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# Are Arabs turning their backs on religion?

Arabs are increasingly saying they are no longer religious, according to the largest and most in-depth survey undertaken of the Middle East and North Africa.

The finding is one of a number on how Arabs feel about a wide range of issues, from women's rights and migration to security and sexuality.

More than 25,000 people were interviewed for the survey - for BBC News Arabic by the Arab Barometer research network - across 10 countries and the Palestinian territories between late 2018 and spring 2019.

Here are some of the results.

Most people across the region supported the right of a woman to become prime minister or president. The exception was Algeria where less than 50% of those questioned agreed that a woman head of state was acceptable.

But when it comes to domestic life, most - including a majority of women - believe that husbands should always have the final say on family decisions. Only in Morocco did fewer than half the population think a husband should always be the ultimate decision-maker.

Acceptance of homosexuality varies but is low or extremely low across the region. In Lebanon, despite having a reputation for being more socially liberal than its neighbours, the figure is 6%.

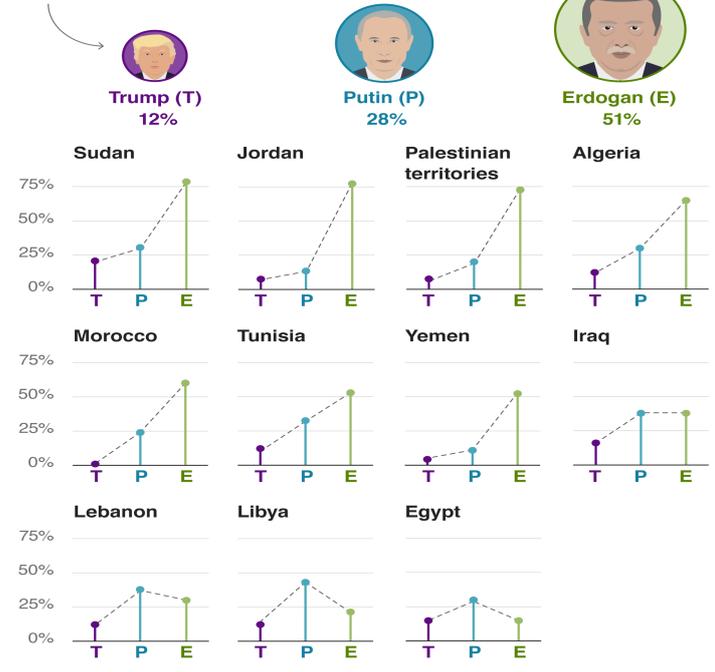
An honour killing is one in which relatives kill a family member, typically a woman, for allegedly bringing dishonour onto the family.

Every place surveyed put Donald Trump's Middle East policies last when comparing these leaders. By contrast, in seven of the 11 places surveyed, half or more approved of Turkish President Recep Tayyip

## Trump loses to Putin. Both dwarfed by Erdogan

Proportion with a positive view of...

Average for the whole region



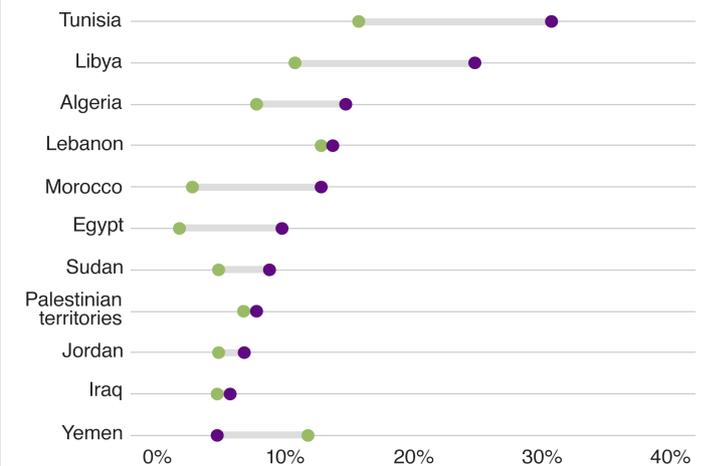
Source: Arab Barometer

BBC

## Rise of the non-religious

Proportion of people who said they were not religious in

2013 and 2018-19



Source: Arab Barometer

BBC

Lebanon, Libya and Egypt ranked Vladimir Putin's policies ahead of Erdogan's. Totals for each country do not always sum to 100 because 'Don't know' and 'Refused to respond' have not been included.

Security remains a concern for many in the Middle East and North Africa. When asked which countries posed the biggest threat to their stability and national security, after Israel, the US was identified as the second biggest threat in the region as a whole, and Iran was third.

In every place questioned, research suggested at least one in five people were considering emigrating. In Sudan, this accounted for half the population. Economic reasons were overwhelmingly cited as the driving factor.

The number of those considering leaving for North America has risen, and while Europe is less popular than it was it remains the top choice for those people thinking of leaving the region.

By Becky Dale, Irene de la Torre Arenas, Clara Guibourg, and Tom de Castella.

The survey was carried out by the research network, Arab Barometer. The project interviewed 25,407 people face-to-face in 10 countries and the Palestinian territories. The Arab Barometer is a research network based at Princeton University. They have been conducting surveys like this since 2006. The 45-minute, largely tablet-based interviews were conducted by researchers with participants in private spaces.

It is of Arab world opinion, so does not include Iran or Israel, though it does include the Palestinian territories. Most countries in the region are included but several Gulf governments refused full and fair access to the survey. The Kuwait results came in too late to include in the BBC Arabic coverage. Syria could not be included due to the difficulty of access.

For legal and cultural reasons some countries asked to drop some questions. These exclusions are taken into account when expressing the results, with limitations clearly outlined.

You can find out more details about the methodology on the Arab Barometer website. SOURCE BBC NEWS - MIDDLE EAST

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BY FAIZEL KHAMKER

# LESSONS FROM MURSI'S DEATH

The death of Mursi the first and only democratically elected president of Egypt provides many lessons which should not be forgotten. In order to understand both his death and the lessons learned from his death we need to know about him. He was the political leader of the Ikhwanul Muslimeen of Egypt.

This made him very committed to the laws of Sharia. In some circles there may be a certain amount of reservation with respect to the Ikhwanul Muslimeen movement (not discussed here) but the commitment to transfer Egypt on the path of Sharia law was public knowledge. A hafizul Quran who was punctual in his salaah reflected on his attitude towards being a practical Muslim. His humility was proven when he refused use of spacious palatial palaces and instead chose to live in a rented apartment.

His care for the destitute and homeless was well known and in him a leader that cared for his people became a known factor. The coup which forced his removal was orchestrated and carefully planned and together with the deliberate stifling of the economy portrayed that there were powerful hidden hands playing major roles in the overthrow of what was a legitimate government.

With his overthrow he was imprisoned by a process which reflected what justice should not be. He was then imprisoned in a prison with a reputation of releasing prisoners once they were dead. During his imprisonment he was denied medication for the chronic illnesses that he suffered from and his family was denied visiting rights to the extent that during the six years of incarnation his family was allowed to see him not more than five times.

There were also reports of torture. On his death his funeral was kept private and only a few members of his family were allowed to perform the funeral prayer. His hometown was under military clampdown and the mosques were ordered nor to have any funeral prayers nor refer to his death. Taking into account his popularity as well as his leadership appeal the questions must be asked as to why his overthrow became necessary and what lessons can be learned from it?

The first lesson learned is that the wealthy when faced with the

possibility of their influence over political leadership diminishing will support any leader irrespective of how dictatorial, inapt or corrupt that leader may be. We only need to look at South Africa to the steps taken against the policy of radical economic transformation. This should alert us as to where and how we spent our money. It would be better to support the small entrepreneur.

The crisis which was created to enable the overthrow of Mursi was widely regarded as being engineered by the elite of Egypt. The second lesson is that the idea of implanting sharia law is a red flag to a raging bull and we should be aware that despite certain overtures to the Muslims certain powerful role players are working towards dismantling and isolating Islam.

We need to hold on to our religion even if we have to sacrifice our lives for it. Failing that we will only have a diluted form of Islam which will be imposed upon us. This is one of the primary reasons for the fuelling of Islamophobia. We will never be regarded as their friends and allies unless we turn our heels on our religion. Once we do that we will be the losers in both this world and the hereafter.

Another lesson learned is that those in power will desire to show their power even to the extent of dehumanizing themselves in their inhumane treatment of those that they perceive to be threat to them. Sisi has already shown his hand in his desire for absolute power by having the constitution changed in a devious way to cement his position. We should therefore be careful of endorsing and embracing leadership whose only goal is obtaining power for their nefarious aims.

Mursi was popular and won the election convincingly. Despite that the principles on which he stood for elections and for which he received support did not help him in the end. The principal of relying on the masses does not always work.

Historically we find that this was prevalent throughout the ages and Karbala was the prime example that reliance on the word of unprincipled masses can be catastrophic.



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# Running The Clock ACCORDING TO SALAAH TIME

Well, let's think about Prayer not in terms of it being a chore but in terms of it being a break from the chaos of the world outside. Imagine that you are at work and your phone is ringing, your colleagues want your help, your emails are piling up, and you are beginning to feel overwhelmed, what would you do? You would take a break, right?

Prayer is a break for us and a time of meditation. It allows us to set aside the demands of the world and simply focus our hearts on Allah ﷻ. We get up and make ablution and then find a quiet place to pray in peace.

We take ten minutes to remember our Creator and refocus our energy on what is really important and relax. Relax our hearts, our minds, and our souls. When we return to work, we are refreshed and ready to begin and then, just when we are starting to be stressed out again, it is time for the next Prayer.

So really, we should be asking, why five? Why not six? Allah ﷻ knows us better than we know ourselves and in His great Wisdom, He set the Prayers at perfect intervals. The first Prayer is the dawn prayer and is prayed before the sun comes up. Wow, that's early, right? Well, what time do you get up to go to work? Before sunrise? What a perfect way to start the day: a cup of coffee, some breakfast, a little conversation with Allah ﷻ, and then off to work.

Then the next Prayer is the noon Prayer, and it is prayed usually somewhere between 1pm and 2pm. This is right around the time everyone takes a break to eat lunch and to recuperate and we also take the time to remember Allah Subhaanahu wa ta'aala again and re-center ourselves.

Prayer, and is usually prayed three to four hours after the noon Prayer: just when we're hitting the mid-afternoon slump. You know that time of the day when you are feeling sleepy at your desk and you are watching the clock tick by until you can leave? This is another great time to get up and take ten minutes to rest and re-focus, and by then it is time to head home.



The fourth Prayer of the day is the sunset Prayer, and it is prayed right after the sun goes down. How many times have you sat in the evening on your porch or in your backyard relaxing and watching the sun set? After we watch the sun go down we take a few moments to remember the Allah Subhaanahu wa ta'aala who created that sun, commanded it to set, and then made those beautiful colors for us to enjoy. What a powerful moment for reflection.

Then finally comes the night Prayer, which we pray before we go to bed. This is an opportunity to think about our day and about our blessings and to calm and quiet our minds before we sleep.

In this way we begin and end each day bowing our heads to Allah ﷻ and to me this is a Divine symmetry.



The Prophet ﷺ said, "If anyone of you sees a dream that he likes, then it is from Allah I, and he should thank Allah I for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah I from its evil, and he should not mention it to anybody, for it will not harm him."

Narrated By: Hazrat Abu Said Al Khudri

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# THE HAJJ: IT'S SPIRITUAL AND SOCIAL SIGNIFICANCE

PROF. MOULANA FAZLUR RAHMAN ANSARI

The Hajj (or pilgrimage to Mecca), is one of the pillars of Islam. Hundreds of thousands of Muslims, belonging to different nationalities and races and drawn from all walks of life, will throng from all parts of the world to worship together at Islam's central mosque and world's most ancient house of worship, the Ka'bah. This celebration and this spectacle, unique in the history of mankind, is repeated year after year and has been in existence for the past more than thirteen (fourteen) centuries. Every conscientious and pious Muslim and Muslimah cherishes the ambition of obtaining the blessings of the Hajj at least once in his or her lifetime. Everyone who has the means and also the requisite religious consciousness strives his utmost to achieve the crown of pilgrimage in spite of the over increasing hurdles and difficulties which beset the path of the pilgrim. In such countries where restrictions on travel for the Hajj and foreign exchange do not exist or exist in a tolerable form, there are persons who earn this virtue every year.

## SPIRITUAL ELEVATION

The Hajj is primarily a devotional institution and, as such, forms the climax of a Muslims' demonstration of devotion to Allah in ceremonial observance.

Slogans, symbols and ceremonies have always formed part of human life on the religious as well as the non-religious plane, whatever the irreligious might think today. They are, however, always the means and not ends-in-themselves. Moreover, their worth and efficacy always depends on the ideas and concepts they sub-serve. They may form the projection of meaningless whims and mythical fancies, or they may be the representations of great and noble and true ideals.

While, therefore, symbols, ceremonies and slogans are to be found in Islam, as naturally they should have been, they are strictly rational and sublime in contrast to the irrational and even debasing ceremonies of other religions.

As a spiritual ceremonial observance, the Hajj should be understood in this light. Each one of the ceremonies performed by the pilgrim during the Hajj is rich in connotation and carries within its bosom the attainment of a well-defined spiritual "idea". Thus, when the pilgrim goes round the Ka'bah in the performance of the prescribed number of tawaafs, bareheaded, covered in a seamless unsewn garb, and, like a mad lover, absorbed in the contemplation of his beloved - of his Creator he demonstrates his advance from the common level of

human life to a higher state of spiritual glory wherein he affirms his relation to Allah. Similar is the case with other ceremonies.

The Holy Prophet Muhammad (Allah bless him, his family and companions, and give them peace) has emphasized the immense importance of the Hajj in the task of spiritual reformation and transformation. But only those who perform it intelligently and conscientiously and with full understanding and the requisite accompanying spiritual endeavor can earn the spiritual benefits in full measure. The Hajj is a milestone in the Muslim spiritual life and should be treated as such.

## AFFIRMATION OF HUMAN EQUALITY AND BROTHERHOOD

Islam is not a "personal religion" like some salvation-faiths. It is the religion of society. Its function is to reform, transform and build up not only the individual but the entire social whole. In fact, Islam is the religion of society to an extent that even its purely devotional institutions have definite social implications and functions. Take, for instance, the case of prayer which is perhaps the most "personal" and "private" of all religious institutions. In Islam, prayer has its social function as emphatic as the spiritual or devotional. The mosque is the only place in the world where the ideal of human brotherhood is truly and correctly and practically realized, where all distinctions of race and rank and colour and caste are obliterated. And in that rehearsal of the affirmation of human brotherhood, a Muslim has to participate obligatorily five times every day.

Islam does not, however, confine its struggle for the practical establishment of human brotherhood to that. From the local daily congregations to the more comprehensive Friday congregation, and from the city-congregation to the world-congregation at Mecca on the occasion of the Hajj, it progressively enlarges the scope and function of that rehearsal and that affirmation, until it achieves for the Muslim society what it has been impossible for other societies to achieve, viz. perfect human equality and brotherhood. "The ideal of a League of Human Races", says Islam's hostile critic, Professor Snouck Hungronje, "has indeed been approached by Islam more nearly than any other religion; for the League of Nations founded on the basis of Muhammad's religion takes the principle of the equality of all human races so seriously as to put other communities to shame."

May Allah enable the Muslims to raise this torch of human brotherhood higher and higher as time passes by! Ameen!





# PERTAINING TO WOMEN AND HAJJ

MOULANA SHAH FAISEL QADRI

**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.

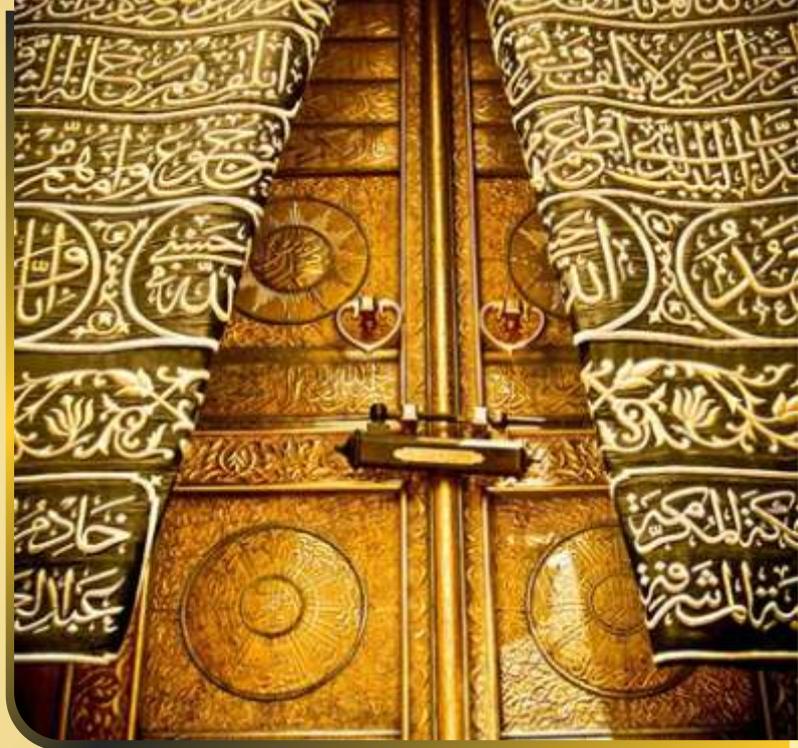
It is narrated in a Hadith Shareef that on the occasion of the Farewell Hajj Bibi Aisha (R.A.) was in this state of Haiz and Nabi (Sallallahu Alaihi Wasallam) ordered her : " O Aisha Do everything you must do for Hajj except the Tawaaf of the Holy Kaabah." ( Muslim Shareef Vol 1 Pg 385)

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 hajj?

**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.

# 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  
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ  
إِنَّ الْحَمْدَ وَالرِّجْعَةَ لَكَ وَالْمُلْكَ  
لَا شَرِيكَ لَكَ

Labbayk Allahumma Labbayk  
Labbayk La Sharikalaka Labbayk  
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# Aurangzeb

## AND ISLAMIC RULE IN INDIA

When historians look back at Muslim rule in India, their perspective greatly shapes the way they present historical characters. Some people are seen as great and enlightened leaders, while others are ruthless tyrants. No one is more controversial than the Mughal Emperor Aurangzeb Alamgir, who ruled from 1658 to 1707.

By Hindus and Sikhs, he is seen as a cruel and ruthless emperor that restricted freedoms and imposed a religiously intolerant regime on the people. By Muslims he is seen as a devoted and religious-minded just sultan. This article will look past the rhetoric about Aurangzeb to understand him as a Muslim ruler in a Hindu-dominated country.

### Background and Early Life

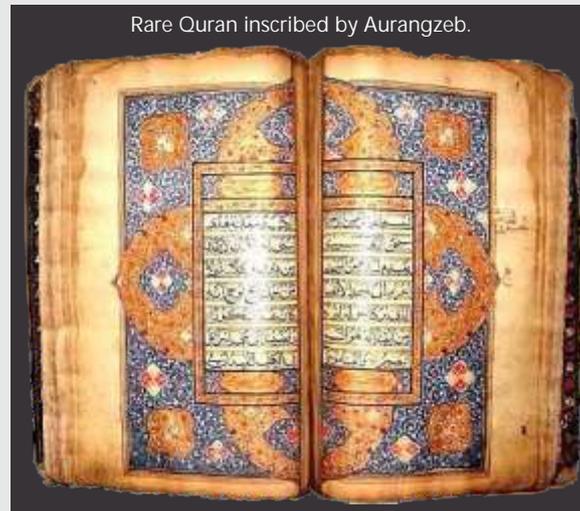
It is important when looking at the 49 year reign of Aurangzeb to understand his reign in context. The Mughals took power in India during the reign of Babur in the 1500s. Over 150 years later when Aurangzeb took power, the Mughal Empire was at its pinnacle. It controlled the majority of the Indian subcontinent and was one of the wealthiest (if not the wealthiest outright) empires in the world. Aurangzeb was thus born into powerful and cosmopolitan state with immense riches in 1618. His father was the legendary Shah Jahan, the builder of the Taj Mahal in Agra. He was afforded the best scholars and teachers to educate him from a young age. As a young boy, he became well-versed in the Quran, the science of Hadith, and other aspects of Islamic sciences. He was known as a very enthusiastic reader. He read and wrote in Arabic, Persian, and Chagatai Turkic, the language of his ancestors. He was also trained in the art of calligraphy. Some of his calligraphic works are still in existence today.

### Promotion of Islam

One of Aurangzeb's main goals was to bring true Islamic governance to the Mughal Empire. Previous emperors, while all Muslim, had not all ruled according to Islamic law. His great grandfather Akbar, for example, regularly went against Islamic beliefs by adopting many non-Islamic religious beliefs and practices in his personal life as well as in his rule of the empire. Aurangzeb's insistence on Islamic rule was based on his previous education and his strong religious convictions. Aurangzeb took power before his father, Shah Jahan, had passed away. Despite the respect he had for his father, Aurangzeb vehemently



disagreed with many of his father's actions, considering them to be wasteful and extravagant. An example of his religious mindset was his criticism of the Taj Mahal, which was a tomb built by Shah Jahan for Aurangzeb's mother, Mumtaz Mahal. Aurangzeb considered it to be against the religious laws of Islam to build a structure over a grave, particularly one that was so ornate and expensive. He declared "the lawfulness of a solid construction over a grave is doubtful, and there can be no doubt about the extravagance involved." He also made it a point to publicly oppose excessive veneration of the graves of Sufis, as he noted that it was developing into a cult-like practice, away from the beliefs and practices of Islam.



Rare Quran inscribed by Aurangzeb.

In order to practice Islamic law in the empire correctly, Aurangzeb insisted on compiling Islamic law into a codified book that could be much more easily followed. He thus brought together hundreds of scholars of Islam from all over the Muslim world to organize such laws. The result was a landmark text of fiqh (jurisprudence) in the Hanafi school, known as the Fatawa-e-Alamgiri, meaning "The Religious Decrees of Alamgir". It was known as the Fatawa al-Hindiya (فتاویٰ ہندیہ) in the rest of the Muslim world and is well-respected as a compendium of Hanafi law.

Using the Fatawa-e-Alamgiri as a guidebook, Aurangzeb sent officials throughout the empire to enact Islamic law and end socially corrupt practices. As such, alcoholism, gambling, and prostitution were combated by the imperial government. Taxes that were not in line with Islamic law were also abolished, a policy that was very popular with the Mughal Empire's subjects.

To make up for the loss in tax revenue, Aurangzeb adopted a very simple lifestyle and did not live in a lavish manner as his father had. Royal traditions that he considered extravagant were abolished, such as court musicians and festivities on the emperor's birthday.

<http://lostislamichistory.com/aurangzeb-and-islamic-rule-in-india/>

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# MUSLIM BROTHERHOOD

"Islam does not recognize geographical boundaries, nor does it acknowledge the racial and blood differences, considering all Muslims as one Ummah. The Muslim Brethren consider this unity as holy and believe in this union, striving for the joint action of all Muslims and the strengthening of the brotherhood of Islam, declaring that every inch of land inhabited by Muslims is their fatherland... They believe that the caliphate is a symbol of Islamic Union and an indication of the bonds between the nations of Islam."

Muslim Brotherhood is continuing the political and religious legacy of Hassan Al-Banna. To understand the preceding events, the role and the vision of Muslim Brotherhood, we should go back to the roots and try to comprehend the movement through the eyes of the founder: Hassan Al-Banna.

**Life:** Hassan Al-Banna was born in 1906 in Mahmudiyya, a village north of Cairo. His father Ahmad ibn Abd al-Rahman al-Banna was an Al-Azhar graduate, Imam for the local mosque and a watch repairer. Hassan Al-Banna grew up in an intellectual environment that supported a strict Islamic life style. He was greatly influenced by his father's devotion to learning and teaching.

At the age of thirteen Banna was already engaged in active strikes and demonstrations against British authority in Egypt. He supported religious student associations that were dedicated on upholding the Islamic standards of moral behaviour; furthermore he was against Christian missionary activities as well as everything that deemed un-Islamic. He joined Hasafiyya Brothers of Sufi order at the age of thirteen. At seventeen, Banna decided to enrol at a well established teachers collage at Dar al-Ulum in Cairo. After four years of studying, Banna graduated in 1927, with over 18,000 memorized poems and immediately began teaching as an Arabic instructor in Isma'iliyya in Suez Canal Zone.

**Vision:** Starting from an early age Banna was constantly bothered by the troubles of the Ummah and sought solutions that would end the suffrage. He was greatly disturbed by the declining Islamist morals in Egyptian society and the disunity of the Muslims. Banna was greatly disappointed by the end of Caliphate in Turkey and blamed western influence. Thus most of his ideas were centred about the unity of the Ummah under one state and community.

Banna developed most of his ideas in early years of his life. He was greatly influenced by Rashid Rida and a dedicated reader and a follower of Rida's magazine, Al-Manar. Like Rida, he argued about the decline of Islam in the Middle East. He was mostly disappointed with rise of secularism, westernization of Egyptian society and the breakdown of traditional Islamist morals in British controlled Egypt.

Banna was attracted to the xenophobic aspects of Islam which were hostile towards western influence, secularism and materialism. His plan was to develop a community by returning to ancient and traditional Islamic values. His vision included complete practice of Sharia law, imposition of Islamic dress codes, prohibition of alcohol and prostitution as well as reorganization of the alms. His biggest concern was the banking system and the issue of interest, reorganization of the banks according to the Islamic code was needed.

**Muslim Brotherhood:** "...There was also a deterioration of behaviour, morals and deeds in the name of individual freedom... I saw that the social life of the beloved Egyptian nation was oscillating between her dear and precious Islamism which she had inherited, defended, lived with and became accustomed to,... and this severe Western invasion which is armed and equipped with all the destructive and degenerative influence of money, wealth, prestige, ostentation, material enjoyment, power, and means of propaganda."

Banna formed Muslim Brotherhood in 1928, as a response and a protest to the declining state of Islam. He argued that the decline of Islam was due to the ineffective teachings of the scholars and their failure to preserve Islam in its purest state. Ikhwan included both political and social aspects. Banna Ikhwan was a salafi movement, a Sunni path, Sufi truth, a political organization and social idea.

The organization was formed with six other people. Banna started the organization as a youth club by preaching at coffee house. Brotherhood gained much popularity in 1930s and extended its activities around Egypt. He established branches all over Egypt and formed the headquarters in Cairo. By 1936 the Ikhwan had around 800 members, and by 1938 it had over 200,000 members with 50 branches in Egypt.



Muslim Brotherhood opened branches in Palestine and Jordan as well. The organization established mosques, schools, clubs, factories and welfares. By the end of 1930s brotherhood stretched throughout the Middle East and had more than half a million active members. In less than twenty years Muslim Brotherhood became a huge political entity. Banna attempted to run for parliament twice however he was pressured to withdraw in both attempts.

During the 1942 elections government agreed to take action against alcohol consumption and prostitution upon Banna's withdrawal from the elections.

**1948-Arab-Isreal Conflict:** "...when words are banned, hands make their move."

Banna with the growth of the organization opened a new Jihadist branch within the Muslim Brotherhood; El-Nizam el-Hass. This new branch was found in 1940 to defend the Muslims against the Zionist movement in Palestine as well as the British occupation of Suez Canal. The new branch was developed underground to train soldiers for Jihad. During the Arab Revolt in Palestine, Banna sent troops to Jerusalem to fight against Jews. Brotherhood actively engaged in Islamic conflicts such as Algerian War of Independence, as well as recent conflicts in Afghanistan, Kashmir and the Arab Spring.

**Legacy:** Banna throughout his life fought for two things; the unity of Ummah and independence of Muslim land from foreign authority. Growing support for the Ikhwan was a threat to both Khedive Farouk and the British. Both powers were specially disturbed by Ikhwan's Jihadist branch in Palestine, as they were a major threat to the declining popularity of Egyptian government. Prime Minister Mahmoud an-Nukrashi, fearing a coup disbanded the organization in December 1948, confiscated the funds and imprisoned most of its members. Twenty days later Nukrasi Pahsa was shot by a member of Muslim Brotherhood. Banna immediately declared that the organization was not behind the assassination act and the one who committed the crime was "neither brothers nor Muslims". On February 12, 1949 Banna was shot by two assassins and deliberately left to bleed to death. Banna was buried by few women since men were not allowed join the funeral. Many hoped that Banna's death would split up the organization and end the resistance of the Brotherhood. The organization was banned for more than sixty years during this period; Brotherhood developed both politically and socially.

Banna was a great leader and an organizer. He once was asked "Why don't you write books?" for that he replied "I'm writing man". Banna's message appealed to rich and the poor, old and the young, intellectual and the illiterate. He spent his entire life dedicated to Ummah. Today Banna's ideas are reawakened and his political and religious legacy is supported by the Ikhwan.

# HAZRAT KHWAJA BANDA NAWAAZ



He was the descendant of Hazrat Ali. His forefathers resided in Hirat. One of them came to Delhi and settled down here. Sheikh Muhammad was born here on 4, Rajab, 721 Hijri. His father Syed Yousuf-bin-Ali alias Syed Raja was a holy figure and devoted to Hazrat Nizam Uddin Aulia.

Sultan Muhammad-bin Tughlaq once transferred his capital to Daulatabad (Davgiri) and along with him went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years at the time Malik-ul-Umar Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad.

From the very beginning his father put him on the right track i.e. to learn and to study and gave him his early education.

From his childhood he was inclined towards Religion and spent time in meditation and prayer. He was ten when his father died and his maternal grand father assumed the responsibility of his education and training and taught him initial books but he took lessons on "Misbah" and "Qadoori" from another teacher.

On the expiry of her father his mother grew angry with her brother, and returned to Delhi. He was fifteen at the time. He had heard a lot about Hazrat Nizam Uddin and Hazrat Nasir Uddin

Roshan Chiragh Dehlavi from his father and maternal grand father and grew devoted to them. One day he went to say his prayer in the Jama-Majid of Sultan Qutub Uddin, there he saw Hazrat Sheikh Nasir Uddin Mahmud Chiragh Dehlavi and pledged Obedience to him on 16, Rajab.

Under the guidance of Hazrat Nasir Uddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasir Uddin strictly denied him permission and instructed him to study with attention Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah so he restarted the studies under the guidance of renowned teachers. Maulana Syed Sheriff Uddin Kaithli, Maulana Taj Uddin Muqaddam and Maulana Qazi Abdul Muqtadir and qualified for the degree at the age of nineteen.

One day he with other disciples lifted the palanquin bearing Hazrat

Nasir Uddin. His long hair stuck into the foot of the palki and pained him severely but he did not disentangle them for love and respect to the teacher. When Hazrat Nasir Uddin learnt of the episode, he was overjoyed and recited the Persian couplet

Har ki murid Syed gaisoo daraaz shud  
Vallah khilaf-e-nest ki Uoo ishq baaz shud.

(Meaning: "Syed Gaisoo-Draaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love)."

After this incidence he was entitled Gaisoo-Draaz.

He was a great scholar on material as well as spiritual subjects. He left many books. It is said, he was

the first writer of a magazine on mysticism in Urdu. He wrote about

100 books on Persian and Arabic. Stay at Gulbarga

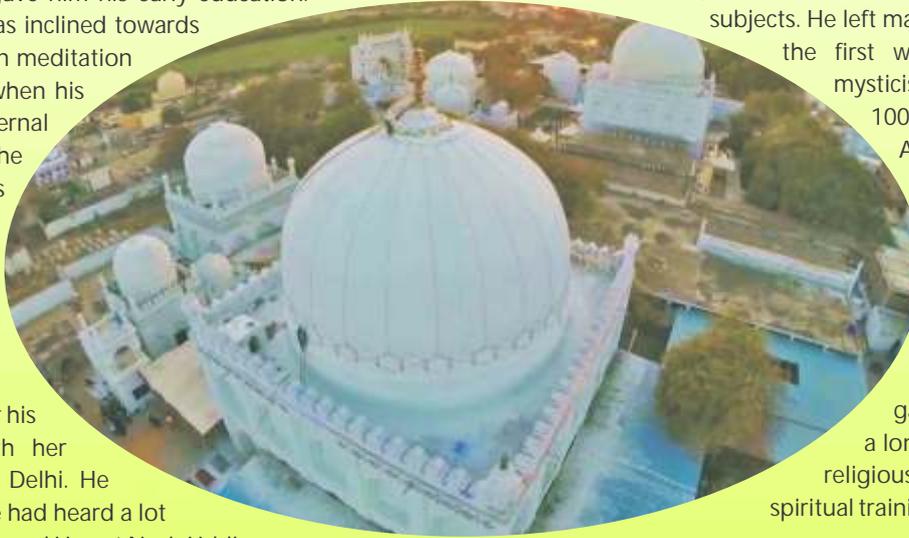
Having lived for about 44 years in Delhi he went to Gulbarga. He was

eighthly at that time. Firoz Shah Bahmani

ruled over the Deccan during this period. He gave him much respect. For

a long time he was engaged in religious discourses, sermons, and

spiritual training of the people.



## Death

This great scholar, mystic, and the wonderful, guide attained an age of 104 years, died on 16 Ziq'a'd 825 Hijri in Gulbarga and buried there. His tomb is a place of pilgrimage for all the people, high as well as low.

## Quotes

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheat and a hypocrite.

So long as a man disengages himself from all the worldly things, he would not step into the road of conduct.

Divide the night into three periods: in the first period say Darud and recitation; in the second sleep and in the third call His name and meditate.

The Salik should be careful in food it should be legitimate.

The Salik should abstain from the company of the worldly people.

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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Delhi, INDIA - India has hit out at a report by the United States saying religious intolerance was growing under its right-wing government. The annual report on international religious freedom said Hindu groups had used "violence, intimidation, and harassment" against Muslims and low-caste Dalits in 2017 to force a religion-based national identity. But Prime Minister Narendra Modi's government insisted that no foreign country had the right to criticise its record.

New York, USA - The United Nations Security Council has condemned the recent attacks on oil tankers in the Gulf region as posing a serious threat to maritime navigation and energy supply. The Council members also considered the attacks as a violation of the rules of international law, including the freedoms of navigation and maritime transport, and a threat to international peace and security. Earlier this month, two oil tankers were attacked in the Gulf of Oman near the Strait of Hormuz, with US Secretary of State Mike Pompeo claiming that Iran was responsible for it.

Jeddah SAUDI ARABIA - Saudi Arabia's Minister of State for Foreign Affairs Adel bin Ahmed Al-Jubeir has said that the controversial murder of journalist Jamal Khashoggi in Turkey last year was 'a deplorable and grievous crime that could in no way be disregarded or condoned.' "As has already been announced, the Kingdom had taken the requisite steps to bring the perpetrators of that crime to justice, in accordance with the laws in force in its territory, after they violated, by their act, all the regulations and the powers vested in them," Al-Jubeir said in a

statement in which the report of the Special Rapporteur of the UN Human Rights Council was rejected. He said that the report should have referred to the ongoing investigations and the judicial measures taken in this case within Saudi Arabi.

Cairo, EGYPT - Former Egyptian President Mohamed Morsi el-Ayyat died while appearing in court on charges of espionage, where he asked to address the jury and spoke for about five minutes. According to Egyptian media reports, Morsi apparently fainted during a break in proceedings and died. Several international organisations have accused the ruling military government of being responsible for Morsi's death.

Rabat, MOROCCO - The country's Foreign Minister Nasser Bourita and his French counterpart Jean-Yves Le Drian reiterated their firm positions in support of an independent Palestinian state. During a joint press briefing, Le Drian said France supports a two-state solution with Jerusalem as the capital of both Israel and Palestine.

Colombo, SRI LANKA - All Muslim ministers in Sri Lanka resigned in protest, calling on the government to end the "hate culture" that has developed in the wake of the Easter Sunday attacks claimed by ISIS. Ten ministers, including four powerful cabinet ministers, five state ministers, and one deputy minister, announced their resignation. "Innocent people should not be punished. Innocent Muslims are now victims," said Rauff Hakeem, Minister of Higher Education, as he referred to the hundreds of arrests

made daily under the emergency laws that give sweeping powers to the police to arrest and detain civilians without a warrant. Tensions were high in several parts of the country as extremist Buddhist monks warned of 'severe repercussions' if three men, the Minister of Trade and Commerce and two Muslim governors, did not resign.

Gaza, PALESTINE - The Israeli occupation authorities announced a decision to stop transfers of fuel to the Gaza Strip's only power station, citing it as retaliation for incendiary balloons from Gaza sent into Israel and arson in the Gaza border area. The Gaza Power Plant is one of the main sources of energy for more than two million Palestinians living in the besieged enclave, in addition to the electricity lines feeding the southern Gaza Strip from Egypt. Gaza residents have been receiving just six to eight hours of electricity a day for years. The power outages are expected to increase following this decision.

London, UK - Omani female author Jokha Alharthi has won the coveted 2019 Man Booker International Prize for her novel 'Celestial Bodies,' becoming the first Arabic-language writer to achieve this honour. The novel is about the lives of three sisters and their families coming to terms with social changes in Oman. Alharthi shared the award of about R900 000 with her translator, the American academic Marilyn Booth. The prestigious Man Booker International Prize focuses on writers outside English-language areas. It serves as a counterpart to the Man Booker Prize for English-language novels.

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# Has Trump painted himself into Israel's corner over war with Iran?

BY IQBAL JASSAT - MEDIA REVIEW NETWORK

Is America preparing to go to war with Iran? This is the question dominating discussions around dinner tables as well as boardrooms. Confined not only to the Middle East, where heightened concerns about the fall-out for the volatile region's future forms part of the focus of debates, this is also a major issue around the world. Europe, Central Asia, the Far East and Africa will not be immune from repercussions of such a war if the Trump administration — which is filled with neocon hawks — starts to bomb and then invade Iran.

Here in South Africa, our country is bedevilled by looting and corruption which has devastated the treasury, compounding massive inequalities and monumental job losses, crippling health care while creating a myriad of socio-economic problems. We can ill afford further fuel hikes if America pulls the trigger on Iran.

While there is still uncertainty about whether or not US President Donald Trump will pull back from the brink, or if the rabid ideologues like National Security Adviser John Bolton and Secretary of State Mike Pompeo will push him to the edge, the current tension has sparked a combination of fear and outrage. Both sentiments are to be expected. We all have every right to fear the devastating consequences of any and all wars; sadly, the evidence for this is evident in too many war-torn countries. We should also be outraged that America doesn't possess any moral or legal ground to lay waste to yet another Muslim-majority country.

Unlike Afghanistan, Iraq, Libya and Syria — countries which appear to be allied closely in one way or another with America's regional interests — Iran is a fiercely independent power in its own right. What's more, in contrast to the Assads, Saddams and others in the region who have allowed themselves to dance to the tune of successive US presidents, the revolutionary leadership of Iran is committed firmly to resisting Washington's hegemonic designs.

If, therefore, America under Commander-in-Chief Trump has opted to ape the colonial ambitions of his buddy Benjamin Netanyahu by following the Israeli script endorsed by Bolton and his ilk, what is holding the US back? It cannot be the UN, which has, regrettably, turned into an irrelevant doormat for America's unilateralism. Nor can it be the Arab bloc, which is exasperated by the delay and has been agitating for war. And nor can it be the media, given that most US mainstream outlets push white supremacist ideology and their support for a war is apparently unconditional.

The only obstacle, in fact, is global public opinion which refuses to buy into fake news and false propaganda. In an age of highly politicised social media which transcend man-made boundaries and restrictions in their legitimate demands for Washington to produce tangible evidence to justify war, this phenomenon is powerful, and anything but a pushover. Public opinion in America itself is reflective of a high degree of scepticism about "intelligence" leaked by Trump's circle of advisers



about Iranian "threats". Too many questions are being asked about its credibility and veracity to enable the US President to give the green light for the attack on Iran to begin. Although these leaks have provided cover for the vain attempts to justify the escalating tension — including the deployment of a US naval strike group to the area — the difficulty faced by Bolton and other senior officials is how to neutralise the growing public discourse which warns that a government deception based on faulty intelligence comparable to the fraudulent pretence for invading Iraq in 2003 is under way.

To make matters worse, there is also credible evidence that Israel is playing a key role in this subterfuge. According to Mondoweiss editor-at-large James North, Israeli Prime Minister Netanyahu has long tried to provoke the US to attack Iran. Furthermore, Israeli intelligence has been the source of some of the extreme claims about the alleged Iranian threat to Middle East peace. In line with what is known publicly about Trump, North writes that the US president has admitted that his main financial backer, the pro-Israel gambling magnate Sheldon Adelson, advised him to hire Bolton.

North notes that none of the mainstream media coverage in America mentions that Israel is a major factor in instigating the rising US hostility to Iran. Unfortunately, South Africa's media platforms have also failed to link Israel's role in provoking the US to strike Iran, and have not adopted an appropriate editorial stance against it.

As if on cue, on 13 June we saw an attack on two oil tankers in the Strait of Hormuz, which was immediately blamed on Iran. If it was intended to be the "9/11" pretext for war, it has thus far failed.

James North argues that Trump's withdrawal of the US from the Iranian nuclear deal; the threat to halt all Iranian oil sales; and warnings of dire consequences for countries which disregard his unilateral sanctions, are all acts of war. He reminds readers that sanctions against Iraq caused the deaths of 500,000 children, which the then Secretary of State Madeline Albright said "was a price worth paying."

Indicative of growing disdain for another war in the Middle East are various media reports which insist that claims by the White House about Iran don't reflect "intelligence" in any technical sense of the word. "No one has cited a single piece of hard evidence that justifies these claims of threats, let alone any that are 'new', as press leaks have suggested," says one. "All of them appear to be deliberate and gross distortions of actual facts."

Though the odds are seemingly stacked against Iran, the court of public opinion remains unconvinced of any justification for war. The question now is whether or not Trump has painted himself into Israel's corner over war with Iran, and if he get himself out of it.

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