported that Abu 'Abdullah ar-Razi said, "I did not see anyone in Sufism with more knowledge than ash-Shibli."

Al-Junayd said, "Do not look at ash-Shibli with the eye by which you look at others." He said, "Every people has a crown and the crown of these people is ash-Shibli."

He said on tawhid: "Majestic is the One known before the limits and before the letters."

One day ash-Shibli came to 'Ali ibn Musa ibn al-Jarrah the Wazir. Ibn Mujahid al-Muqri' was with him. Ibn Mujahid said to the Wazir, "I will expose him now." Part of what ash-Shibli did is that when he put something on, he would tear it in a place. When he sat down, Ibn Mujahid said to him, 'Abu Bakr, where in knowledge is it that one ruins that which is useful?' Ash-Shibli said to him, "Where in knowledge is 'And he began to stroke their shanks and necks' (38:33)?" Ibn Mujahid was silent. Ibn al-Jarrah said to him, "I wanted you to silence him and he has silenced you!" Then ash-Shibli said, "The people agree that you are the recitor of the moment, so where is it in the Qur'an that the Beloved will not punish His lovers?" Ibn Mujahid was silent. He said to him, "Say then, Abu Bakr!" He said, "The words of the Almighty: 'The Jews and the Christians say: "We are the sons of Allah and His beloved ones." Say: "Then why does He punish you for your wrong actions?"' (5:18)" Ibn Mujahid said, "It was as if I had never heard it before."

Ibn Mujahid came to him one day and ash-Shibli asked him about his state. He said, "We hope for good. Every day we do two or three full recitations of the Qur'an." Ash-Shibli said to him, "Shaykh, in this corner I have done 13,000 full recitations. If anything of them is accepted, I would give it to you. I have been doing a full recitation for three or four years and I have only reached a fourth of the Qur'an."

It is said that a slavegirl of ash-Shibli remarked to him, "I have counted six months in which you have not slept."

Ash-Shibli used to say, "This side is guarded by me (i.e. from the Daylamites)" He died on Friday and the Daylamites came to the eastern side on Saturday.

Abu Sahl as-Sa'luki said, "I listened to ash-Shibli say, 'Creation loves You for Your blessings, and I love You for Your trial'"

Ash-Shibli said, "I never say 'Allah', but that I ask forgiveness of Allah for my word 'Allah'."

He used to use salt as kohl so that he would not go to sleep.

Abu 'Imran al-Ashyab had a circle and ash-Shibli went to it . When Abu 'Imran saw him, he rose for him and sat him at his side. One of the companions of Abu 'Imran wanted to show people that ash-Shibli was ignorant. He asked him, "Abu Bakr, when a woman's menstrual blood resembles the blood of

false menstruation, what does she do?" He gave him eighteen answers. Abu 'Imran went to him and kissed his hand. He said, "Abu Bakr, I know twelve, and six I have never heard before!"

Ash-Shibli stood one day at the Bab at-Taḡ with Abu't-Tayyib al-Jalla. He was one of the people of knowledge. He spoke a long time with him. The people gathered to Abu't-Tayyib to ask him to ask ash-Shibli to make supplication for them and to show them a sign. Abu't-Tayyib pressed him in that. He raised his hands and made a supplication which was not understood. Then he gazed at the sky and did not cover his eyes from mid-morning until noon. People said, "Allah is greater," made supplication, and there was tumult.

When he was at Jalawi with a sauce-pan boiling in front of him, he bought some of it for a friend of his. He scooped up a handful from the pan while it was boiling and put it in a flat loaf of bread and took it to Ibn Mujahid. He got up for him. His companions said, "You rise for ash-Shibli and you do not rise for Ibn 'Isa, the wazir?" He said, "Shall I not rise for the one the Messenger of Allah, may Allah bless him and grant him peace, respects? I saw the Messenger of Allah in a dream and he said to me, 'Abu Bakr, tomorrow a man of the people of the Garden will come to you, so honour him.'" He said, "Two nights after this, Ibn Mujahid dreamt of the Prophet who told him, "Abu Bakr, Allah has honoured you for honouring a man of the people of the Garden." "He said, "I asked, "Messenger of Allah, by what did he merit this from you?" He replied, "Every Thursday he prayed five prayers in which he remembered me after every prayer and recited, "A Messenger has come to you from among yourselves. Grievous to you is what you suffer." (9:128)"

Ahmad ibn 'Ata' said, "I heard ash-Shibli say, 'I wrote hadith for twenty years and I sat with the fuqaha' for twenty years." He used to learn fiqh according to Malik."

Another said, "I heard ash-Shibli say, 'I know the one who did not enter into this business until he had spent all of what he owned and had sunk in the Tigris 70 sachel of books in his handwriting, and memorised the Muwatta' and recited such-and-such a recitation,' i.e. himself."

He said, "My father left 60,000 dinars, not to mention the estates and real estate, and I spent all of it. Then I sat with the poor and I did not go back to a refuge nor appeal for help from anyone."

Once ash-Shibli gave the adhan. When he reached the two shahadas, he said, "If it had not been that You commanded me, I would not have mentioned other-than-You with You."

He said, "In the house of ash-Shibli, a cock crowed at night. He took it at night and tied it up and threw it into a room. It did not crow. In the morning, he said to it, 'Imposter! You used to remember Him in ease. When I put you into hardship, You do not remember Him!' It was silent."

THE UNIQUENESS OF DHUN NOORAIN

Many Prophets blessed this world with their magnificent presence and whilst residing in this world with the mission of spreading the light of guidance, they were also blessed with the gift of children. The fortunate people who were placed in the wedlock of these children were undoubtedly esteemed and revered personalities as they had become the husbands or wives of a Prophet's child. In this regard, Hazrat Sayyiduna Uthman Ghani (رضي الله عنه) has a unique individuality and speciality due to the fact that he is the only human being to have ever been fortunate enough to have married two daughters of a Prophet. And that too, the Prophet of whom he became the son-in-law of twice, was the leader and master of all the Prophets, Muhammad Mustafa (Sallallahu Alaihi Wasallam).

It is narrated by Hazrat Ali (رضي الله عنه) that he heard Rasoolullah (Sallallahu Alaihi Wasallam) stating to Hazrat Sayyiduna Uthman (رضي الله عنه) that if he had forty daughters, he would have given them all in the hand of Hazrat Uthman (رضي الله عنه) one after the other until eventually no daughter would remain unmarried. [Taareekh-ul-Khulafa]

Imam Baihaqi (رحمته الله) has narrated in his Sunan that Hazrat Abdullah Ju'fi (رضي الله عنه) states that he was questioned by his maternal uncle, Hazrat Hussain Ju'fi (رضي الله عنه) about whether he was aware of the reason for Sayyiduna Uthman Ghani (رضي الله عنه) being given the title 'Dhun Noorain' (the possessor of two lights). When he answered in the negative, Hazrat Hussain Ju'fi (رضي الله عنه) explained to his nephew that no person since the time of Hazrat Adam (عليه السلام) had been blessed with the fortune of marrying two daughters of a Prophet apart from Hazrat Uthman Ghani (رضي الله عنه) and obviously it was not possible for anyone else to be blessed with this fortune in the future.

The first marriage of Sayyiduna Uthman (رضي الله عنه) took place with Hazrat Sayyidah Ruqayyah (رضي الله عنها) who fell ill at the time when the Battle of Badr occurred.

With the permission of Allah's Messenger (ﷺ), Hazrat Uthman (رضي الله عنه) remained in Madina Shareef in order to nurse his wife. Although Sayyiduna Uthman (رضي الله عنه) was unable to participate in the battle, Rasoolullah (Sallallahu Alaihi Wasallam) gave him a share from the war booty thus he is counted to be amongst those who were part of the Badr victors. When Hazrat Zaid ibn Haritha (رضي الله عنه) arrived in the city of Madina with the good news of victory in Badr, Sayyiduna Ruqayyah's (رضي الله عنها) burial was taking place.

Regarding this couple, Ibn Asaakir (رحمته الله) narrates from Hazrat Osama ibn Zaid (رضي الله عنه) that Rasoolullah (ﷺ) once sent him with a bowl in which there was meat, to give to Sayyiduna Uthman (رضي الله عنه). Hazrat Osama (رضي الله عنه) states that when he entered the house, he saw Sayyidah Ruqayyah (رضي الله عنها) seated whilst Sayyiduna Uthman (رضي الله عنه) was present.

Hazrat Osama (رضي الله عنه) was looking towards Sayyidah Ruqayyah (رضي الله عنها) for one minute then towards Hazrat Uthman (رضي الله عنه) for another (out of amazement). Hazrat Osama (رضي الله عنه) then returned to the blessed gathering of Rasoolullah (ﷺ) who then asked him, "Did you enter the house?"

Hazrat Osama (رضي الله عنه) replied in the affirmative after which Rasoolullah (Sallallahu Alaihi Wasallam) asked, "Have you seen a more beautiful couple than this couple?"

Hazrat Osama (رضي الله عنه) replied, "No, I have never seen a more beautiful couple than them." [Taareekh-ul-Khulafa] (This

event occurred before the verse of Hijab was revealed in which women are ordered to conceal their beauty from men who are not close relatives.)

Upon the demise of Sayyidah Ruqayyah (رضي الله عنها), Rasoolullah (Sallallahu Alaihi Wasallam) placed his other daughter, Sayyidah Umm Kulthum (رضي الله عنها), in the wedlock of Hazrat Uthman (رضي الله عنه). Hazrat Sayyidah Aisha Siddiqah (رضي الله عنها) states that upon the marriage of Sayyidah Umm Kulthum (رضي الله عنها) with Hazrat Uthman (رضي الله عنه), Rasoolullah (Sallallahu Alaihi Wasallam) said to Sayyidah Umm Kulthum (رضي الله عنها), "Your husband, Uthman Al Ghani is similar in complexion to your forefather Sayyiduna Ibrahim (عليه السلام) and your father Muhammad (ﷺ)." [Taareekh-ul-Khulafa] Sadly, Hazrat Sayyidah Umm Kulthum (رضي الله عنها) also passed away in the ninth year after the migration of Rasoolullah (Sallallahu Alaihi Wasallam) to Madinatul Munawwarah.

Sayyiduna Uthman Ghani (رضي الله عنه) thus received the appellation 'Dhun Noorain'.

With Sayyidah Ruqayyah (رضي الله عنها) Hazrat Uthman (رضي الله عنه) had one child named Abdullah who passed away after his mother at the age of six and with Sayyidah Umm Kulthum (رضي الله عنها) he had no children.

Another uniqueness of Hazrat Sayyiduna Uthman Dhun Noorain (رضي الله عنه) is narrated by Hazrat Anas (رضي الله عنه). He states that when Rasoolullah (Sallallahu Alaihi Wasallam) ordered everyone to pledge the allegiance of Ar-Ridwaan in Hudaibiyah, Hazrat Uthman (رضي الله عنه) was in Makkah as a representative of Allah's Messenger (ﷺ). The companions all pledged allegiance (Bay'ah) and when everyone had pledged allegiance, Rasoolullah (Sallallahu Alaihi Wasallam) said that Hazrat Uthman (رضي الله عنه) had gone to fulfil the duties ordained by Allah and His Messenger (ﷺ). The Beloved Rasool (ﷺ) then placed one of his blessed hands above the other and pledged allegiance on behalf of Sayyiduna Uthman (رضي الله عنه). Thus in spite of being absent, Sayyiduna Uthman's (رضي الله عنه) allegiance was the most virtuous due to the fact that the blessed hand of Rasoolullah (Sallallahu Alaihi Wasallam) pledged allegiance on his behalf. [Tirmidhi Shareef] Shaikh Abdul Haqq Muhaddith Dehlwi (رحمته الله) states with regard to this Hadith that Rasoolullah (ﷺ) describes his hand as being the hand of Sayyiduna Uthman Ghani (رضي الله عنه) which is a privilege that is specific to Sayyiduna Uthman (رضي الله عنه). In other words, no one else has been blessed with such a privilege. [Ash'at-ut-Tauheed Sallallahu Alaihi Wasallam] and the Taufeeq to stay away from those who insult them, Ameen.

Article Courtesy: www.raza-e-khushtar.org



SABERA'S
POULTRY SHOP & SUPERETTE
93 Rose Avenue, Ext 2, Lenasia. (Opp. Saaberie Jumma Masjid)

FOR ALL YOUR

CUT	CLEANED	WASHED	DEVEINED
-----	---------	--------	----------

CHICKENS

<ul style="list-style-type: none"> - Chicken Portions - Wings - Chicken Mince - Spices - Sausages 		<ul style="list-style-type: none"> - Drumsticks - Marinated Chicken - Chicken Fillets - Groceries - Archer's & Much More
--	---	---

For Phone Orders Call: 011 852 0649



YOUR QUESTIONS ANSWERED

BY MOULANA SHAH FAISAL KHAN QADRI MISBAHI



QURBANI

Q1) What is the blessings and virtues of performing Qurbani?

A1) Sayyiduna Ahmed bin Ishaq has said that his brother, despite his poverty, would perform the Qurbani every year with the intention of pleasing Allah. After the demise of his brother, he had a dream in which he saw that the Judgment Day had taken place and people came out of their graves. Meanwhile he spotted his deceased brother who was riding a piebald (spotted) horse followed by many other horse riders. He asked his deceased brother, "O my brother! How did Allah treat you?" His brother replied, "Allah has forgiven me." Sayyiduna Ahmed bin Ishaq asked, "Due to which deed?" He replied, "One day I gave a dirham to a destitute old woman with the intention of attaining Sawaab, this very deed led to my forgiveness."

When asked about the horses, he replied, "All these are the sacrifices I performed during Eid-ul-Adha. The horse I am riding on is the very first sacrifice of mine." I asked, "Where do you intend to go now?" He replied, "Towards heaven". Saying this, he disappeared.

Nabi ﷺ said, "The one who performs Qurbani of an animal gets the reward of one good deed for each hair of the sacrificed animal." [Tirmidhi Vol 3]

He ﷺ also said, "O Fatima! Stay near your sacrificial animal because your sins will be forgiven as soon as the first drop of its blood falls down." [Sunan-ul-Kubra Bayhaqi vol 9]

Q2) What are the etiquettes of slaughtering?

A2) Sayyiduna Shaddad bin Aus RA has quoted from the Beloved Prophet ﷺ, "Allah has given the commandment to do good, hence whenever you kill someone kill him in a good manner, and whenever you slaughter, slaughter in a good manner and sharpen your knife properly and give comfort to the animal being slaughtered." [Sahih Muslim pg 1080 Hadith 1955]

Having mercy on the animal at the time of slaughtering is an act of Sawaab, as a blessed Hadith states, that once a companion told Nabi ﷺ that he feels mercy when slaughtering a goat. Nabi ﷺ replied, "If you have mercy on it, Allah will have mercy on you." [Musnad Imam Ahmad vol 5]

Sadrush Shari'ah Allama Moulana Mufti Muhammad Amjad Ali A'zami has stated, "Feed food and water to the animal before the slaughter. Do not slaughter it when it is hungry or thirsty. Do not slaughter one animal in front of another and sharpen the knife in advance. Let it not be that you sharpen the knife after you have made the animal lay down." [Bahare Shari'at vol 3]

May Allah grant us the Taufeeq to perform Qurbani! Aameen.

THE VILLAGE BAKERY



Avenue Road, Fordsburg
Tel: (011) 836-9700/9

Grand Place Shopping Centre,
Gembok Street Lenasia
Tel: (011) 852-6573
Fax: (011) 854-1778

The Home of Quality Baked Products

Al Waaris Foods



SHOP No 7, PROTEA CENTRE
PROTEA AVENUE, EXT 8 LENASIA
TEL: 854-2601 : 854-6966/7

WAARIS CHICKEN

STRICTLY HALAAL

GRILLED OR FRIED, SOMETHING TO BE TRIED

NATIONAL INDEPENDENT HALAAL TRUST



"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)

FOR ALL YOUR HALAAL QUERIES CONTACT US ON:

GAUTENG:

TEL: (011) 854-4381
FAX: (011) 852-4300
EMAIL: niht@halaal.org.za

DURBAN:

TEL: (031) 207-7864
FAX: (031) 207-7865
EMAIL: nihtkzn@mighty.co.za

Or visit our website at:

www.halaal.org.za

POLITICS OF SILENCE

BY IBRAHIM VAWDA

Narendra Modi is an ideal politician who has used the politics of silence to look the other way when violence is perpetrated on hapless people by those who are part and parcel of the political organization or party he represents.

In 2002, he remained silent when hundreds of innocent people were murdered on the streets of Gujarat, where he was the Chief Minister. The victims of this genocide including children and pregnant mothers, were buried in mass graves. Narendra Modi was seen a kilometre away from this burial site but chose not to attend.

In 2016 many Dalit youths were mercilessly flogged and beaten, Modi chose to remain silent. When Muhammed Akhlaq was lynched in 2015, by a vigilante mob, he remained silent. He would choose to keep a safe distance from the anti-social elements from within his right-wing nationalist Hindutva party, the Bharatiya Janata Party (BJP). He has shown no inclination to reign in any of the right wing terrorist groups who have been supported and funded by the Rashtriya Swayamsevak Sangh (RSS). The RSS is the Military wing of the BJP.

The BJP has been repeatedly criticised for its politics of communal polarisation, minority subjugation, mass murders and rapes in the name of religious subjugation and human rights violations by the state. The extreme right justifies these acts by declaring that it was an act of Hindu reprisal, a reaction against an action and Muslims deserving this. While the secular and democratic voices criticise the events, the obsessive and addictive right justify it on the grounds of establishing supremacy of a majority religion over minority.

In August 2016, The New York Times challenged the Indian Prime Minister to break his silence on communal violence. The newspaper referred to his silence on “cow vigilantism” as “shameful” and urged him to “reset his political compass on a course of economic opportunity, dignity and justice”. In the article, the New York Times, recounted the number of instances of vigilante violence against the minority Muslims and Dalits, supported by elements imbedded in the administration.

Vigilante violence is lawless. Any government supporting it cannot claim to be a government abiding by the rule of law and thus safe and exempt from the international community's scrutiny in its internal matters. Sadly, the government of Narendra Modi has supported such violence since it came to power in May 2014. Instead of strengthening its security and justice institutions, it has been accused of trying to align law enforcement with vigilantes affiliated with the politics of Religious Nationalism.

Modi's BJP- led government is obligated to the totalitarian and repressive RSS, the aggressive elements of the Security Forces and the most voracious and gluttonous sections of big business. It has pursued closer ties with imperialism, domination of minorities and coloniality. India has long abandoned its links with the Non-Aligned Movement and has nailed its colours to the United States- Israel-EU Axis of evil.

In 2001, at the Durban Conference against Racism, the Indian Government opposed demands to make Caste – based discrimination an aspect of racial discrimination. It has always asserted that the “Caste-System” was an internal matter. This goes against its own legacy of its fight against Apartheid in South Africa. If the caste system is an internal matter for the Government of India, then the apartheid system should also be an internal matter for the Apartheid-era government of South Africa. The hypocrisy is glaring.

Since the beginning of 2018, over 100 incidents of violence against Christians have been recorded. Since 2014, over 500 such episodes have been documented. Threats of intimidation and restrictions on Christian religious gatherings have also increased. Christian Churches have expressed their concerns at the shift of Indian society from a pluralist secular democracy to a monolithic Hindu state.

The hate spewed by political bureaucrats across the spectrum, including Members of Parliament, and sometimes by State Ministers, forms the backdrop of this violence, as it also smothers voices seeking justice. The political process taking shape today is against every fundamental humane and constitutional principle of Equality and Dignity in a Constitutional Democracy.

Under the BJP, India is slowly but surely losing its moral compass. This was clearly demonstrated in the recent rape and murder of an 8 year old Kashmiri child, in the occupied territory of Jammu and Kashmir. Asifa Bano was abducted and held captive in a Temple, drugged, starved and repeatedly raped for a week and then murdered. One of the accused is a police officer. The officer and his co-accused have been defended by elements from within the BJP. Although Modi promised justice, he skilfully distanced his party from the incident.

Arundhati Roy, India's world renowned Human Rights activist and author, had this to say about Modi:

“ I just want to tell you who this man is. He was a member of an organization called the RSS, (the Rashtriya Swayamsevak Sangh), which was set up in 1927, inspired by the fascists in Italy, inspired by Mussolini. One of their greatest heroes is Adolf Hitler. They very openly praise Adolf Hitler.....”

Since his rise to the highest office in India in 2014, religious and cultural prejudice and intolerance stands deeply entrenched in Indian society. Many who voted for Mr. Modi and his blank promises have been disappointed by his catastrophic failure to deliver. Impatience with his deliberate silence around sectarian and sexual violence and hate speech by his party colleagues and ministers have seriously compromised his popularity.

The regular and meticulous demolition of India's democratic institutions by the Modi regime is hard to ignore and disregard.

DEHYDRATION IN ADULTS

COMPILED BY HASINA BEGUM SAYED

Dehydration is a condition that can occur when the loss of body fluids, mostly water, exceeds the amount that is taken in. With dehydration, more water is moving out of individual cells and then out of the body than the amount of water that is taken in through drinking.

Causes

- * Fever, heat exposure, too much exercise, or work-related activity
- * Vomiting, diarrhea, and increased urination due to infection
- * Diseases such as diabetes
- * The inability to seek appropriate water and food (an infant or disabled person, for example)
- * An impaired ability to drink (someone in a coma or on a respirator, or a sick infant who cannot suck on a bottle are common examples)
- * No access to safe drinking water
- * Significant injuries to skin, such as burns or mouth sores, severe skin diseases, or infections (water is lost through the damaged skin)

Symptoms and Signs

- * Increased thirst
- * Dry mouth
- * Tired or sleepy
- * Decreased urine output
- * Urine is low volume and more yellowish than normal
- * Headache
- * Dry skin
- * Dizziness
- * Few or no tears

The above symptoms may quickly worsen and indicate severe dehydration with signs and symptoms are developing; severe dehydration may include the following:

- * Severely decreased urine output or no urine output. The urine, if any, produced is concentrated and a deep yellow or amber color.
- * Dizziness or lightheadedness that does not allow the person to stand or walk normally.
- * Blood pressure drops when the person tries to stand after lying down (low blood pressure or orthostatic hypotension)
- * Rapid heart rate
- * Fever
- * Poor skin elasticity (skin slowly sinks back to its normal position when pinched)
- * Lethargy, confusion, or coma
- * Seizure

Treatment

Treatment for dehydration in adults include home remedies like sipping on water; drinking sports drinks that replace lost nutrients; cooling the body; and removing any excess clothing from the person. Medical treatment for dehydration in adults includes hospitalization and replacement of fluids lost.

Home Remedies

- * Sip small amounts of water.
- * Drink carbohydrate/electrolyte-containing drinks.
- * Try to cool the person, if there has been heat exposure or if the person has an elevated temperature in the following ways - Remove any excess clothing and loosen other clothing
- * If air-conditioning is not available, increase cooling by evaporation by placing the person near fans or in the shade, if outside. Place a wet towel around the person.
- * If available, use a spray bottle or misters to spray tepid (luke-warm) water on exposed skin surfaces to help with cooling by evaporation.
- * Avoid exposing skin to excessive cold, such as ice packs or ice water. This can cause the blood vessels in the skin to constrict and will decrease, rather than increase heat loss. Exposure to excessive cold can also cause shivering, which will increase body temperature, this may cause the dehydration symptoms to become worse.

Prevention

Taking in an adequate amount of fluid and food (they both often contain adequate electrolytes in a normal diet) is the way most people avoid dehydration.

Avoid exercise and exposure during high heat index (high air temperature with high humidity) days.



Shiraz Auto

Cnr. Nirvana Drive and Protea Avenue
Ext. 8 Lenasia 1827
Tel: 011 213-1100, Fax: 011 213-1180
e-mail: info@shirazauto.co.za

Franchised Dealers for Mercedes-Benz

FAIRNESS IN LAND EXPROPRIATION

BY FAIZEL KHAMKAR

The land expropriation without compensation is a hotly debated issue currently in South Africa. The ruling party together with the EFF had a motion passed in Parliament where section 25 of the Constitution should be reviewed with the intent of making land expropriation of land without compensation a legally binding option. At the public hearings held to date many EFF supporters have threatened a violent reaction should this amendment fail to be passed.

The basis of the argument is that the land belongs to the black people of this land and that the land was stolen by the white colonialist. This argument needs to be interrogated and to date no meaningful arguments or discourses have been put out in the public debate. What is common in any argument is that there is a disproportionate allocation of land distributed in this country.

South Africans experienced land expropriation under the apartheid government and the uprooting of communities from Vrededorp and District 6 amongst others are well documented. The prevention of these forced removals and its attached traumatic experience informed clause 25 of our constitution. In changing this section of the constitution then there should be a holistic plan incorporated in the constitution which would provide safeguards as currently enshrined in the constitution. Failing this there will be no guarantees of against hard earned freedoms and a probability of going back to the hated apartheid system.

The second issue is that of colonialism. Remove all the facades and the bottom line is that those responsible for this disproportionate ownership is not the result of colonialism nor white domination which in fact were the symptoms and not the cause of this inequality but the root cause lies in the nature of capitalism. Unless this issue is resolved no intervention will have any effect. When taking into account the soft approach taken towards the capitalist of this era (besides the normal vote catching rhetoric) at the expense of the vulnerable salary/wage earner it becomes obvious that this issue should be prioritised. The narrative of much needed investments to bolster our economy and associated with the capitalist should be exposed as a non event. The reality is that we are shedding jobs at

an unbelievable rate, the economy is declining with a possibility of the country going into recession and this the direct result of foreign investments where the gap between the rich and the poor is widening at an increasing pace.

This idea that foreign investment is necessary is in fact the elephant in the room for any meaningful economic transformation. The recent BRICS summit is a classical example of this. Sri Lanka had to forfeit a port and a massive amount of land surrounding the port directly as a result of foreign investment/aid being granted at unfavourable conditions for the populace. As the populace of this country we are unaware and in all probability will remain in the dark with the regard to the terms of the agreement. What is a given fact is that the ordinary citizen of this country will have to bear the brunt of this burden in a failing economy. These agreements which attract foreign investments in whatever guise and forms part of international treaties which must be adhered to provides for land security by the investors. These land investments if treated differently in any land reform will be unjust and we can expect millions of Rands of the tax payers to be wasted in legal battles.

The third issue to interrogate is the idea that land was stolen. It is a known fact that the original inhabitants of this country are the Koisan people. The ownership of land in that era was based on occupation. The other indigenous people arrived in this country from the north. An example is that the Zulu people came from the Sudan/Ugandan area. When they started to occupy the land they then became the owners. The question then arises is this not theft in the same way as the Huguenots and the Dutch. In 1955 the idea of the land being stolen found its way into the Freedom Charter, The charter which influences both the ANC and EFF. The new dispensation took effect in 1994-1996. The policies since then negated this concept and if the new concept is accepted then all land transactions which took place since then would be regarded as illegal including land transactions by the government. There can be no denying that dealing in stolen property is illegal.



All major Credit Cards Accepted

JOBURG AUTO TECH
SPECIALISTS IN AUDI & VOLKSWAGEN

Address / 41 16th Street, Pageview, Johannesburg
web: www.joburgautotech.co.za
Email: allyjhauto@telkomsa.net
Tel: 011 839 2695 Cell: 082 815 6624 Fax: 086 627 6913



logistics solutions | maritime corporation | bulk solutions

Riedwaan Hassiem
Business Partner
Cell +27 83 781 1364
Fax to email: 086 503 1592
Email: riedwaan@fourway-logistics.com

Rhiaz Hassiem
Business Partner
Cell +27 76 630 3485
Fax to email: 086 503 1566
Email: rhiaz@fourway-logistics.com

www.fourway-logistics.com
Office 1, No 2 Fairways Lane, Mount Edgecombe 4305 KZN, RSA
Tel: 031 5022 557 Fax: 031 5024 383

INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

This month's contribution by FAKIR HASSEN is from Saudi Arabia, where he is on Hajj as part of a media contingent from across the globe, and is about related issues in the country. Makkah- Sheikh Abdul Rahman Al-Sudais, head of the Presidency for the Affairs of the Two Holy Mosques, has urged pilgrims to stay away from any acts that would politicise the annual pilgrimage. Al-Sudais described the Hajj as a "message of peace" and asked the guests of Allah to stay away from any behaviour that would politicise the pilgrimage. "You should perform your Hajj rites in peace, ease and comfort away from political slogans and behaviour that is against the noble values of Islam, which is against all forms of extremism, terrorism and destruction," Sudais said.

Makkah- The Command of the Hajj Security Forces announced its readiness to ensure the safety of pilgrims during this year's Hajj season, by providing all the human and mechanical resources for the pilgrims to enable them to perform their Hajj rituals with ease in peace. At a press conference held at the headquarters of the General Security in Mina the Command said all the security, traffic and organizational plans for the Hajj season were prepared on a scientific and well-thought-out approach based on accumulated field experience.

Jeddah - The number of Hajj pilgrims coming from outside Saudi Arabia since the beginning of the Hajj season was already close to a million by August 8, according to statistics

issued by the General Directorate of Passports. This represented an increase of about 7 percent, compared to the number of pilgrim arrivals during the same period last year.

Riyadh - Saudi Arabia has arrested a defense ministry official on charges of receiving a SR1 million bribe and abusing his position. "The official sought to facilitate irregular procedures for the disbursement of financial dues to a company, taking advantage of his professional influence," a statement quoted Attorney General Sheikh Saud al-Muajib as saying. It added that the official admitted the crime of bribery and the involvement of two others in the same case, who were also arrested. Last November, authorities detained hundreds of top businessmen and royals in November and held them for months at the Riyadh Ritz-Carlton Hotel in a sweeping anti-corruption investigation.

Jeddah - The much-awaited Haramain Speed Rail, which connects the holy cities of Makkah and Madinah and will cut travelling time between the two cities from six hours to two and a half hours, is expected to be fully operational after the Hajj season this year. The bullet train service which operates at a maximum speed of 300km/h has been tested and commissioned by the Saudi Arabia Railway (SAR) authority. "This 450-kilometer high-speed inter-city rail transport system linking Makkah, Madinah, Jeddah and KAEC is one of the biggest public



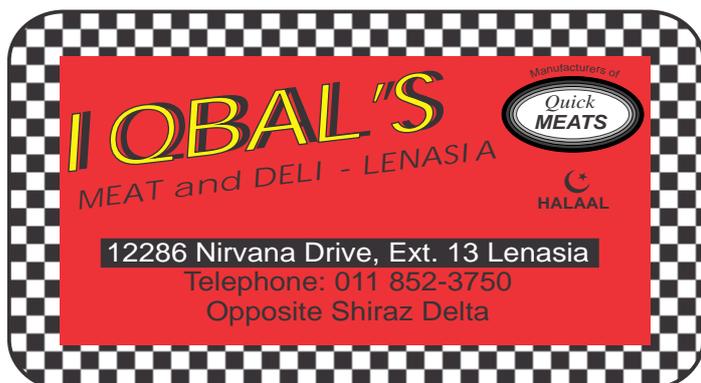
Riaz
Super Meat *Quality at its Best*
 Centre

Alli's Shopping Centre
 Shop 4-6 Circle Road
 Eldorado Park
 Tel: (011) 945-4786 Fax: (011) 945-6786

P.O. Box 395 Eldorado Park 1813

transport projects in the Middle East," said King Abdullah Economic City (KAEC) station operation and maintenance supervisor Saleem Mohammed Amin Bakhsh "This \$16 billion project started in 2012. Once operational, it will be open to all who come to the Holy Land, especially those who intend to perform Umrah and ziarah (visit). However, the authority has not decided on the fares yet," he added.

Makkah - Authorities have raised the daily production capacity of Zamzam water to meet the growing need for the holy water, especially in the Grand Mosque in Makkah and the Prophet's Mosque in Madinah, using the latest technology available at the King Abdullah Zamzam Drinking Water Project. The operational aspects were stepped up in a way to ensure the purity of Zamzam water and its conformity to international standards, starting from the pumping of water from the well to the final stages of packing and distribution to consumers automatically without human intervention. Director of the Project Ahmed bin Omar said that it was decided to increase the number of service providers by more than 100 percent and to operate the project around the clock to meet the needs for the holy water.

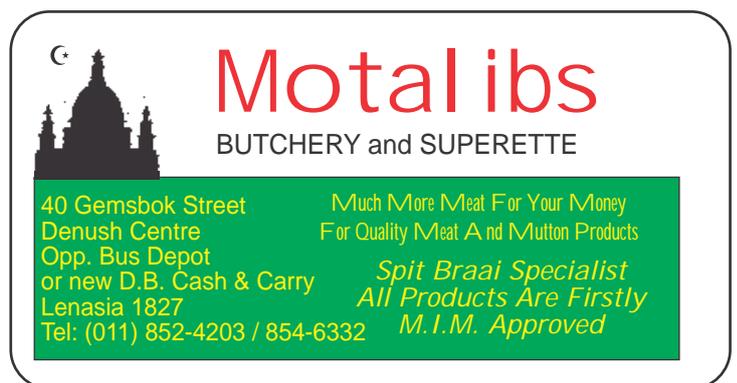


IQBAL'S
 MEAT and DELI - LENASIA

Manufacturers of
Quick MEATS

HALAL

12286 Nirvana Drive, Ext. 13 Lenasia
 Telephone: 011 852-3750
 Opposite Shiraz Delta



Motalibs
 BUTCHERY and SUPERETTE

40 Gembok Street
 Denush Centre
 Opp. Bus Depot
 or new D.B. Cash & Carry
 Lenasia 1827
 Tel: (011) 852-4203 / 854-6332

Much More Meat For Your Money
 For Quality Meat And Mutton Products

Spit Braai Specialist
All Products Are Firstly
M.I.M. Approved