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# Al-Kausar

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Istanbul, TURKEY - The Organization of Islamic Cooperation has adopted a declaration to fight against disinformation and Islamophobia. During the two-day conference, ministers and high-level representatives from 57 countries discussed several issues, seeking to deepen cooperation in the fields of media, communications, and information in the Islamic world.

Madrid, SPAIN - Spain's National Court, which deals with terrorism cases, sentenced a man who received orders from the jihadist Islamic State group to plan a drone attack at a football match to three years in jail. Mohammed Yassi Amrani, a former bar worker, said he had been ordered to fly a drone packed with explosives over Barcelona's Camp Nou stadium during a match between Barcelona and Real Madrid and then blow it up. The attack did not happen because Spain was under a Covid-19 pandemic lockdown and matches were suspended.

Cardiff, WALES - A Muslim woman has taken on the task of learning the intricate Welsh language in order to translate Islamic texts. Laura Jones said she wanted more people to understand her faith in the local language, as there has never been a Welsh translation of the Quran. She said there more Muslims now speaking Welsh. While she has spoken about Islam in Welsh on radio, Jones said it would be a different task to translate passages from the Quran, or the sayings of the prophet Muhammad into Welsh.

Jakarta, INDONESIA - A major fire led to the collapse of the huge dome at the Jakarta Islamic Centre Grand Mosque. The fire broke out during renovation work being carried out by a construction company. Strong winds fanned the flames to cause extensive damage to the mosque, an official said.

Cologne, GERMANY - The Azaan was played over loudspeakers for the very first time from one of Germany's biggest mosques in Cologne, albeit at a reduced volume. As part of an agreement with the Muslim community - the largest in Germany - local authorities agreed to allow mosques to use loudspeakers for the Azaan only on Fridays for a maximum of five minutes between noon and 3pm.

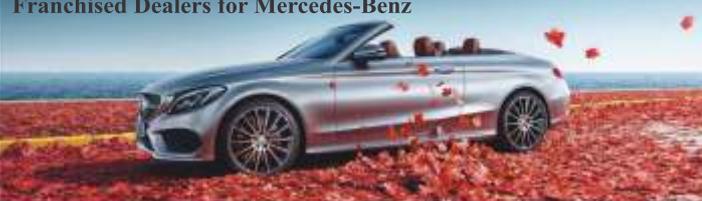
Kuala Lumpur, MALAYSIA - One in three Muslims in Southeast Asia consider themselves more religious than their parents were at their age, a survey has found. Their religion also influences decisions around personal spending, fashion, banking, travel and education. The survey conducted by Wunderman Thompson Intelligence and VMLY&R Malaysia on behalf of New Muslim Consumer found that a strong relationship with Allah is the most important thing in life for 91 percent of Southeast Asian Muslims. More than 60 percent of Muslims consider it very important whether a banking or investment product is in accordance with Islamic law, while 77 percent consider the availability of halal food a major factor in choosing destinations for travel, according to the report.

Newport, WALES - Kamal Ali, who created the world's first interactive musallah (prayer mat) after seeing his young son struggle with his technique, says the product was hugely popular in Middle Eastern countries like Saudi Arabia and Kuwait. Ali gave up his job as a teacher to market the product to companies all over the world. He now exports thousands of them. "They can't believe that this wasn't invented by somebody in Saudi Arabia," he said.

Istanbul, TURKEY - Pop singer Gulsen Colakoglu, is facing the prospect of a three-year jail sentence for allegedly offending Imams in the country. A social media video in which the singer joked about a member of a band having the name 'Imam' when he had never even attended any religious school led to her being arrested and jailed for five days after a complaint was lodged about it.

Islamabad, PAKISTAN - The International Islamic University hosted the Pakistan International Conference on Islamophobia and its Impact on Relations between Islamic and Western Civilizations. The two days of talks and panel discussions featured senior scholars of the Islamic world, senior government officials, heads of academies, Islamic bodies, and international academic institutions. Secretary General of the Muslim World League and head of the Association of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, was awarded the 'Religious Peace Prize' in recognition of his contributions to curbing misinformation about the image of Islam through communication.

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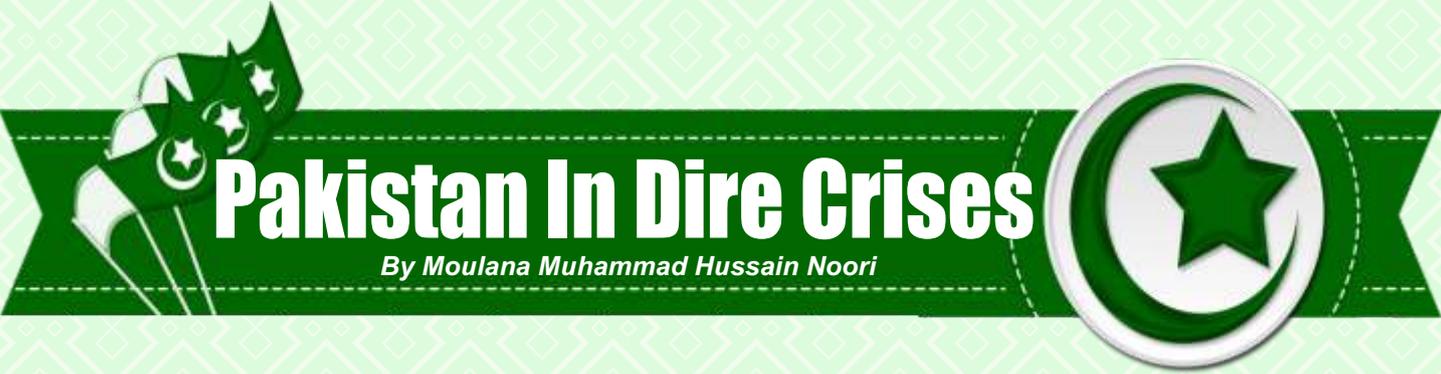
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# Pakistan In Dire Crises

By Moulana Muhammad Hussain Noori

Pakistan's elections commission disqualified former Prime Minister Imran Khan on charges of concealing assets. According to the ruling, the PTI chairman won't be able to run for political office for the next five years and cannot become a member of the parliament during the same period. An appeal was filed to the high court of Islamabad which too was rejected, whereby, Athar Minallah The Chief Justice of the high court held that there is no urgency to immediately suspend the order as the disqualification only covers the current term of Parliament and does not bar Imran Khan from contesting the polls in the future. The Election Commission has not released the full order which has brought up a lot of questions regarding the clarity of the suspension. On the one hand, Azam Nazeer Tarar the Law Minister claims that Khan will be barred from office for five years, while Imran Khan's party asserts that the disqualification covers only the current term of the Parliament. Ultimately, the decision of the Election Commission has pushed Pakistan into more political turmoil for Pakistan's economy is already suffering from dwindling foreign exchange reserves, post-effects of the widespread flooding, and high inflation. The latest decision comes only months after the parliament ousted Khan through a no-confidence vote.

On the very same day the global money laundering and financing watchdog removed Pakistan from its list of countries under "increased monitoring" after four years. Pakistan has been on the "grey list" of the Financial Action Task Force (FATF) since 2018 due to "strategic counter-terrorist financing-related deficiencies". At the last FATF meeting in June, the organization had stated that Pakistan would be kept on the list until a visit to the country was possible in order to verify the progress. Subsequently, a FATF technical team travelled to Pakistan in late August and the visit was declared a "success" by Pakistan's foreign office, who expected a "logical conclusion" at the next evaluation meeting in October.

The removal decision was announced by FATF President T Raja Kumar after a two-day meeting in Paris. According to whom, "Pakistan had addressed the technical deficiencies in order to meet the commitments of its action plans," Two days later, a widely-known senior Pakistani journalist Arshad Sharif aged 50 was shot in the head and killed by Kenyan police officers after the vehicle he was in allegedly ran through a roadblock set up on the Nairobi-Magadi highway instead of stopping to be checked and that the car matched the description of one that was reported stolen which the officers were trailing at the time, Police opened fire and laid chase, during which the car flipped over while they were traveling from the town of Magadi to the Kenyan capital according to the statements given by the police. As Kenyan authorities begun the investigation this reignited the debate

about the security operations in the East African country. Arshad Sharif's death came days after the newly-elected President William Ruto ordered the disbandment of a crack police unit that he said was engaged in extra-judicial killings. The Kenyan police expressed regret over the incident saying that it was a case of "mistaken identity" during a search for a similar car involved in a case of child abduction. However, a number of journalists rallied in Islamabad over the killing and demanded justice for Arshad Sharif. As veteran journalist Hamid Mir said at the rally that we don't believe the version presented by the Kenyan police and demanded an independent probe into the incident, saying there were contradictions in the statement of the Kenyan police. Similarly, various groups including the Foreign Press Association, Africa and International Human Rights Foundation issued statements demanding credible investigations.

Arshad Sharif left Pakistan in July to avoid arrest following a citizen's complaint against him on allegations of maligning the country's national institutions, a reference to criticizing the country's powerful military. He was also a critic of Prime Minister Shahbaz Sharif's government, who has repeatedly said that he believes in freedom of the media. His whereabouts were not publicly known; most of his friends knew only that he had spent time in Dubai, the United Arab Emirates, and London. There is still much to be disclosed and investigations are underway.

In the recent by-polls Imran Khan won six out of seven seats that he personally contested in which is clearly a display of his popular appeal. Without pause Imran Khan has been holding packed public rallies across Pakistan and this has been intensified ever since this Friday where he and thousands of his supporters have started a march to the capital to try and pressurize the government to call for early elections. Khan plans to lead the motorized caravan slowly northwards up the Grand Trunk Road to Islamabad, drawing more support along the way before entering the capital next week. By the time they get there, they expect to have hundreds of thousands of people with the Tehreek-e-Insaf (PTI) party for which they have asked authorities in the capital to allow a sit-in. About 10,000 demonstrators, many of whom have lined into hundreds of vehicles, have already left on Friday from the eastern city of Lahore. In terms of numbers, it seems as if the majority of the Pakistani people have determined to side with Imran Khan.

Before the departure, Imran Khan addressed his supporters by describing the endeavor as a "peaceful march" and said that his political struggle against the government would continue until it agrees to hold early elections. Prime Minister Shahbaz Sharif's government holds that the elections will be held as scheduled in 2023.



LGBTQ

# IMMORALITY

## the Cancer of Society

Written by: Mufti Abdun Nabi Hamidi

Homosexuality is a moral disorder. It is a moral disease, a sin and corruption. No person is born homosexual, just like no one is born as a thief, a liar or a murderer. People acquire these evil habits due to a lack of proper guidance and education.

Homosexuality is absolutely forbidden in the religion of Islam. There are many reasons why it is forbidden in Islam. Homosexuality is dangerous for the health of the individuals and for the society. It is a main cause of one of the most harmful and deadly diseases. It is disgraceful for both men and women. It degrades a person. Islam teaches that men should be men and women should be women. Homosexuality deprives a man of his manhood and a woman of her womanhood. It is the most unnatural way of life. Homosexuality leads to the destruction of family life.

Unfortunately this evil practice is in increase amongst Muslims these days, on tick-tock particularly it is a popular trend that Muslim youth proudly admit that they are gays or lesbians, and some try to justify it as well. It is one issue to be a Muslim and a homosexual, and another to try to justify this. It must be clear in our minds as Muslims, we accept Allah Almighty and His Prophet (Peace and salutations be upon him) as the authority and final word on what is right and wrong. This is an important point to be grasped. Otherwise, there is no use in discussing the issue. This is exactly where the people who try to justify homosexuality, and other evil practices and beliefs, from the Quraan go wrong. I will try to make it clear in this article the position of Islam on homosexuality so that there will be no doubts about it.

Now concerning the evidence, we follow the methodology laid out by the Muslim scholars.

In general, that is to see what the Quraan says about an issue, then the Hadith, and then the consensus of the scholars and the analogy can be made. The evidence concerning the unlawfulness of homosexuality is as follows:

Homosexuality is condemned and forbidden in the Noble Quraan:

Let us read the following Verses from the Noble Quraan:

"Do you approach men lustfully leaving women? Rather you are an ignorant nation. (Surah An-Namal, verse no: 55)"

"And when Lut said to his people indeed you commit indecency which none amongst the entire world had done before you. Do you commit abnormal (act) with males and cut of the ways, and commit evil deeds in your assembly?" But his people gave no answer but this: they said: "Bring us the torment of Allah if you are truthful. (Sura An-Kaboot verse: 28-29)

"You rather approach males for lust, instead of female. On the contrary you cross the limits. (Surah Al-Araaf verse No: 81)"

Hadith: Narrated Hazrat Abdullah ibn Abbas (may Allah be pleased with him): The Prophet (peace and salutations be upon him) said: If you find anyone doing as Luts people did (practicing homosexuality), kill the one who does it, and the one to whom it is done. Sunan of Abu-Dawood – Book 38 Hadith 4447.

(Note: Capital punishment can only be given by the authorities through the court of law and not by the general public or individuals)

Narrated Hazrat Abdullah ibn Abbas (may Allah be pleased with him): If a man who is not married is seized committing sodomy, he will be stoned to death. Sunan of Abu-Dawood – Book 38 Hadith 4448

Narrated Hazrat Abu Said al-Khudri (may Allah be pleased with him): The Prophet (peace be upon him) said: A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man without wearing lower garment under one cover; and a woman should not lie with another woman without wearing lower garment under one cover. Sunan of Abu-Dawood – Book 31 Hadith 4007

Narrated Hazrat Jabir ibn Abdullah (may Allah be pleased with him): Allahs Messenger (peace be upon him) said, "The thing I fear most for my people is what Luts people did." Tirmidhi and Ibn Majah transmitted it. Al-Tirmidhi – Hadith 3577.

Normally gay people ask, If Allah forbids homosexuality, then why does he allow people to be born gay and not like other men? Answer to this question is, consider someone that likes to eat the meat of dead humans. He may say: "I'm attracted to the meat of dead humans in the same way another man is attracted to the meat of a lamb. If Allah forbids eating the meat of dead humans, then why does he allow people like me to be born with these inclinations?"

Our community needs to understand that NO ONE is sentenced to Hell simply because they have a desire that is not permissible to engage in.

Men and women who are attracted to the opposite gender but do not have the opportunity to get married for whatever reason, struggle the same way as a so called gay is struggling. As a man, one can be attracted to beautiful women. But, this does not give one the right to lust after these women. One can only pursue an intimate relationship within the

confined limits of marriage (if one gets the chance).

We see the same crises affecting a large portion of humanity today. Homosexuality, bisexuality, paedophilia, incest, voyeurism, and many other obsessions and manifestations of sexual desires seem to be found in human beings more commonly today than ever before. The same can be said about those who are addicted to drugs, alcohol, gambling and other immoral practices. Unfortunately some of these people have given in their will to their lower and animal desires only to find temporary pleasure and unpleasant guilt immediately following afterward.

They should understand that what separates a human being from an animal is that with sincere effort and struggle. We humans can have control over our desires whereas an animal does not. Instead of submitting to these temptations and urges, we as Muslims submit only to our Lord.

Of course human beings in this life will be attracted to things which may not be in our benefit to engage in. Remember that this life is a test. This is not Paradise where we can do whatever we feel like doing. (In Jannah however, we can, in fact do whatever we feel like doing and get whatever we desire, but immorality like homosexuality will not exist in paradise.)

**Purpose of life:** The purpose of life is to worship Allah Almighty and work our way to Paradise, which He created for us. But Paradise is not cheap, however the harder the struggle is the more beautiful the rewards is. Allah Almighty has given each of us something to struggle with, and in His Mercy He chose that struggle that we were most capable of. No matter how hard it might be, "Allah does not burden a soul with more than it can bear".

Everyone's struggle is unique. It could be in the form of physical or mental handicaps, obsessive compulsive disorder, being born in an extremely disadvantaged environment, being trapped in a war-stricken place and bombs exploding around you at all times, or even being homosexual, or being straight but never getting a chance to marry the person you love, or being straight but just so obsessed with lust and desire that is controlling oneself and rousing to commit adultery, or straight but so physically handicapped that one can never have a relationship with anyone anyway. Everyone in all of these situations could ask:

"If I am bound to sin or be miserable in this situation, why did Allah Almighty put me in it in the first place?"

But the reality is that we can deal with it, and this is our test. Allah alone knows that He chose this test for us over others, because maybe we wouldn't be able to deal with other tests. The purpose of life is to see the beauty in everything despite all the odds, i.e. to worship Allah Almighty and attain paradise.

Summary of a Hadith is that when Allah loves someone, He puts them through difficulties - these difficulties are what give you opportunities to shine - to attain higher levels in Paradise, to come closer to Allah Almighty.

O my Muslim brothers and sisters! The fact is that despite this constant test of self-control that you have, you need to look beyond this issue and see what you have to offer the world. Who knows, maybe Allah gave you this to prevent you from having a family, because you were meant for bigger things? You have a mind and talents and skills that maybe you could be using towards earning money for charitable causes, or raising an orphan, or making important contributions to society that are difficult to do with the full-time responsibilities of a family.

Also, don't think your life is doomed to misery. You don't know how long you have to live. When we are raised again we will wonder to notice as if our life on earth was just a day long, or a tiny part of a day.

Engross yourself in the reality and short-lived nature of life, Allah willing it'll help you cope.

Unfortunately, the evil practice of Homosexuality is gaining popularity today.

Homosexuality is, not a new behaviour. It has existed practically in all cultures and amongst all people, but usually in fewer numbers and in secrecy, not with an "in your face" attitude as it does in the West now.

Unfortunately this is the reality of the times we live in, especially in the western societies, and we need to deal with it. The Homosexual, or the gay as they call themselves, in an attempt to polish their image, constitute a very active and powerful lobby group. They have strong political and social ties and access to the elites of the society, especially in the powerful western countries. Even though majority of the people in the West believe that homosexual behaviour is wrong, it is fascinating, that in this western culture the homosexuals have gained public acceptance for their behaviour in a very short period of time.

May Allah Almighty save us all and our children from this evil.



# POLITICAL BANKRUPTCY

by: Faizul Khamker

A father proudly stated that his son has seen three prime ministers, four chancellors and two monarchs and his only four years old. This is the political reality of the United Kingdom. The previous two prime ministers resigned because their lies and/or their incompetence were exposed. These resignations then heralded in Rishi Sunak the former chancellor in as the new prime minister. The racist British whose racism is headed by its politicians excepted being ruled on by a son of a former colonies, only because of the glaring bankruptcy amongst its political leadership bereft of efficient and moral leaders.

The new prime minister himself is not free of controversy, not only is he exceptionally wealthy his wife in her own right is even wealthier. However, as the then chancellor (equivalent to our minister of finance) who ushered in austerity measures his wife had not paid a single shilling in taxes as all her wealth was invested in tax havens. This was one of the reasons of his resignation as chancellor.

This resignation was presented as a vote of no confidence in the then prime minister Boris Johnston and led to a number of other resignations which led to the downfall of Boris Johnson. His motive must be further questioned in relation to his political ambitions.

This immense wealth was accumulated through business and his business partners were found in Israel and India. No sooner had he decided to run for the position of prime minister he pronounced his support for Israel and recognised Jerusalem as the capital city of Israel. Also on his appointment to the position of prime minister Modi announced his support to him. It can therefore be deduced that finance and personal gain would influence foreign policy.

Taking into account that there are unconfirmed reports of being a sympathiser of the Hindutva movement augurs ill for the minorities.

The conservative party is currently being ripped apart internally because of factionalism Rishi Sunak is seen as a possible broker between the different factions and we are aware that our president has battled and failed facing similar challenges. Taking into account that those elected are classified as being from the elite and does not necessary translate into acceptance of all the

minorities in a holistic manner. The appointment to the position of prime minister which was not done in a truly democratic manner has been challenged by many who are demanding a snap election which in all probability would see the fall of the conservative party from power.

Looking at disdain at minorities and specifically those minorities who are the innocent victims of the aggression of the British politicians were the reason for the BREXIT policies which was fully supported by these bankrupt politicians. It is the same racist policies which is now being promoted which would have disqualified the Sunak family from entering into Britain from Kenya many decades ago.

Coming from the banking environment it is little wonder that Sunak from his time as the chancellor had favoured big business at the expense of the poor and marginalised. The policies in redressing the plight of the poor was subtly ignored when questioned in the first cabinet meeting after his appointment.

Taking into account the similarities between the United Kingdom and South Africa we need to ask:

What is the difference between the first world countries and third world countries other than military might. This question may be debated robustly but at the end the shambles that the world finds itself in can squarely be put on the doorsteps of bankrupt politicians who have failed miserably in their leadership roles and caused further harm to the masses who are already facing massive struggles for survival because of the incompetence of the bankrupt politicians. A new system of electing ethical, efficient and moral political leaders must be sought.



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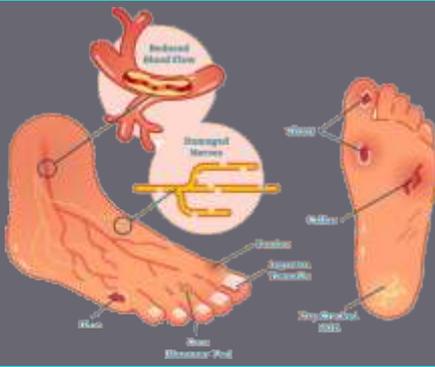
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# Diabetes Foot Care Guidelines

by: Hasina Begum Sayed



Diabetes can be dangerous to your feet—even a small cut can produce serious consequences. Diabetes may cause nerve damage that takes away the feeling in your feet. Diabetes may also reduce blood flow to the feet, making it harder to heal an injury or resist infection. Because of these problems, you may not notice a foreign object in your shoe. As a result, you could develop a blister or a sore. This could lead to an infection or a non-healing wound that could put you at risk for an amputation.

To avoid serious foot problems that could result in losing a toe, foot or leg, follow these guidelines.

**Inspect your feet daily.** Check for cuts, blisters, redness, swelling or nail problems. Use a magnifying hand mirror to look at the bottom of your feet. Call your doctor if you notice anything.

**Bathe feet in lukewarm, never hot, water.** Keep your feet clean by washing them daily. Use only lukewarm water—the temperature you would use on a newborn baby.

**Be gentle when bathing your feet.** Wash them using a soft washcloth or sponge. Dry by blotting or patting and carefully dry between the toes.

**Moisturize your feet but not between your toes.** Use a moisturizer daily to keep dry skin from itching or cracking. But don't moisturize between the toes—that could encourage a fungal infection.

**Cut nails carefully.** Cut them straight across and file the edges. Don't cut nails too short, as this could lead to ingrown toenails. If you have concerns about your nails, consult your doctor.

**Never treat corns or calluses yourself.** No "bathroom surgery" or medicated pads. Visit your doctor for appropriate treatment.

**Wear clean, dry socks.** Change them daily. Consider socks made specifically for patients living with diabetes. These socks have extra cushioning, do not have elastic

tops, are higher than the ankle and are made from fibers that wick moisture away from the skin.

**Wear socks to bed.** If your feet get cold at night, wear socks. Never use a heating pad or a hot water bottle.

**Shake out your shoes and feel the inside before wearing.** Remember, your feet may not be able to feel a pebble or other foreign object, so always inspect your shoes before putting them on.

**Keep your feet warm and dry.** Don't let your feet get wet in snow or rain. Wear warm socks and shoes in winter.

**Consider using an antiperspirant on the soles of your feet.** This is helpful if you have excessive sweating of the feet.

**Never walk barefoot.** Not even at home! Always wear shoes or slippers. You could step on something and get a scratch or cut.

**Take care of your diabetes.** Keep your blood sugar levels under control.

**Do not smoke.** Smoking restricts blood flow in your feet.

**Get periodic foot exams.** Seeing your foot and ankle surgeon on a regular basis can help prevent the foot complications of diabetes.

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# Palestinian Granny's Plea Evokes Sympathy among many except Europe, America and NATO

by: Iqbal Jassat - Media Review Network

In one of the most heartbreaking pleas an 89-year-old granny in Occupied Palestine, asks "Until when will this grave injustice go on?". Her name is Samia Khoury, described by Susan Abulhawa as an author, a Palestinian icon and a friend.

In her plea, Khoury sketches what transpired in the early hours of Tuesday, October 18th, 2022.

Around 12 Israeli army and secret service troops stormed her son's house after forcibly breaking the gate at the entrance of the compound where they all live.

They arrested her sixteen-year-old grandson Shadi Khoury and beat him so severely that he was bleeding all over the room and along the path on the way out of the house. Despite bleeding, blindfolded and barefoot, they dragged him without allowing his parents to examine the source of his bleeding.

Shadi, a student at the Quakers Friends School in Ramallah, was taken to the interrogation section in the police compound called "the Russian compound".

Once there, the child was interrogated without the presence of his parents or a lawyer. Khoury points out that her grandchild's arrest, detention and interrogation is "a tactic used systematically to terrorize children into submission, and ultimately using their own words to incriminate them".

"Shadi is a case among so many Palestinian children that are being harassed, tortured and imprisoned for no reason other than being a Palestinian seeking to live in dignity and freedom in their own country".

Khoury's plea reminds us that she is an 89-year-old grandmother who has lived through the Nakba, the 1967 war, the first and second intifadas.

She pointedly asks "Until when will this grave injustice go on?" and reminds her audience that "Because you care for human rights, and the rights of children, I am asking you to take action now and contact your parliament or congress representative, to put an end to these grave injustices especially against our children as well as our whole population living under a brutal military occupation. Shadi should not be sleeping in a prison cell. He is a child and should be home with his family".

While her message has gone viral on social media platforms, one is assured from overwhelming positive responses posted by

huge number of people across the world, that her plea will be heeded.

Israel's violent crimes against Palestinians and the brutality associated with the inhumane conduct of racist right-wing settlers alongside soldiers, goes on with impunity.

European leaders from Britain to France including the entire NATO, are sheepishly silent observers of the atrocities committed by their ally Israel.

As much as they may be "embarrassed" - if possible, for a continent that arms and funds the Zionist regime - their inaction to intervene in defence of Palestinian human rights speaks to their cowardice.

Yet Europe makes a great deal of noise in agitating for "regime change" in Iran due to the death of a woman who allegedly died at the hands of the country's police.

Though the official account of her death is at odds with Europe's narrative, in conjunction with the United States and Israel, it remains adamant that Iran's Islamic Republic must be overthrown.

Neither Israel's cold-blooded assassination of Palestine's world-renowned journalist Shereen Abu Akleh, nor the daily ritual slaughter of young and elderly Palestinians, has met with the ferocity of vengeance reserved for Iran.

As the words of Samia Khoury, "Until when will this grave injustice go on?" echo across the oceans and mountains, the absence of any meaningful action by Europe, America and African countries to isolate and punish Israel as a pariah state, will be recorded in history to accurately define hypocrisy and double standards.

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# THE PRACTICE OF GIYAARWEE SHAREEF

MOULANA SHAH FAISAL KHAN SAHEB



Q1) What is Giyaarwee Shareef?

A1) Giyaarwee Shareef is specifically an Esaale Sawaab for Sultanul Awliya, Al Ghous-ul-Azam, Shaikh Abdul Qadir Jilani. There are many proofs in the Holy Quraan, the Ahadith and from the statements of many of the illustrious Ulema and Masha'ikh of Islam substantiating the validity of Esaale Sawaab.

## The validity of Esaale Sawaab

Allah states in the Holy Quraan, and those who came after them say Our Lord forgive us and our brothers who came before us into the faith, and leave not in our hearts rancour (dislike) against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (Surah Hashr:10)

The beloved messenger of Allah has stated, "There is Allah's mercy on my Ummah. A person who is buried as a sinner, but with prayers and Istighfaar (asking for forgiveness) of Muslims, they will arrive without sins (on the day of Qiyamah) (Tibrani).

In another Hadith which is recorded in Sahih Mishkaat, it is narrated that a Sahabi once asked the Holy Prophet ﷺ, "Oh Prophet of Allah! We give Sadqah on behalf of our deceased and perform Haj on their behalf. Does the Sawaab reach them?" The Holy Prophet ﷺ replied, "Yes without doubt they become happy as one of you becomes happy when he is presented with a gift."

Though Ahadith and the Quraan verse as well as many others which have not been quoted, suggest that Dua and Esaale Sawaab for those Muslims who came before us is highly commendable act. This act of making dua is also the essence of Giyaarwee Shareef. Although the event pertains to the great saint, all Muslims are remembered in the Duas for Esaale Sawaab.

## Giyaarwee Shareef Celebrations

The celebration of Giyaarwee Shareef has been observed by great Awliya and Ulema for many hundreds of years. Giyaarwee Shareef is specifically an Esaale Sawaab for Al Ghous-ul-Azam Shaikh Abdul Qadir Jilani.

It is also celebrated on the 11<sup>th</sup> of every Islamic month (Giyaarwee means 11 in Urdu). In many Masjids or by individuals at home. This auspicious function takes place both locally and internationally endowing great spiritual benefits and Barakah. Today thousands of people throughout the world travel to the sacred Mazaar of Shaikh Abdul Qadir Jilani in Baghdad Shareef to celebrate the Urs of the Great Wali of Allah.

Describing the circumstances of this time, Shaikh Abdul Haq Muhaddith Dehlwi in Ma Thabata Minas Sunnah writes " Verily in

our country (Indo-Pak Continent) in these times the celebration of Giyaarwee Shareef is widespread, it is more famous amongst the Mashaa'ikh of the Qaadriyya Order.

Shah Abdul Aziz Muhaddith Dehlwi states in his Fatawa Azeeziyah, to read Fatiha and send his Sawaab to the Arwaah (souls) is permitted and correct.

He further states in his Malfoozat-e-Azeemi:

During the Giyaarwee Shareef, the Sultan and the pious elders congregate at the Mazaar Shareef (Blessed Tomb) of Sayyiduna Shaikh Abdul Qadir Jilani in Baghdad Shareef. They recite the Khatam Shareef from Asr Salaah until Maghrib Salaah and also recite the praises of Sayyiduna Sahikh Abdul Qadir Jilani. After maghrib salaah, the spiritual head sits in the middle of the congregation and leads the Zikr. On this occasion many people experience a sense of Wajd (spiritual ecstasy). This is followed by distribution of sweets prepared for the function. The people disperse after Esha Salaah.

## The practice of Shaikh Abdul Qadir Jilani

Sheikh Abdul Qadir Jilani used to take great pride in distributing the Niaz and charity of Mouloud-un-Nabi on the 11<sup>th</sup> day of every lunar month in compliance with the coming of the 12<sup>th</sup> night (having the blessings of Mouloud). He practiced it throughout his life as well as instructed his family and beloveds to establish this practice as per his will. It is derived from within this that Shaikh Abdul Qadir Jilani achieved worldwide publicity through his 11<sup>th</sup> Giyaarwee celebration, and the Giyaarwee became famous by his name.

## The significance of 11

1. The 11<sup>th</sup> of Rabbi ul Akhir is the day when Shaikh Abdul Qadir Jilani passed away, thus it is the Urs celebration.
2. Hadith- Indeed Allah loves odd numbers (mishkat Tirmidhi). 11<sup>th</sup> is an odd number thus it is beloved in Allah's sight.
3. Hazrat Yusuf dreamt of 11 stars and his 11 brothers wanted to harm him, but their attempt turned out futile since there is blessings in the number 11.
4. The thread which carried the black magic meant for Rasoolullah ﷺ had 11 knots on it and the verses that Allah revealed to keep away from evil were also 11 in number.
5.  $11 \times 9 = 99$  – beautiful names of Allah are mentioned in the Glorious Quraan while the blessed names of Nabi ﷺ are also  $11 \times 9$ .
6. The number of Awliya in the era of Ghous-ul-Azam were 11 thousand and 11 hundred. (Fathul Aziz).
7. It has been recommended in Salaatul Aswaar to walk 11 steps towards Baghdad Shareef (Azhaarul Anwaar)

# Hazrat Nizamuddin Auliya

حضرت غلامیہ  
نظام الدین  
محبوب الہی

## The Compassion Master

By Sadia Dehlvi

Hazrat Nizamuddin Auliya is also known as Mahboob-e-Elahi, meaning the Beloved of Allah. According to the Islamic calendar, this year the 709th Urs celebrations of this great Chishti Sufi master commence on the eve of February 28. The festivities held in the courtyard of his Dargah are marked by recitals of the Quran, Quawwali and distribution of food; culminating in a qul (a collective prayer gathering) the following morning.

The Dargah of Hazrat Nizamuddin is my favourite place in Delhi, where I feel his soothing presence. It is the soul of the city and probably the only place in Delhi where one experiences a culture that has survived for seven centuries.

The Dargah is representative of Delhi's language, poetry, food, music and architecture. Just as in the life of Hazrat Nizamuddin, the Dargah continues to attract people from all sections of society, irrespective of class, creed, gender and faith.

Hazrat Nizamuddin Auliya's teachings added a new dimension to the understanding of Islamic ideals. He often said that the quickest and surest way to please God was to bring happiness and cheer to the human heart. He taught that one should earn a livelihood through honest means, keeping a minimum of wealth and distributing the rest to those in need. He emphasised that looking after the destitute had greater value than formal religious rituals and practices.

Healthy debates were encouraged at his Khanqah, hospice, and the Sufi master insisted that there should be no expression of anger during such dialogues.

He reiterated that the love of God should be the sole motivating factor for those who seek the righteous path. A firm believer in nonviolence, Hazrat Nizamuddin said that the use of violence created more problems than it solved. He proclaimed revenge to be the law of the jungle saying, "If a man puts a thorn in your way and you also put thorns in his way, there will be thorns everywhere."

People considered Hazrat Nizamuddin to be the most fortunate man alive, but he felt otherwise. "No one in the world is as sad and unhappy as me. Thousands of people come to me with their trouble, afflicting my heart and soul. Strange is the heart that sees sorrow and not moved by it. Lucky are the mystics who retire in the mountains and jungles."

The Sufi saint's approach to religion emanated from the concept of God as an all embracing reality pervading the ethical, intellectual and aesthetic realms. In a disorderly and chaotic world, the teachings of the great Sufi masters remind us to become activators of compassion and about the necessity of understanding religion as an inclusive experience.

Sadia Dehlvi is a Delhi-based writer and author of Sufism: The Heart of Islam. Source: <http://www.asianage.com/mystic-mantra/compassion-master-794>



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# SAYIDAH ZAYNAB

## The Beloved Grand Daughter of Nabi Muhammad (ﷺ)

SHIREEN ISMAIL

Sayidah Zaynab (Radi Allahu Anha) was the granddaughter of Nabi Muhammad (ﷺ) and Sayidah Khadija (Radi Allahu Anha). The daughter of Sayidah Fatimah az-Zahraa (Radi Allahu Anha) and Imam Ali (ؓ). The sister of the Youths of Paradise, Imam Hassan (ؓ) and Imam Husayn (ؓ), and the beloved aunt of Imam Ali Zayn al Abideen (ؓ). Scholars note that Sayidah Zaynab's (Radi Allahu Anha) characteristics represented each of her family members. In her seriousness and calmness, she was Sayidah Khadija (Radi Allahu Anha); in her modesty and pureness her mother Sayidah Fatimah (Radi Allahu Anha); in her meaningfulness, her father Imam Ali (ؓ); in her restraint and capacity to endure, her brothers Imam Hassan (ؓ); and in courage and lion-heart Imam Husayn (ؓ). Sayidah Zaynab (Radi Allahu Anha) is revered as a member of the Ahl al-Bayt, that is, of Nabi Muhammad's (ﷺ) biological lineage.

It was five years after the Muslims had accompanied the Messenger (ﷺ) and his family in the migration (hijrah) to Medina, when the Sayidah Fatima (Radi Allahu Anha) gave birth to a little girl.

Imam Husayn (ؓ) at three years old said in delight to his father, Imam Ali (AS), O father, Allah has given me a sister. At those words Imam Ali (AS) began to weep, and when Husayn (ؓ) asked why he was crying, his father answered that he would soon come to know.

Sayidah Fatima (Radi Allahu Anha) and Imam Ali (ؓ) did not name their child until a few days after her birth, for they waited for Nabi (ﷺ)'s to return from a journey to choose the baby's name.

When the baby girl was finally brought before Nabi Muhammad (ﷺ), he held her in his lap and kissed her. The Angel Jibrail came to Rasool (ﷺ) and conveyed the name that was to be hers, and then he began to weep. The Messenger (ﷺ) asked why Jibrail wept and he answered, O Prophet of Allah, from early on in life this girl will remain entangled in tribulations and trials in this world". First Sayidah Zaynab (Radi Allahu Anha) will weep over Nabi (ﷺ)'s separation from this world; thereafter she will grieve the loss of her mother, then her father, and then her brother. In addition, she will be confronted with the trials of the land of Karbala and the tribulations of that lonely desert, as a result of which her hair will turn grey, and her back will be bent.

The members of the family at hearing this prophecy all broke down in tears. Imam Husayn (ؓ) now understood why earlier his father had also wept. Then Nabi Muhammad (ﷺ) named her Sayidah Zaynab (Radi Allahu Anha). When the news of Zaynab (Radi Allahu Anha) birth reached Salman al- Farsi, he went to Imam Ali (ؓ) to congratulate him and found her father shedding

tears, and he too was informed of the events of Karbala and the hardships that were to befall Sayidah Zaynab (Radi Allahu Anha).

One day, when Sayidah Zaynab (Radi Allahu Anha) was about five years old, she had an unusual dream. In the dream a violent wind arose in the city and darkened the earth and the sky. Sayidah Zaynab (Radi Allahu Anha) was distressed and suddenly found herself stuck in the branches of a huge tree.

The wind in the dream was so strong that it uprooted the tree. Sayidah Zaynab (Radi Allahu Anha) caught hold of a branch, but it broke. In a panic she grabbed two twigs, but these too fell, and she was left falling with no support. When Sayidah Zaynab (Radi Allahu Anha) woke up, she told her grandfather about this dream and Rasool (ﷺ) wept bitterly and said, O my daughter that tree is me who is shortly going to leave this world. The branches are your father Ali and your mother Fatima Zahra, and the twigs are your brothers Hassan and Husayn. They will all depart this world before you do, and you will suffer their separation and loss.

Sayidah Zaynab (Radi Allahu Anha) shared with her siblings the extraordinary position of having the most exemplary role models in her family to emulate and learn from. In the pure environment that enveloped her, Sayidah Zaynab (Radi Allahu Anha) absorbed the teachings of Islam that her grandfather imparted and after him her father. Here too Sayidah Zaynab (Radi Allahu Anha) learnt to master all household skills with great proficiency.

Sayidah Zaynab (Radi Allahu Anha) barely attained the tender age of seven when her beloved mother passed away. Her mothers death had closely followed her cherished grandfathers passing away. Later Imam Ali (ؓ) married Umm ul-Banin, whose devotion encouraged Sayidah Zaynab (Radi Allahu Anha) in her learning. Whilst still a young girl Sayidah Zaynab (Radi Allahu Anha) was able to care for and be responsible for the running of her fathers household and she cared for the poor, homeless and parentless. Once Sayidah Zaynab (Radi Allahu Anha) married, her husband is reported as having said, Zaynab is the best housewife.

From very early on Sayidah Zaynab (Radi Allahu Anha) developed a strong bond of attachment to her brother Imam Husayn (ؓ). At times, when as a baby in her mothers arms she could not be pacified, she would only stop crying when held by her brother, and there she would sit quietly gazing at his face. Before she would pray she used to first cast a glance at the face of her beloved brother. One day Sayidah Fatima (Radi Allahu Anha) mentioned the intensity of her daughters love for Imam Husayn (ؓ) to the Nabi Muhammad (ﷺ). Rasool (ﷺ) breathed a deep sigh and said with moistened eyes, My dear child. This child of mine, Zaynab, would be confronted with a thousand and one calamities and face serious hardships in Karbala.



# HAZRAT SHAIKH ABDUL QADIR JILANI رحمۃ اللہ علیہ

## NAMES AND TITLES

The many names (titles) given to Hazrat Abdul Qadir (رحمۃ اللہ علیہ), but let us start with the short form of the name as it appears on the cover and title page of books.

**Shaikh:** A term applied throughout the Islamic world to respected persons of recognized seniority in learning, experience and wisdom. Its basic meaning in Arabic is "an elder; a man over fifty years of age. (The spellings Sheikh and Shaykh may also be encountered in English language publications.)

**'Abd al-Qadir:** This is his personal name, meaning "Servant [or Slave] of the All-Powerful." (The form 'Abdul Qadir, which the reader may come across elsewhere, is simply an alternative transliteration of the Arabic spelling.) It has always been a common practice, in the Muslim community, to give a male child a name in which 'Abd is prefixed to one of the Names of ALLAH..

**Al-Jilani:** A surname ending in -ii will often indicate the bearer's place of birth. Shaikh 'Abd al-Qadir was born in the district of Gilan, south of the Caspian Sea, in A.H. 470/1077-8 C.E. (In some texts, the Persian spelling Gilani is used instead of the arabicized form al-Jilaani. The abbreviated form al-Jilii, which may also be encountered, should not be confused with the surname of the venerable 'Abd al-Karim al-Jilini, author of the celebrated work al-Insaan al-Kamil, who came from Jilan in the district of Baghdad.) Let us now consider a slightly longer version of the Shaikh's name, as it occurs near the beginning of Al-Fath ar-Rabbani [The Sublime Revelation]: Sayiduna 'sh-Shaikh Muhyi'd-Diin Abu Muhammad 'Abd al-Qadir (رحمۃ اللہ علیہ).

**Sayyidunaa 'ash-Shaikh:** "Our Master, the Shaikh." A writer who regards himself as a Qaadiri, a devoted follower of Shaikh 'Abd al-Qadir, will generally refer to the latter as Sayiduna [our Master], or Sayyidi [my Master].

**Muhayud-Din:** "Reviver of the Religion." It is widely acknowledged by historians, non-Muslim as well as Muslim, that Shaikh 'Abd al-Qadir displayed great courage in reaffirming the traditional teachings of Islam, in an era when sectarianism was rife, and when materialistic and rationalistic tendencies were predominant in all sections of society. In matters of Islamic jurisprudence [fiqh] and theology [kalaam], he adhered quite strictly to the highly "orthodox" school of Imam Idris as Shafii and Imaam Ahmad ibn Hanbal. Radiya'llaahu 'anhu "May Allah be well pleased with him!" This benediction is the one customarily

pronounced—and spelled out—in writing after mentioning the name of a Companion of the Prophet (ﷺ). The preference for this particular invocation is yet another mark of the extraordinary status held by Shaikh 'Abd al-Qadir in the eyes of his devoted followers. Finally, we must note some important elements contained within this even longer version: al-Ghawth al-A'zam Sultaan al-Awliyaa' Sayidunaa 'sh-Shaikh Muhyi'd-Diin 'Abd al-Qadir al-Jilaani al-Hasani al-Husaini (رحمۃ اللہ علیہ).

**Al-Ghawth al-A'zam:** "The Supreme Helper" (or, "The Mightiest Succor"). Ghawth is an Arabic word meaning:  
 (1) A cry for aid or succor.  
 (2) Aid, help, succor; deliverance from adversity.  
 (3) The chief of the Saints, who is empowered by ALLAH to bring succor to suffering humanity, in response to His creatures' cry for help in times of extreme adversity.

**Sultaan al-Awliyaa':** "The Sultan of the Saints." This reinforces the preceding title, emphasizing the supremacy of the Ghawth above all other orders of sanctity.

**Al-Hasanii al-Husainii:** "The descendant of both al-Hasan and al-Husain, the grandsons of the Prophet (ﷺ)." To quote the Turkish author, Shaikh Muzaffer Ozak Efendi (RA) "The lineage of Shaikh 'Abd al-Qadir is known as the Chain of Gold, since both his parents were descendants of the Messenger (ﷺ). His noble father, 'Abdullah, traced his descent by way of Imaam Hasan, while his revered mother, Umm al-Khair, traced hers through Imaam Husain."

As for the many other surnames, titles and honorific appellations that have been conferred upon Shaikh 'Abd al-Qadir al-Jilani, it may suffice at this point to mention al-Baaz al-Ashhab [The Gray Falcon].

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# • Have we lost Masjid al-Aqsa? •

by: Ebrahim Moosa – Palestine Information Network



Masjid al-Ibrahimi is located at the southeast corner of modern Al-Khalil (Hebron) and in the heart of its old town.

Its large rectangular structure encloses a series of caves wherein are said to lie the graves of

Sayyiduna Ibrahim, Isaaq, Yaaqub and Yusuf, and the wives of the former, Sarah, Rifqah and Layya (alayhimus salaam).

A Masjid was constructed at the site after Muslims liberated the land of Palestine. Muslim dynasties paid particular attention to the site and had special decorations for it embroidered with Quraanic verses and other Islamic inscriptions.

The site was used exclusively by Muslims for worship from the 7<sup>th</sup> century until June, 8, 1967, when Israel occupied al-Khalil. Rabbi Shlomo Goren, chief rabbi of the Israeli army, on that day, shot at the doors of the Ibrahimi Masjid with his submachine gun before forcing them open with chains which were tugged at by his military jeep.

From then, Jewish prayer services and a greater Israeli presence at the site was increased incrementally. This was abetted by the installation of Jewish settlers in the heart of al-Khalil and the division of the city between Israeli Occupation and limited Palestinian control.

On February 25, 1994, an American-born Jewish settler, Baruch Goldstein, opened fire on Muslim worshippers praying at dawn. Goldstein, an Israel Defence Forces reservist, was wearing his army uniform at the time of the shooting. The incident transpired during the holy month of Ramadan. 29 Palestinians were massacred and a further 150 injured.

Following the incident, an Israeli commission suggested implementing arrangements to force a complete separation between Muslims and Jewish worshippers at the site, this despite it being, by character, and historical continuity, a mosque. The site was therefore divided, with a portion being transformed into a synagogue for Jewish worship. Muslim access was reduced from the entire space to around 40 percent of the site. The other 60 percent was allocated to Jewish worshippers, who accessed the site from a separate entrance.

Currently, at certain times of the year, the entire masjid is allotted exclusively for Jewish usage.

Israeli authorities also strictly control Muslim entry and routinely deny permission for Athaan to be called out at the site.

The effects of this premeditated division of Masjid al-Ibrahimi were again on full display during recent Jewish holidays when footage taken at the Masjid showed settlers partying wildly and dancing amidst the graves of the Ambiyaa at the site, in a most depraved manner.

This grave affront to Muslims worldwide and desecration of a sacred space had hardly registered a blip on the radar of the Ummah. Emboldened by the lack of consequences, Zionists are now agitating ever louder and harder to transplant the Hebron model of division onto al-Quds and Masjid al-Aqsa itself.

In particular, two specific 'blueprints' from the hostile takeover of the Ibrahimi Masjid are now becoming the lived reality of Masjid al-Aqsa: Time division, which is the suggestion of division of the times of entry into al-Aqsa between Muslims and Jews by allocating specific hours for Muslim visitation, and other specific hours for Jews; and Spatial segmentation, which entails the division of the various squares and buildings of al-Aqsa between Muslims and Jews. This, as an intended prelude to a complete Zionist annexation of the Masjid.

The recent Jewish holiday period has made evident how these schemes are no longer some distant pipedream of a handful of zealots. Large numbers of settlers under Israeli armed guard trespassed the masjid during these holidays, amassing in the eastern region of the site, which has to a great extent been declared off-bounds to Muslims. Here, and at the entrances to Masjid al-Aqsa, Jewish settlers prayed, carried prayer offerings, wore prayer shawls and blew the shofar horn. The adjoining Bab al-Rahmah cemetery which houses graves of prominent Sahaba (radi Allahu anhum) came under similar pressure from settlers. Coinciding with every Jewish incursion into the masjid, Israeli surveillance drones buzzed overhead, and the entry of Muslim worshippers was draconically curtailed.

In a heartfelt plea recorded from al-Quds on October 12, Palestinian activist Shahd Najeeb lamented, "What is happening at al-Aqsa today is different from before. When entering at the time of Fajr, you are not [even] asked about your identity or documents, or which part of Palestine you come from.

You are simply not permitted to enter! There is no entry. Al-Aqsa is simply no longer accessible to us.

This is the stark reality: We have lost Al-Aqsa!

"Allah is sufficient for us, and He is the Best Disposer of affairs upon any person who is capable of assisting the cause of Masjid al-Aqsa but instead abandons it."

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