



Come Join Our Party... We Are Braaiing 'the Piety'!!!

"It is not their meat nor their blood that reaches Allah. But what reaches Him is 'piety' from you. He has thus subjected them to you, that you may glorify Him for His guidance to you, and proclaim the good news to the righteous."

The essence of Prophet Ibrahim's (عليه السلام) intended sacrifice of his son Ismail (عليه السلام), is the purpose of Qurbani. This is the primary purpose.

The act itself. So when somebody purchases an animal with this intention, keeps it for some time, pets it, builds a bond with it, then on the day of Eid, takes hold of a knife and slaughters it while declaring the intention and praising Allah, he fulfills the true purpose of the act.

Sure, sacrificing his wealth or putting together his pennies to buy the goat or sheep, is already sacrifice in a way. Many would pay some person, or organisation, to have this sacred act done on their behalf.

Today, with a few clicks on the phone, an electronic transfer could pay some group that advertises they would not only do the qurbani, on your behalf, but would also distribute the meat to the poor.

In these times most Charity is done this way. Saving time.

Convenience. These are most under consideration. The pluses are there, but so are the dangers. The donor very rarely gets to see the end results of his contributions. Sometimes they may not reach the target he hopefully was intending, or part if not all of it goes into the pockets of fraudsters. Ramadaan hampers often get into the hands of non-muslims or people who don't care to fast. Fitr is strictly for muslims but when not carefully dispensed ends up in the pockets of other people. If we muslims can only be careful and better organised just on the way we do Charity globally, it would impact on uplifting the ummah in no small way.

The sacrifice of Eid-ul-Adha should truly focus on making sacrifice as a submission to the command and will of Allah. This is what we have to promote. The qur'anic verse alludes to this. The 'piety' is about this. The charitable aspects such as the distribution of the meat and donating the animal skins are secondary.

Important to understand then that religion is not always convenient.

Sometimes it may impose actions that could cause personal inconvenience. But that is what Sacrifice is about. Sometimes there is loss. Much greater losses are referred to when Allah reveals the different means by which He tests us, recorded in al- Qur'an. Life itself is the big test or sacrifice, in Islam.

However, Wealth, is also a test or sacrifice. When somebody gives off his wealth to help the poor or to spread the Truth, it is a notable sacrifice. When anybody gives off his self, in Kindness, by serving or encouraging Good, against impending losses or personal danger, it is sacrifice.

Again, how times have changed! Everything is evaluated, assessed, even scrutinised on the basis of convenience or the degree of discomfort in it. So who wants to give up a comfortable bed in winter to pray before sunrise?

Likewise, why hassle on a holiday to get messed with animal blood and mud to do qurbani (perceived as cruel or gruesome to some, in any case), when you can give the money to some ABC Muslim Aid organisation who would do it for you?

By the way, who wants to leave his comfortable bed, prepare to get messed with his own blood, to fight against oppressors, the killers of believers and the defenseless? We hardly 'sacrifice' for Allah, but we sacrifice the command of Allah and the example of His Messenger (ﷺ).

We make excuses. From layman to scholar. Excuses. And that is why the 'piety' is not there anymore!

**BIRTH OF THE NEW MOON FOR ZIL HAJ 1439
SATURDAY 11 AUGUST 2018 @ 11:58**

BATTLE OF KHANDAQ

HAZRAT ALI (ؓ) AND THE WRESTLER PART 1

This huge man (Amr bin abdu wud) was of a tremendous height and bulk, and while on his feet would tower above his fellow men. Sitting on his great horse, he looked positively unreal. Big, strong and fearless, he had a fierce countenance-an aspect which thrilled his comrades and dismayed his enemies. This was Amr bin Abdu Wud. (We shall call him the Giant!) Horse and rider stood motionless as he let his gaze wander scornfully over the ranks of the Muslims. Suddenly the Giant raised his head and roared, "I am Amr bin Abdu Wud. I am the greatest warrior in Arabia. I am invincible. I... I..."

He certainly had a high opinion of himself. "Is there anyone among you who has the courage to meet me in personal combat?" The challenge was received by the Muslims in silence. They looked at one another. They looked at the Holy Prophet (ﷺ). But no one moved, for the Giant was famous for his strength and skill, and though wounded several times, had never yet lost a duel, nor spared an opponent. It was said that he was equal to 500 horsemen; that he could lift a horse bodily and hurl it to the ground; that he could pick up a calf with his left hand and use it as a shield in combat; that he could... The stories were endless. The vivid Arab imagination had created around this formidable warrior a legend of invincibility. The Muslims remained silent, and the Giant laughed with contempt-a laugh in which the enemies of Islam also joined, for they stood quite close to the ditch and could see and hear all that went on.

"So is there none among you who has the courage of a man? And what of your Islam? And your Prophet (ﷺ)?" At this blasphemous taunt, Hazrat Ali (ؓ) left his position in the front rank of the Muslims, approached the Holy Prophet (ﷺ) and sought permission to engage the challenger and silence his insolent tongue once and for all. The Prophet (ﷺ) replied, "Sit down. This is Amr!" Hazrat Ali (ؓ) returned to his position. There was another burst of scornful laughter, more taunts, another challenge. Again Hazrat Ali (ؓ) went up to the Prophet (ﷺ). Again the Prophet (ﷺ) declined permission. More laughter and more taunts. Again the challenge from

Amr, and this time more insulting than before. "Where is your paradise?" He shouted, "Of which you say that those who lose in battle will enter it? Can you not send a man to fight me?" When for the third time Hazrat Ali (ؓ) moved towards the Prophet (ﷺ), the Prophet (ﷺ) saw in Hazrat Ali (ؓ)'s eyes a look which he knew well; and he knew that Hazrat Ali (ؓ) could no longer be restrained. He (ﷺ) looked at Hazrat Ali (ؓ) fondly, for Hazrat Ali (ؓ) was dearer to him. He took off his turban and wrapped it around Hazrat Ali (ؓ)'s head. He (ﷺ) next took off his sword and girded it at Hazrat Ali (ؓ)'s waist. And prayed: "O ALLAH! Help him!" Now in Hazrat Ali (ؓ)'s hand this was to become the most famous sword in Islam, killing more men in fair combat than any sword in history. This was the Zulfiqar.

Hazrat Ali (ؓ) hastily collected a small group of Muslims and strode out towards the unbelievers. The group stopped at some distance from the Giant, and Hazrat Ali (ؓ) stepped forward and got to within dueling distance of the challenger. The Giant knew Hazrat Ali (ؓ) well. He had been a friend of Hazrat Ali (ؓ)'s father, Abu Talib (ؓ). He now smiled indulgently at Hazrat Ali (ؓ) as a man might smile at a boy. "O Amr!" called Hazrat Ali (ؓ). "It is believed that if any man of the Quraish offers you two proposals, you always accept at least one of them." "True." "Then I have two proposals to offer you. The first is: accept ALLAH and His Messenger and Islam." Amr said "I have no need of them." "Then dismount from your horse and fight me." "Why, O son of my brother? I have no desire to kill you." "But I", replied Hazrat Ali (ؓ), "Have a great desire to kill you!" The Giant's face flushed with anger. With a cry of rage he sprang off his horse, displaying a degree of agility surprising in so huge a monster. He hamstringed his horse, drew his sword and rushed at Hazrat Ali (ؓ). The fight was on.

To be continued.....



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THE SECRETS OF HAJ

It is apparent that the Mercy of Almighty Allah rains upon the followers of the Beloved Prophet ﷺ from the day of his marvellous birth. The followers (ummah) of the previous prophets have earned rewards and accolades only through great trails, tribulations and exertion. On the contrary, we are fortunate because through minimum effort and exertions, we achieve abundant rewards. The Beloved Prophet ﷺ once informed his companions concerning an individual who was from amongst the follower of a previous Prophet ﷺ. This disciple was a great Abid, who had prayed to an exalted Almighty Allah for a thousand months.

The illustrious Sahaba ؓ on hearing about the devotion of this Abid became depressed, for the thought that had crossed their minds was how will it be possible for them to accomplish such a lofty distinction of worship in their short lifetime. When they expressed their sorrow, a chapter of the Holy Quraan was revealed:

“We have indeed revealed this (message) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein descend the Angels and the Spirit by the permission of Allah, on every errand. Peace it is until the appearance of dawn!”

Almighty Allah states that if he had blessed the nations of the previous prophets ﷺ with longevity then through His infinite Mercy He has blessed this nation of the Final Prophet ﷺ with a night whose rewards are greater than a thousand months. Furthermore, the various populace of the previous Prophets ﷺ adopted a monastic life to attain the complete pleasure of their Lord, disassociating themselves from their family, friends, relatives, wealth, cities, etc. choosing to stay in caves, mountains and jungles in solitude so that they could wage battle with their desires (Nafs) be refraining from the comforts of the world.

Almighty Allah has prohibited such difficult practices for this Ummah by placing Baraqah (blessings) in congregation (Jamaat) stating, “There is no monasticism in Islam.” Hence, there is no solitary seclusion in Islam. In return, He has revealed to humanity a course of action, which is free from obstacles and inconveniences and it does not require a lengthy duration. It is abundantly filled with blessings and reward. This strategy is a once in a lifetime pilgrimage to the Holy House in Makkah-al-Mukarrama, which He has ordained as compulsory (Fard). Thus, by referring humanity towards Himself, He has blessed them with respect and honour.

Furthermore, Almighty Allah has made this place a place of peace and security, copious with blessings and guidance, satiating the heart with enthusiasm such that even a few days of severed relationships and being in a foreign environment will not cause any apprehension or impediment. Rather, each person moves avidly from all directions towards Him in the same way a pigeon heads towards her nest or a camel towards her young. This foreign Kingdom shows such a relish that the delicious flavour of one's homeland is forgotten.

Subsequently, each new expedition or journey warrants a unique experience and a strange miracle. After close examination, it is apparent that we are not like the previous followers who wandered through the wilderness, exasperated, tormented and petrified, without provisions,

except for the berries, herbs and roots of plants and trees that they could locate.

On the contrary, we do not have to confront the forlorn and desolate wilderness or endure the inconvenience of obstacles. Do we have to listen to howls and cries of wild beasts or keep the company of ferocious animals? In comparison to the past, we have a heavenly garden fit for a bride. Every step brings with it beautiful and clean clothing. Our bodies are fragrant with musk or other exotic perfumes. We are enveloped with thousands of jewels of mercy. Glistening eyes, shining faces and beautiful hearts is the resultant factor such that returning is extremely difficult. The moths are besotted with this exquisite light. The lovers shroud their hearts frenzied with the costume of love, constraining the pangs experienced in their spirit. Somehow, the journey is softened and caressed in the same way a light fresh morning breeze kisses the lips of the rosebuds. The hearts blossom while tears surge uncontrollably.

No preparations and education can ever prepare one for such a journey. Some individuals, on arrival fall into prostration, astonished. Others envelope Multazim, converted into a picturesque vision. Yet others are seated in the Hatim, dumb-founded with admiration. Some walk around deliriously chanting. Then you will find several at Rukn-e-Yemeni, intoxicated with joy, unconscious to their surroundings. A few find the same joy and pleasurable intoxication when kissing the Black Stone. This incredible action renders them oblivious of the throngs surrounding them. With the same earnest zeal, many stumble over one another to experience this euphoria. Those that finally do get the opportunity to kiss the Black Stone remains as if glued to it.

Each individual is immersed in his own communications seeking the garlands of enchantment and compassion. Each afforded an esteemed status. Whoever lowered his head Almighty Allah granted him elevation in rank. Chants of “Labbaik! Labbaik! Allah Humma Labbaik” echo crisply through the air. Arising from the four corners, the sweet calls of Dhikr, Du'aa, Naat, Salawaat, Azaan and Iqaamah resonate through the air creating pleasurable elegance and indescribable elation. Plumes from the smoke of sins wafts away into non-existence.

The “vegetation” of wishes begin to bud slowly and blossom into lush greenery. The close interaction of the learned (Ulama) and pious (Saaliheen) become delicious morsels and cuisines upon which the common feed with earnest fervour. It seems that only that occurs which is desired. Nothing goes unanswered.

This is the true promise of the Bountiful Lord, “So Whoever denies...” Now those that show ungratefulness to such abundance from the gifts and blessings provided by Allah, and despite the reality of the limitless profits to be harvested on account of a minute sacrifice and endurance of a little difficulty, become frantically insane when they too taste the delightful and countless bounties.

“Almighty Allah stands not in need of any of His creatures.”

O! Almighty Lord, You have concealed the wickeness of our deeds with prayer, although, if You choose to destroy us or cause some detriment, nothing can stop You.

"I AM THE TRUTH" - WHAT DID MANSUR REALLY MEANT? -

The great Mystic, Mansur al Hallaj was martyred on 26 March, 922, partly because of the following saying that expressed the nature of his mystic union: ana'l-Haqq (meaning "I am Truth"). Mystic Mansur would go into trances often, intoxicated with Divine Love and during one of these trances, he would utter ana'l-Haqq, and also, "In my turban is wrapped nothing but God?" which was taken to mean that he was claiming to be God, as Al-Haqq is one of the Ninety Nine Names of Allah. In another statement, Hallaj would point to his cloak and say, "Maa Fil Jubbatī Illa-Allah" meaning "There is nothing inside the cloak except God."

This utterance would lead him to a long trial, and subsequent imprisonment for eleven years in a Baghdad prison. In the end, he would be tortured and publicly crucified (in some accounts he was beheaded and his hands and feet were cut off) by the Abbasid rulers. Many accounts tell of Al-Hallaj's calm demeanor even while he was being torture and even he went to his execution dancing in his chains.

Here is a beautiful explanation of the statement "I am the Truth", (Anal Haqq), and the reality behind the utterance. It is quoted from spiritual-health website.

'Ana'l Haqq' is, in fact, entailed by, and an expression of, the central meaning of the first pillar of Islam in which one is required to bear witness that there is no reality but Divinity. To say there is 'no god but God' (La ilaha illaAllah), does not get to the heart of the matter, for one must ask what is Divinity, and when one addresses this question in essential, fundamental terms, the answer to that inquiry is that God is the basis, and cause, of all manifested possibilities. In short, there is no reality but Divinity, and any statement to the contrary is in error.

All of Creation is nothing but a multiplicity of manifested permutations and combinations of Divine Names and Attributes brought together through Divine Purpose. There is no aspect of Creation whose nature, qualities, character, form, potential, possibilities, capacity, behavior, and

duration are not a function of the manner in which Divinity arranges Names and Attributes in order to give expression to manifestation of one kind, rather than another.

Consequently, if the 'I' of "Ana'l Haq" - that is, 'I am the Truth', is a realized reference to the Divine nature of manifestation - human or otherwise, and if 'Haq', or Truth, is one of the Names of Divinity - which it is - then, in reality, the statement in question is actually an alternative way of stating the very same truth which is contained in the Shahadah - the declaration that there is no reality but Divinity. Although the public declaration of 'Ana'l Haq' constitutes a violation of Shari'ah, nonetheless, the statement is only heretical or untruthful when it is said through a human being who is not in a realized spiritual condition of tawhid."

Indian Vedantic Philosophy very much stress this importance of self realization, because without self-realization of the truth, everything else is just theory. When Einstein was asked, "Do you believe in God", he replied, "No i do NOT believe in God." pausing he said, "I know there IS a God." To me this is a beautiful expression of realization within. compared to which, just believing without realization sounds very illusory.

Here is another very important saying of Hallaj which reflects the sincerity of his special heart, Allah, Most High, is the very One Who Himself affirms His Unity by the tongue of whomsoever of His creatures He wishes. If He affirms His Unity in my tongue it is He Who does so, and it is His Affair.

Otherwise, my brother, I myself have nothing to do with affirming Allah's Unity.

SOURCE LINK: <http://www.techofheart.co/2006/08/i-am-truth-what-did-mansur-really.html>

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STRICTLY HALAAL

GRILLED OR FRIED, SOMETHING TO BE TRIED

Q&A

Question.

Can a woman use pills / tablets to stop the flow of blood (menses) at the time of Umrah or Hajj?

Answer:

During the time of Hajj and Umrah for a woman to take pills / tablets for stopping of the menses blood is an act that is disliked. It is an action that could be dangerous for the health. Every action for Umrah and Hajj is permissible whilst a woman is in the state of Haiz (monthly cycle) except Tawaaf of the Holy Kabah and the 2 rakaats Nafil prayed after the Tawaaf.

It is narrated in a Hadith Shareef that on the occasion of the Farewell Hajj Bibi Aisha (R.A.) was in this state of Haiz and Nabi (Sallallahu Alaihi Wasallam) ordered her : " O Aisha Do everything you must do for Hajj except the Tawaaf of the Holy Kaabah." (Muslim Shareef Vol 1 Pg 385)

Therefore it is the Law of Shariah that at the time of Umrah or Hajj any woman in the state of menses must perform everything else in this state except Tawaaf and its Nafil Prayer. However when is clean / Paak again then she must make Tawaaf-e-Ziyaarat and read its Nafil Salaah.

Yes if a woman knows the dates of her monthly cycle and she knows that on the 10th of Zil-Hajj she will be in the state of Haiz (Menses) and she knows that she will not perform Tawaaf and if she waits to become Paak / Clean (complete the menses) it will not be possible, due to she leaving earlier to return to her country, then for her the ruling is that she may use the pill / Tablet for stopping the menses blood from flowing.

Question

Are women allowed to change their Ihraam during the days of haj?

PERTAINING TO WOMEN AND HAJ

Answer

Yes, they are. It does not mean that when a woman removes her Ihraam she is out of Ihraam. No specific item (eg. The scarf) is regarded as the Ihraam. She will only be free from Ihraam after her hair has been trimmed.

Question

If a sticky fluid is discharged from a woman, will it nullify her wudhu?

Answer

Yes, her wudhu will break and it will be necessary for her to repeat it. NOTE: it is extremely important to observe the fact that discharge breaks wudhu because tawaaf without wudhu is incorrect. Observance of wudhu in the fardh Tawaaf-e-Ziyaarat without wudhu her hajj will be invalid.

Question

Is it permissible for a woman to perform Hajj without a mahram?

Answer

One of the conditions of the compulsion of hajj is that any woman whether young or old should be accompanied by a mahram for the full duration of the journey. To travel alone on any sector of the journey is a grave sin. In the event of a mahram not being available, a bequest for Hajj-e-Badl should be made.

Question

Can a woman perform Hajj with her son-in-law?

Answer

The son-in-law is her mahram. A woman may perform hajj with the following persons:

- A) Husband,
- B) Brother
- C) Paternal and maternal uncle
- D) Son-in-law. She may even go for hajj with her son-in-law after the demise of her daughter.

This is my verdict and the true knowledge remains with Almighty Allah.

Mufti Abul Hassen



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BE CAREFUL WHAT YOU ASK FOR

A person from the Bani Isra'eel once approached Hazrat Moosa (عليه السلام) and asked to be taught the language of animals. Hazrat Moosa (عليه السلام) advised him to concentrate rather on human speech, but the man insisted, pleading, "Speak to Allah Ta'ala since you are His Converser, and ask Him to teach me the language of animals." Hazrat Moosa (عليه السلام) told him that it is better that he does not understand the language of animals, as he went up to Mount Sinai. But Allah Ta'ala addressed him saying, "O Moosa, I have accepted the plea of that servant who wishes to learn the language of animals. Henceforth he will understand all their tongues.

However, he should be very careful." Hazrat Moosa (عليه السلام) came back down from Mount Sinai, found the man and told him that his wish had been granted and reminded him that he must observe moderation. The following morning, as the man was on his way to the barn to start the day's work, he heard a conversation going on between his ox and his donkey. The ox was telling his troubles to his stable-mates. "Oh my brother donkey," he said, "Don't ask how I am! In winter they drive me to the village, in summer to the fields, in autumn they yoke me to the cart. They make me work year in and year out, though I am only half fed. I will soon be too old to be useful anymore and they will send me to the butcher to be slaughtered. Then they will use my hide to make shoes, my horns to make handles for knives and my flesh will become roast beef. Oh, those human beings! I cannot tell you what I have suffered at their hands!"

The donkey replied, "You must be crazy. Your own stupidity has brought all those troubles on your head. Why do you go everywhere you are driven? Pretend to be sick now and then and our master will give you a break. Why don't you give it a try? Next time he comes to put you in harness, you must refuse to budge but keep calm even if he beats you and kicks you. He will assume you are sick and will leave you in peace, so that you can lie here and chew the cud all day long." Overhearing this cosy conversation, the peasant said to himself, "I'll show the pair of them!"

He then went into the stable and approached the ox in the usual way. He tried to make it get up but the beast followed his friend's advice and pretended to take no notice. In spite of a couple of blows and several kicks, he laid low and refused to budge. The peasant laughed up his sleeve as he said, "Oh dear, this animal seems to be sick! What am I going to do? His friend had better do his work today." He then led the donkey out to the fields, put him in harness and made him work without a break right through till evening. The poor donkey paid the price for being such a loudmouth and wiseacre. He regretted giving the ox such advice but it was to no avail. Evening

came at last. The poor donkey came back to the stable exhausted, where he found his friend as he had left him that morning, contentedly chewing cud. Placing a bale of straw in front of each animal, the peasant went out and eavesdropped on their conversation through a hole in the door.

Looking angrily at the ox, the donkey said, "I've done my bit, my friend. Tomorrow morning you'd better be ready for work." The ox replied, "Oh no, I've just gotten comfortable and I fully intend to relax like this for a few days." Shaking his head, the donkey again offered advice, "I wouldn't think of playing this game again if I were you. When the people in the field saw me being harnessed instead of you, they asked our master about you and he said, "Our ox is sick. If he is not better tomorrow I shall have him slaughtered. He is very lazy and I am not going to feed him for nothing." So you will find the butcher waiting for you if you pretend to be sick again tomorrow morning."

When the ox heard these words, he came to his senses. Preferring to work than die, he got up as soon as his master came into the stable the next morning, and willingly set off for the fields. As for the peasant, he was thinking to himself along the way, "How useful is it to know the language of animals. How valuable it has proved in these first two days alone. Who knows what else I shall learn and how I shall benefit from it." The next morning he woke as usual when the cock crowed, but this time he heard the following conversation between the cock and the dog.

"Congratulations," the bird was saying, "There is going to be a banquet for you." "What banquet?" asked the dog. "Our master's ox is going to die. They will skin it and leave the meaty bones for you. Could there be a bigger feast than that?"

As soon as the man heard this, he took his ox straight to the market and sold it, supposing that he had avoided a great loss. The next morning after that, he jumped out of bed when he heard the cock and the dog conversing again. The dog was reproaching the cock. "What about the banquet then? They went and sold the ox and you said it was going to die."

The cock now gave him a new story. "I told you there would be a banquet for you and you will certainly enjoy a feast. Our master did sell his ox, but today his slave will die and they will have to provide a funeral meal for friends and neighbours. The leftovers will make you a perfect banquet." On hearing this, the peasant took his slave to the market and sold him too. He said to himself, "Had I not understood the language of animals I would have suffered a serious loss." However, his peace and comfort were short-lived as he left all his work to listen to everything the animals were talking about.

Since the slave had also been sold, the dog had been deprived of a second anticipated banquet and was accusing the cock of lying, “You sit there on your perch concocting a thousand and one falsehoods! What happened to the banquet this time?” The cock said, “Is it a fault of mine? I said the ox would die and they went and sold it. I said the slave would die and they sold him too. This time however, our master himself will die and they are bound to provide a meal for his children and neighbours. Don’t worry, you’ll get the feast you’ve been waiting for.”

The peasant wondered what had hit him. In great alarm and agitation he ran to Hazrat Moosa (ﷺ), told him everything that had happened and asked him what he ought to do.

Hazrat Moosa (ﷺ) asked him, “Why, in the first place, did you ask for something you did not really need? The fate that now awaits you would have befallen your property and left you unscathed. If you had not understood the language of animals you would have remained in blissful ignorance. You would have lost your ox but you yourself would have been saved. Death is a just reward for one who seeks to obtain prosperity and security through the misfortunes of others.”

The peasant did eventually die, but not before learning that it cannot profit a man to know all there is to know in this world. Some things are better not known to us and Allah Ta’ala knows what is truly in our best interest. We also learn from this incident that the Prophets have been granted the Knowledge of the Unseen by Allah Ta’ala, which is why Hazrat Moosa (ﷺ) had told the peasant beforehand that it is better that he does not understand the language of the animals. We further learn that we should obey whatever the Prophet commands us and by insisting on something which goes against their command, it can only lead to our destruction.

May Allah Ta’ala grant us the Taufeeq to obey His commands and those of His Beloved Rasool (ﷺ),
Allahumma Ameen.

*[Compiled from Irshad: Wisdom of a Sufi Master by
Shaikh Muzaffer Al Jerrahi]*

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WATER IT DOWN - THE NEED TO KNOW

COMPILED BY HASINA BEGUM SAYED

Fluid balance

Roughly 60 percent of the body is made of water. Drinking enough H₂O maintains the body's fluid balance, which helps transport nutrients in the body, regulate body temperature, digest food, and more.

Calorie control

Forget other diet tricks—drinking water could also help with weight loss. Numerous studies have found a connection between water consumption and losing a few pounds. The secret reason? Water simply helps people feel full, and as a result consume fewer calories.

Muscle fuel

Sweating at the gym causes muscles to lose water. And when the muscles don't have enough water, they get tired.

Clearer skin

Certain toxins in the body can cause the skin to inflame, which results in clogged pores and acne. Water does flush out these toxins and can reduce the risk of pimples.

Kidney function

Our kidneys process 200 quarts of blood daily, sifting out waste and transporting urine to the bladder. Yet, kidneys need enough fluids to clear away what we don't need in the body.

Productivity boost

In order to really focus, a glass of water could help people concentrate and stay refreshed and alert.

Fatigue buster

Move over coffee—water can help fight those tired eyes too. One of the most common symptoms of dehydration is tiredness.

Pain prevention

A little water can really go a long way. Aching joints and muscle cramps and strains can all occur if the body is dehydrated.

Keep things flowing

Nobody wants to deal with digestion issues. Luckily, drinking enough water adds fluids to the colon which helps make things, ahem, move smoothly.

Sickness fighter

Water may help with decongestion and dehydration, helping the body bounce back when feeling under the weather.

Bottoms Up—Your Action Plan

Here's how to keep yourself hydrated: Begin by drinking a glass of water as soon as you wake up, and 30 minutes before eating any big meal. (This will help control appetite, too.) Get in the habit of keeping a water bottle on hand at all times. And if the taste beings to bore, spice up the taste buds with a squeeze of citrus to the glass! Before you know it, all the benefits of water will be right at your fingertips... and in your body.



YOUR QUESTIONS ANSWERED

BY MOULANA SHAH FAISAL KHAN QADRI MISBAHI



HAJ

Q1) What are the excellences of Haj?

A1) The Holy Quraan states: "And fulfil Haj and Umrah for Allah."

The beloved Prophet ﷺ has stated that the one who performs Haj avoiding indecent talks and sinful acts will return from Haj as free as from all sins as he was on the day his mother gave birth to him. The prophet of mankind, the peace of heart and mind has stated, "All sins committed (in between) the performance of one Umrah and the other are expiated and the reward of Haj-e-Mabroor is nothing but paradise. Sayyiduna Abdullah ibn Masud ؓ reports that the Holy Prophet ﷺ has said, "Haj and Umrah poverty and sins as (the blacksmiths) furnace removes all impurities from iron, gold and silver. The reward for Haj-e-Mabroor is paradise."

Sayyiduna Abdullah ibn Abbas ؓ reports that the Holy Prophet ﷺ has stated, "He who goes on foot to perform Haj from Makkah and then returns to Makkah (on foot), 700 virtues equal to the virtues of Haraam will be written for him for each step." When HE ﷺ was asked about the worth of the virtue of Haraam, He ﷺ replied, Every virtue is equivalent to a hundred thousand virtues. Alhamdulillah, as per computation, one will be rewarded 70 million rewards for every step."

Sayyiduna Abu Musa ؓ reports, that the Prophet of Rahma, the Intercessor of the Ummah has stated "The Haji will intercede for his 400 family members and will be freed from sins as he was on the day he was born."

Giving encouragement to go on foot and perform Haj rites, Sayyidi Ala Hazrat Imam Ahmed Raza Khan has stated in his book Anwar-ul-Bishaarah, if possible, one should go to mina, Arafaat etc from Makkah on foot as 70 million virtues will be written

for his every step till his return to Makkah. This adds up to approximately seventy eight trillion and forty billion virtues. Without doubt, Allah ahs showered innumerable blessings upon this Ummah for the sake of his Beloved Prophet ﷺ.

Sayyiduna Abu Huraira ؓ reports that the Holy Prophet ﷺ said "A Haji is forgiven and for whom Haji asks forgiveness is also forgiven."

Sayyidatuna Ayesha Siddiqah ؓ reports that the Holy Prophet ﷺ said, "There will be no accountability for the one who departs for Haj and Umrah and dies on the way. He will be ordered to enter paradise."

Sayyiduna Abu Huraira ؓ reports that the beloved Prophet ﷺ stated, "He who departed with the intention of performing Haj and passed away on the way, the reward of Haj will be written perpetually for him until the day of Judgment. He who departed with the intention of Umrah and passed away on the way, the reward of Umrah will be written for him continuously until the day of Judgment."

Q2) What do you say about those who can perform Haj but they don't?

A2) The Holy Prophet ﷺ has warned, "The person who has the means of performing Haj and has no apparent obstacles or an oppressive ruler, nor any disease that prevents him, then he dies without performing Haj, he will die as a Jew or Christian."

Q3) How did the Auliya perform Haj?

A3) Sayyiduna Malik bin Dinar ؓ once left Basra for Haj on foot. Someone asked him as to hwy he was not using any means of transport, he replied, "Should the escaped slave be on a carriage whilst returning to the court of his master for asking pardon? By Allah, if I headed for the sacred city of Makkah walking even on burning coal it is a small price to pay. [Rafiq-ul-Haramain]

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Modi's "De-hyphenated" Policy on Palestine At Odds With India's Freedom Struggle Against British Colonialism

BY IQBAL JASSAT

Indian Prime Minister Narendra Modi's brief stopover in the Occupied Palestinian Territory of the West Bank has been hailed by parts of India's media as "historic". It is premised on what they tout as "the first ever Prime Ministerial visit to Palestine from India".

Strangely the media interest seems to be generated by a debate about whether Jawaharlal Nehru's visit to the Gaza Strip during 1960 qualified him to be the first. At the time Nehru as Prime Minister had met with his country's troops deployed by the United Nations as a buffer following the 1956 Suez Canal war between Egypt and Anglo-French colonizers.

Whether Modi or Nehru was the first is besides the point. While some media houses in India may have reason to indulge in these irrelevant technical issues, the real story seems to have evaded them.

One is the surreal parallel in both visits which has to do with military control. In the case of Nehru's trip it was related to the battle over the control of Egypt's natural resource, the all important Suez Canal. As for Modi, his visit to Ramallah required special clearance from the Occupying Forces to permit a Jordanian helicopter to fly him in to the West Bank which is occupied by Israel. The other points to "fence sitting" which is euphemistically described as "neutrality". Both administrations i.e. Nehru and Modi are guilty of this. Nowhere has this been more pronounced than in Palestine.

Nehru's UN plane was nearly blown out of Gaza's skies when Israel's menacing fighter jets flew dangerously close. Though he said that the threat posed by Israel was "unwarranted", it appeared to have ended there. Important to note that at the time - 1960 - India's recognition of Israel as a state was a decade old. And its recognition of Palestine came only in 1988 - almost three decades later.

Fast forward another 30 years, we find Narendra Modi's bizarre trip marred by Israeli checkpoints and military control, which he and his security detail would be aware of. Under these conditions of siege usual protocol took a backseat for he had to rely on a helicopter from a third country to fly him across. Equally bizarre but not unexpected has been his muted acceptance of the apartheid conditions imposed on Palestinians by the settler colonial regime.

Again in keeping with India's inglorious record of betrayal of Palestine's just cause - though it may surprise some people that an anti-colonial power such as India which struggled long and hard to rid itself of the British Empire would embrace imperialism two years after its independence - Modi's subservience to Israel confirmed it.

This is the substance of the debate which India's media seems to have evaded: the hasty recognition of Israel while the fragrance emitted from the blood of

Palestinian martyrs subjected to massacres and brutal ethnic cleansing swirled around the world.

And to extend the debate further, does the number of times India voted against Israel at the UN, constitute the only form of solidarity for victims of colonialism? The answer clearly is no. But recent conduct by the Modi government tells a different story. Cosying up to Israel's rightwing terrorists and compromising the arts in the way Bollywood producers and stars were manipulated - wittingly or not - reflects the obnoxious conduct of a regime, itself deeply implicated in gross human rights violations in Kashmir.

Which brings me to the final point which Indian media failed to interrogate: sharing pariah status with Israel. While the history of the two countries are vastly different and in conflict with their current alliance, does it not matter that both are headed by war mongers whose political careers have been defined by hate and intolerance?

India's birth occurred by defeating British colonialism. Israel on the other hand credits its birth to the success of its colonial project.

To add to the confusion arising from the reason and nature of Modi's visit, an official of India's foreign ministry, Bala Bhaskar, made an equally perplexing announcement:

"This is a stand-alone visit. We have de-hyphenated our relations with Palestine and Israel and now we see them both as mutually independent and exclusive..."

"De-hyphenated"? This term is nothing more than an attempt to inject new adjectives in a narrative which leans towards the Occupying power. Whether deliberate or not, it signals how blinded Modi's India is. Palestinian ghettos, or bantustans are a product of Israel's fascist regime and to delink it from Zionism's expansionist program by using terms such as "de-hyphenated" is both cruel and dishonest.

Quite disappointing that India, which boasts of a diverse and robust media, hasn't displayed the aggressiveness its known for.

Being self-centered by focusing and celebrating "friendship" with an apartheid regime - as many media houses have done - is to confer legitimize crimes committed against the Palestinian population.

The expectation one has of India's media is to dispense with irrelevant point-scoring about whether Nehru or Modi was the first Prime Minister to visit Palestine. Instead the message ought to be that Modi's biased policies in favour of Israel cannot be reconciled with India's freedom struggle against British colonialism.



Madresaa Time

MOULANA SAYED YUSUF

HAJ-E-TAMATTU ... AT A GLANCE

YOUM-UT-TARWIYAH

8th Zil Haj First Day

- 1.) Make Ghusal
- 2.) Wear the Ihraam
- 3.) Perform two rakaats
Sunnat-ul-Ihraam
- 4.) Start reciting the Talbiyah
- 5.) At Mina perform 5 salaahs
(Zohr, Asr, Maghrib, Esha
and Fajr)

YOUM-UL-ARAFAH

9th Zil Haj Second Day

- 1.) After sunrise leave for Arafat
- 2.) Wuqoof after Zawaal
- 3.) Zohr and Asr performed
jointly.
- 4.) After sunset leave Arafat
without performing Maghrib
- 5.) Proceed to Muzdalifah
- 6.) At Muzdalifah perform
Maghrib and Esha together
with one Azaan
- 7.) Spend the night at Muzdalifah
- 8.) Collect pebbles.

YOUM-UN-NAHR

10th Zil Haj Third Day

- 1.) After Fajr leave Mina
- 2.) Pelt big shaytaan preferably
before Zawaal (Stop Talbiyah)
- 3.) Make Qurbani (*Damm-e-Shukr*)
- 4.) Trim or shave off the hair
- 5.) Wear ordinary clothing
- 6.) Proceed to Makkah for Tawaaf
-e-Ziyaarah and Sae.
- 7.) Return to Mina
(Spend the night here)

11th Zil Haj Fourth Day

- 1.) Pelt all three Jamarats
(7 pebbles each) any time
after Zawaal till Maghrib.
Starting with the small, then
the middle and lastly the
big one.
- 2.) Remain in Mina

12th Zil Haj Fifth Day

- 1.) Same procedure as the fourth
day, pelt all three Jamarats
(7 pebbles each) any time
after Zawaal till Maghrib.
Starting with the small, then
the middle and lastly the
big one.
- 2.) Leave for Makkah before
sunset, if not remain in Mina
till the 13th and pelt all 3
jamarats again.

Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ هَكَذَا لَبَّيْكَ اللَّهُمَّ
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لَبَّيْكَ هَكَذَا لَبَّيْكَ هَكَذَا لَبَّيْكَ هَكَذَا

*Labbayk Allahumma Labbayk
Labbayk La Sharikalaka Labbayk
Innal Hamda Wan Nimata Laka
Wal Mulk Laa Sharika Lak.*

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ABUSE TRUMP SUPPORTER OF HUMAN RIGHT

BY FAIZEL KHAMKAR

In order to understand the sick mind of one Donald Trump and his attitude towards human rights the general definition of the Human rights needs to be investigated and the general definition would be: Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination. It is with this definition in mind that we can analyze the Trump's administration's decision to withdraw from the United Nations Human Rights Council (UNHRC).

The reason advanced is that the UNHRC was unfairly targeting the Zionist State of Israel for human right violations and despite the attempts by the United States to attempt to divert human right abuses from the said pariah state to other states allegedly practicing human right abuses and having failed in that attempt saw no other alternative choice but to leave this body. This is borne out by the fact that seventy eight resolutions against Zionist Israel has been passed since the inception of this body in the year 2006. Furthermore it had commissioned an investigation against Zionist Israel on the use of excessive force against the Palestinians in their recent unarmed peaceful protest action.

The reason advanced acts as proof against rather than proof for sincerity in advancing human rights. Taking into account the general definition further proof is advanced that the Zionist State of Israel is not the model of democracy that the United States and Israel is trying to facetiously promote. It is fact that gross human right violations are being perpetrated against the indigenous Palestinians and the support of these abuses as well as attempting to protect these abuses makes the United States complicit and accomplices to the inhumane acts. Taking into account that the United States themselves are recorded in the books of history as mass human rights abusers this then should not come as a surprise. J Street made the following noteworthy statement : "By withdrawing from the United Nations Human Rights Council (UNHRC), the

Trump administration has taken another disturbing step toward abdicating the United States' longstanding role as a principled leader in the international system, advocating for the rights and freedoms of people across the globe."

This withdrawal and the reasons advanced by the United States is not surprising in the least taking into account that George Bush did not become part of the UNHRC for the same reason. At that time John Bolton was the United States representative to the United Nations and is the current national security advisor. It is clear who runs the foreign policy of the United States and it is definitely not those having the interest of the United States at heart. Furthermore if this was a valid complaint than why is Zionist Israel still part of UNHRC? In the following joint statement made by twelve leading NGO'S from the United "This decision is counterproductive to American national security and foreign policy interests and will make it more difficult to advance human rights priorities and aid victims of abuse around the world," proves the deficiency of the policy of protecting Zionist Israel at all cost.

The childish thinking of Trump in his attempt to dismantle Obama'a legacy rather than creating his own legacy once more comes to the fore. It is the intervention of Obama that made the United States a member of UNHRC in the year 2009. This decision in fact left the United States with less leverage than it had before and in fact creates the environment that Israel would now be more exposed to its human right abuses without the protection afforded by the United States within the UNHRC. The United States cannot hope to use other structures within the United Nations as its influence is waning largely because of its "Only America" policy, which resulted in the withdrawal from the Paris climate accord, the U.N. educational and cultural organization and the Iran nuclear deal. The timing of the withdrawal is also interesting in that it came shortly after the High Commissioner of UNHRC had condemned the inhumane treatment of children in the process of verifying entry into the United States by the Mexicans.

IN FOCUS



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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Makkah, SADI ARABIA - Sheikh Saleh Bin Humaid, imam and Khateeb of the Grand Mosque in Makkah, has warned against wasting time and neglecting priorities by giving undue importance to and making excessive use of social networking sites. Sheikh Bin Humaid, who is also advisor at the Royal Court and former president of the Shoura Council, called on the faithful to take advantage of the positive features of the social media and stay away from its negativities, as he hailed social media being one of the best inventions made by mankind.

Geneva, SWITZERLAND - Myanmar should "have some shame" after attempting to convince the world that it is willing to take back hundreds of thousands of refugees who fled an "ethnic cleansing campaign" last year, given that "not a single" one has returned officially, UN High Commissioner for Human Rights Zeid Ra'ad al Hussein has said. He added that despite the government of Myanmar signing a repatriation deal with Bangladesh, not a single Rohingya refugee has returned under the formal framework agreed with Bangladesh, while many - if not all - of those who have returned have been detained.

Uppsala City, SWEDEN - Mosques in Sweden were attacked a record 38 times in 2017, marking a tenfold increase from the previous year, according to a study conducted by Uppsala University. Minister for Home Affairs Morgon Johansson said the government plans to commission a special police task force

to protect against attacks and increase security cameras at mosques and masjids.

Jerusalem, PALESTINE - The UN on Tuesday criticized Israel's closure of its only cargo crossing with the Gaza Strip, warning that the measure could have negative consequences. In a statement, UN Special Coordinator Nickolay Mladenov urged Israel to reverse its decision. Israel said it was closing the Kerem Shalom crossing to everything except essential humanitarian supplies. Israel has maintained a blockade on Gaza for over a decade in an attempt to weaken Hamas. The blockade has caused widespread economic hardship.

Malatya, TURKEY - The Statistical, Economic and Social Research and Training Centre for Islamic Countries a subsidiary organ of the Organisation of Islamic Cooperation organised a training program on Muslim Friendly Tourism. During the two days dedicated to the field visit, participants had the chance to acquire practical experience in developing a competitive tourism destination based on the Turkish experience.

Lille, FRANCE - The Annual Conference of the Ibn Sina Institute of Human Sciences honoured the late Secretary General of the Cairo-based League of Islamic Universities Dr. Jaafar Abdul Salam, an Egyptian expert of international law. Bishari also recalled the virtues of late Abdul Salam and his role in establishing the Ibn Sina Institute in Lille, and his keenness for the Institute to become a scientific beacon leading to an ideal

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Islamic presence in Europe. Participants recommended the launch of an Arabic Language international prize bearing the name of Dr. Jaafar Abdul Salam.

Jeddah, SAUDI ARABIA - The Islamic Research and Training Institute, an affiliate of the Islamic Development Bank Group, is considering partnering with other institutions to establish a centre of excellence on Islamic social finance as part of efforts to develop the sector. Dr. Dar said IRTI would consider collaboration with the United Nations Development Program, Indonesian Financial Services Authority and Indonesian Ministry of Finance to establish the Centre of Excellence on Islamic Social Finance.

Jeddah, SAUDI ARABIA - Thirty Saudi Arabian bikers have won the first place in the Global Biking Initiative 2018 aimed at raising funds for charity and volunteering projects. A total of 600 bikers from 30 different countries around the world also joined the cycling tour, travelling 700km from the Swedish city of Gutenberg to Hamburg in Germany, crossing multiple countries in one week. The Saudi bikers joined the social initiative this year in a bid to encourage humanitarian and voluntary efforts in the Kingdom, to fulfil Saudi Arabia's Vision 2030 for development.



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