

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ  
لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَا

**Exalted is He  
who took  
His adoring servant  
by night  
from  
Masjid al Haraam  
to  
Masjid al Aqsa**

**Subhaan allazi Asra bi'abdihi Laylam minal  
Masjidil Haraami Elal Masjidil Aqsa**



Srinagar, INDIA – The Jammu and Kashmir Waqf Board has ordered a ban on Imams and Maulanas in India's only Muslim-majority state from collecting offerings from people in major shrines; removed donation boxes and banned recognition of politicians through processes such as turban tying at shrines. The orders have prompted antagonism against the board, with people alleging that waqf was being used as a tool by the ruling Bharatiya Janata Party BJP to control Muslim religious places in the state. The party has denied this, citing a recent statement by President Narendra Modi for the party's leadership to take Indian Muslims into their confidence. But Muslim leaders said this statement comes too late after earlier silence on actions against Muslims by followers of the party. They also claimed that this was because of elections scheduled for next year.

Riyad, SAUDI ARABIA - Minister of Hajj and Umrah Tawfiq al Rabiah has announced that Hajj this year will be open to all, following severe curbs during the past three years due to the Covid-19 pandemic. After over 2.5 million pilgrims participated in the once-in-a lifetime dream in 2018, numbers dropped drastically, recovering to about 900,000 last year. The minister said there would be no restrictions on age either, as was the case during the pandemic, when those over 65 were not allowed due to their higher risk profile for the disease.

New York, USA – The United Nations Security Council expressed its concern after Israel's far-right minister Itamar

Ben-Gvir controversially stormed the Al Aqsa Mosque's courtyard. He has previously called for a change to the status quo that allows only Muslims to worship at the site. In terms of the decades-old status quo, non-Muslims can visit the complex when Muslims are not praying, but they are not allowed to pray there. While the visit was not accompanied or followed by violence, it is seen as particularly inflammatory given Mr Ben-Gvir's past advocacy for changes to the status quo, senior UN political affairs official Khaled Khari told the council.

Herat, AFGHANISTAN – Taliban militia used water cannon to disperse women who were protesting against a ban by the government on women attending universities, a step that has been decried internationally. A number of academics at Afghani universities also walked out in support of the protesting women. Education minister Nida Mohammad Nadim further angered women when she claimed that female students were "not wearing the hijab properly and pursuing subjects of science that do not match Afghanistan culture".

Vienna, AUSTRIA - "Terrorism" charges against an Austrian academic, Farid Hafez, have been dropped after an Al Jazeera documentary revealed the case was based on false evidence and fabricated accusations. In an interview with Al Jazeera, Hafez said he was relieved to be no longer living in limbo more than two years after officers barged into his two-storey home and pointed their guns at him, his wife and two children. Hafez is best known for an annual report on European Islamophobia and is one of the founders

of the Austrian Muslim Youth Association.

Minnesota, USA - Hamline University has opted not to renew the contract of Professor Erika Lopez Prater after a complaint that she had shown a painting depicting the Prophet Muhammad during a lesson on Islamic art as part of her art course. The professor has filed a lawsuit against the university, alleging that the university has subjected her to religious discrimination and defamation, and damaged her professional and personal reputation.

Kuala Lumpur, MALAYSIA - Crown Prince Tunku Ismail Sultan Ibrahim of Johor state wants mosques and religious institutions to be free from politics. The prince, who also chairs the State's Islamic Religious Council (MAINJ), added that any public activity of a religious nature has to be approved by the competent authorities and any person involved in such activities must be monitored to avoid teaching which had nothing to do with religion..

London, UK – A Football Association (FA) panel has banned former Crawley manager John Yems for multiple breaches of the FA rule relating to discriminatory comments. Yems had allegedly made anti-Islamic and racist remarks to a number of players over a three-year period. Remarks included telling Muslim players that "your people blow up stuff with vests" and saying that an Iraqi youth international at the club "would probably blow up the stadium."

## NATIONAL INDEPENDENT HALAAL TRUST



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



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# DOORWAY TO ANARCHY

by: Faizul Khamker

Netanyahu the Israeli prime minister is fighting legal a battle wherein he is the accused in cases of corruption. This battle has been going on for a number of years and undoubtedly the use of the Stalingrad method has been used to delay justice being served. The newly bigoted installed government now intends to pass new legislature whereby the powers of the judiciary is curtailed, with the intention of protected the crooked like Netanyahu. This has led to widespread demonstration. The reason for the instigating of the demonstrations is to protect the "democracy" of Israel. The irony is that there is no democracy to protect. Despite the massive propaganda promoting Israel as a democratic state the reality known and accepted by the majority of the global masses is that Israel is an apartheid state and even the institution that the demonstrators are seeking to protect is acknowledged as being part of the structures that has no democratic identity.

The proof of this façade as a protest to defend democracy is found in that the same protesters turned on other demonstrators who had joined the demonstration and were holding the Palestinian flags.

The election of Biden as President sparked demonstration against the election results and had seen an investigation into Trump as an instigator. These demonstrations seem to be playing out as an exact replica in Brazil with Lula having trumped over Bolsonaro in the Brazilian elections. These demonstrations have seen the new government taking draconian steps against the demonstrators as well as those that are perceived as being instigators and financiers to the protest. Unsurprisingly do steps are taken to ascertain if there are any merit to the causes of the demonstration. The draconian steps went as far as investigation private accounts. It goes beyond imagination that safeguarding democracy requires the dilution of democracy.

Last year in South Africa we experienced demonstrations followed by riots following the conviction of the former president Zuma. His supporters felt aggrieved at what they deemed to have witnessed an injustice meted out by a democratic institution mandated to execute injustice. It is not intended to dissect the validity or the invalidity of the arguments

presented for these and other demonstration save to write that each demonstration should be individually taken on merit. What is clear however is that some of these demonstrations are not based on principle but are motivated by personalities.

These demonstrations based on grievances of personalities needs to be examined closer. Invariably these personalities are power hungry, having obtained immense wealth by corrupt means and are influential. These "qualities" provides resources to be able to instigate and finance these demonstrations simply for the material benefit of these personalities. The principles of fairness, justice and equitable rights are discarded. Sadly, those that participate in the demonstration are either bought out cheaply or have failed to discern the realities and simply follow their emotions without applying their minds. Those opposing the demonstration are also people of influence and have similar goals of power, wealth utilising corruption and have disdain for any rights afforded to others.

It is the power play instigated demonstration accompanied by counter protest measures misusing people and resources that opens the door for anarchy. It becomes a game of viciousness disregarding life and property and all rules of decent engagement gets thrown out of the window.

When rule and order no longer applies then the laws of the jungle fills the vacuum and no one is spared of the carnage and the hardship which would follow. The only beneficiaries are the controllers of this game. The playing fields is set to change the rules to ensure power is denied to the masses and further entrenched the position of the controllers of power.

The imperative is to support principles and not people. This does not mean that people of principles should not be supported but their principles should also be interrogated. It would also require that the integrity and moral compass of people should be questioned to determine their steadfastness on principles is the focal area and not power and materialistic gain. Our protest is more important than our votes taking into account the consequences.

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# HEADS MUST ROLL AT SANDF

by: Dr. Mustafa Mheta



There is a video circulating on the Internet showing dead bodies being thrown over a fire in Cabo Delgado and clearly shows to be SANDF soldiers standing watch while what appears to be sacrilege of dead bodies being thrown over a fire.

This incident has sent shivers across the world that such sacrilege is happening in Africa. Africa has been in the forefront of lecturing others especially the imperial west on issues of this nature.

This is purely a war crime being committed in the presence of women and children while our very own South African National Defence Forces watch. What happened to military professionalism that soldiers should always conduct themselves? It is expected that if their mission is to maintain peace and stability, such rogue elements have in fact ripped the veneer off their goals.

The insurgency which unfairly has been labelled as "Islamist Jihad", are victims of "othering" as Prince Harry's victims in Afghanistan have been profiled.

Once dehumanised, the message in the video clip suggests it is ok to kill and burn with impunity.

At least one of the soldiers in the video was wearing a South African flag on his uniform. However, it was not immediately clear where the others came from. "The SANDF does not condone in any way the acts committed in the video and those who are found guilty of such acts will be brought to book," Mahapa said in a statement on Tuesday.

He explained, however, the incident was being investigated by SAMIM rather than the SANDF because it oversaw the military mission in Mozambique.

South Africans form the bulk of the SAMIM forces fighting insurgents in Mozambique's northern Cabo Delgado province.

"The incident is believed, but not yet confirmed, to have occurred in the aftermath of a successful attack on an insurgent stronghold, which left 30 enemy combatants dead," John Stupart, Director of African Defense Review, told DW.

He called it "completely unacceptable" and added, "to treat bodies with respect is enshrined in international laws on war. It's also explicitly mentioned in SANDF's own Standard Operating Procedures for Mozambique."

The SANDF's statement refers to "activities against the Law of Armed Conflict."

Several other Southern African countries have also contributed troops to the regional force fighting alongside Mozambican and Rwandan soldiers against the insurgents.

The European Union is partly funding the SAMIM to the tune of €15 million (roughly \$15 million).

Since the conflict in resource-rich Cabo Delgado started in 2017, more than 4,000 people have been killed and "nearly 1 million" have been forced to flee, according to the UNHCR, the UN Refugee Agency.

The Media Review Network (MRN SA) calls for the immediate withdraw of SANDF forces from Mozambique and punishment of the perpetrators. We also call on the Minister of Defence of South Africa to resign forthwith. We categorically stand on our earlier convictions that the entire narrative of #Cabodelgado being a war on "Islamists" is indeed false. Instead, SADC should urge the leadership in Mozambique to equitably distribute the newly found wealth with the people from where the resources are coming from. Give the young men priority of jobs and ensure that the wealth that is being generated from the areas builds schools and hospitals in the areas where they are mining.

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# Masjid al-Aqsa

## Storm clouds are gathering

by: Ebrahim Moosa – Palestine Information Network

'Al-Aqsa in Danger' is a slogan that has long echoed from the mimbars and streets of Bayt al-Maqdis seeking to awaken the conscience of dormant Muslim World. The dangers have always been real to this iconic station for the lofty journey of Mi'raj from the onset of the modern Zionist movement securing a foothold in the Holy Land. With each phase of the ascendancy of Zionism – the Balfour Declaration, the Nakba, the Naksa, the charade of the peace-process, the violent response to intifadas – the occupiers have circled in closer on Masjid al-Aqsa with their agenda of peril.

Its latest chapter brings us Itamar Ben-Gvir and the forces of what some have dubbed as Israel's 'New Nakba' government. Ben-Gvir is a blunt racist who once proudly showed off to reporters a framed photo of Baruch Goldstein, the murderer of 29 Muslim worshippers at Al-Khalil's Ibrahimi Masjid, hanging in his living room in the illegal West Bank settlement of Kiryat Arba. In his job as a lawyer, Ben-Gvir has represented numerous Jewish-Israelis accused of conducting acts of terror against Palestinians, including the convicted murderer of the Dawabshe family, who were burned in their home in the West Bank village of Duma in 2015. He has served as a provocateur in besieged Palestinian neighbourhoods of Al-Quds like Sheikh Jarrah, and actively seeks to subvert the already eroding historic status quo of Muslim-only prayer at Masjid al-Aqsa.

In comments made prior to taking office, Ben-Gvir was seen in footage lecturing to a group of Palestinians that "if you throw stones, I'll mow you down."

"We're the landlords here, remember that, I am your landlord," he says. This narcissistic baron is now in charge of overseeing Israel's Occupation police, who in turn enforce the occupier's usurping policies at Masjid al-Aqsa.

As Israel's new national security minister he wasted no time in invading Masjid al-Aqsa during his first days at office. Ben-Gvir's intent was no less inflammatory than that of Ariel Sharon when he trespassed the Masjid in September 2000, sparking the Al-Aqsa Intifada.

Says journalist Jonathan Cook, "Ben-Gvir appears ready to provoke a religious war - one that would demonstrate once and for all the power of his kind of Jewish zealotry and thuggishness to subdue all Muslim opposition. Al-Aqsa could be the powder-keg to ignite such a conflagration."

Lamentably, the lack of an adequately forthright response from the Muslim World suggests a failure to grasp the seriousness of the provocateur's intent.

"Ben-Gvir was testing the waters. He will surely be back soon, with bigger provocations," adds Cook.

For a man who idolises Baruch Goldstein whose crime facilitated the division of the Ibrahimi Masjid between Jews and Muslims, it is most conceivable that he would seek to impose the same annexing template on Masjid al-Aqsa.

"But it does not end there. Like his supporters, Ben-Gvir wants to destroy the Muslim holy site and [make] it as a Jewish temple. He said as much last May when he visited Al-Aqsa complex, posting a picture calling for the eradication of the mosque to "establish a synagogue on the mount".

Buoyed by his stance, Ben-Gvir's constituency are already salivating at the prospect of enacting animal slaughter rituals during the Passover period – coinciding with Ramadan - inside Al-Aqsa, as a curtain-raiser for their Temple schemings.

On a broader level, the current Israeli government's coalition agreements, says Adalah, a Palestinian human rights group, amount to a declaration of intent to commit grave crimes under international law upon the Palestinians. Among these proposed policies are: an intention to restructure the Occupation police force and allow for even less-restrictions for firing on Palestinians; institutionalising the cooperation between armed Jewish-Israelis and the police to subdue Palestinians during times of crisis; affording near-blanket impunity to Israeli soldiers in cases involving crimes against Palestinians; imposing the death sentence on Palestinians deemed guilty of "harming the state of Israel as the state of the Jewish people"; increasing revocation of Palestinian residency rights; pursuing an accelerated policy of 'transfer' for Palestinians who reside within the present State of Israel, and Judaizing their lands; seeking to outlaw NGOs that advocate for Palestinian rights; and transferring civil responsibility for the Occupied West Bank to another firebrand settler minister, Bezalel Smotrich.

Together, these proposals amount to nothing short of an all-out declaration of war on Masjid al-Aqsa, the city of Al-Quds and all Palestinians. Jewish settlers in Sheikh Jarrah recently paraded through the neighbourhood chanting "we want Nakba now," whilst Zvika Fogel, an MP with Ben-Gvir's 'Jewish Power' party said in an interview that the time was ripe for a "final war" that should subdue Palestinians "once and for all".

The accelerating crimes on the ground affirm that these are no empty threats. On this commemoration of the Isra and Mi'raj let us reaffirm our love for Masjid al-Aqsa, and intensify our tangible acts of solidarity with its steadfast people.



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# The topic that Muslims consider Taboo

Part 2

by: Moulana Naasik Ahmad Mohamed (Burood)



As discussed previously, mental health is the optimal performance of mental functions in day-to-day life, resulting in productive day-to-day affairs, and the ability to adapt to change and cope with adversities in life. There are many psychological disorders, such as depression, that can affect a person's mental health. Mental health is something that we cannot escape given the adversities that we may experience every day. Depression is a mental health condition characterized by intensive negative emotions such as despondency, sadness, unhappiness, sorrow, grief, etc. to a point where it hinders how we go about our day. Everyone faces some sort of sorrow or grief in his or her life. There are various treatment options available to deal with depression. We have medical options and Islamic options. We as Muslims must remember that 'with Dawaa (medication) we also need Dua (supplication)'. The medication aspect is antidepressants prescribed, after consultation, by a psychiatrist. The Dua aspect comes from looking at the teachings of Islam. Studies have shown that religious coping techniques are just as vital as medical techniques.

With this in mind, the Holy Quran expressively assists Muslims in dealing with depression. As Muslims, we believe that with the help of reciting the Holy Quran and reflecting on the Holy Quran, it shields and safeguards the force of sadness or sorrow influenced by life's difficulties, trials, and internal conflict. Boosting our spirituality can provide us with inner strength enabling a calm and healthy frame of mind. The stigma that depression is a defect in a person's Imaan is unjustified and without foundation. There are several verses in the Holy Quran whereby Allah Almighty reminds us that there is no fear or grief if we remain steadfast and that the Hereafter is free from all negative and devastating situations and feelings. Allah Almighty mentions in the Holy Quran "Oh my servants! There neither fear for you on this day nor shall you grief" (S43: V68). Furthermore, Allah Almighty mentions "Surely those who say 'Our Lord is Allah Almighty', and then are steadfast by it, no fear shall be upon them nor shall they grief" (S46: V13). The Holy Quran acknowledges and recognizes the reality of sorrow, grief, and by extension, the reality of depression. Several verses in the Holy Quran address emotions of grief and sorrow, and In- Sha-Allah we will try to extract some lessons from a few of these verses.

Allah Almighty mentions in the Holy Quran: "So do not weaken and do not grieve, and you will be superior if you are [true] believers" (S3: V139). From this, one learns the importance of faith and perseverance. This verse teaches that setbacks occur and that stumbling in emotion is a natural reaction, yet even after failure or the most hopeless of situations one can rise again. In another verse, Allah Almighty mentions: "Indeed, honour [due to

power] belongs to Allah Almighty entirely. He is the All-Hearing, the All-Knowing" (S10: V65). Allah Almighty is called the All-Hearer and the All-Knower, this verse reinforces the idea that He knows of one's experiences and challenges; something one can find comfort in. Again, the overall lesson that this verse teaches is that one can find solace in Allah Almighty's presence. The All-Knowing can be one's greatest ally in situations of injustice and when one experiences inner turmoil caused by internal or external factors. One is never alone.

Furthermore, Allah Almighty states in the Holy Quran: "And they will say, 'Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative'" (S35: V34). The reality of this world is that not one single person can escape the experiences of concern, anxiety, or sorrow. The sorrow referred to in the verse above includes all states of concern and distress. The verse also refers to the sorrow and concern that will be felt about the Day of Judgement and one's destination in the Hereafter. In the verse, the people are described as glad because they are forgiven for their errors and Allah Almighty appreciated their efforts. It is explained that Allah Almighty will remove all anxieties and sorrow from the people of heaven. This can be seen as motivation and consolation- a motivation to be continuous in betterment and consolation that any sorrows of this world will not follow into the next. The description of Allah Almighty being Forgiving and Appreciative is important, as scholars explained that, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

This shows that effort of every size is accounted for, every intention is acknowledged, and that despite one's shortcomings there is always hope, amongst the attributes of Allah Almighty is that He is "Most Forgiving, Most Merciful". This verse acknowledges that this world is full of trials, hardships, and sorrows that humanity experiences and paints a picture of an optimistic future to look forward to. It reminds one that depression is temporary.

People suffering from life's trials may find themselves falling into states of sadness and pain. The time spent in these states is longer for some than others and sometimes manifests into clinical depression. To feel supported by a compassionate Lord who is All-Knowing and known to grant ease after hardship can facilitate the healing process effectively. Reading the Holy Quran and remembering Allah Almighty has a calming effect on the body, mind, and soul, reducing negative mental states and emotions. Moreover, Dua is a powerful means to overcome grief, depression, and anxiety. Seeking inspiration from stories in the Holy Quran can indeed facilitate the path to overcoming depression, as ultimately the cure lies with Allah Almighty.



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# SALAAH AND ME'RAAJ

by: *Moulana Muhammad Hussain Noori*

The event of Me'raaj cannot be understood unless the personality of the Holy Prophet ﷺ and the nature of this universe is properly understood. Unless we understand the personality of the Holy Prophet ﷺ, the problem of Me'raaj will remain inconceivable, dogmatic or we will keep doubting whether the event actually occurred or not. The incident of Me'raaj is one of the greatest and everlasting miracles of the Holy Prophet ﷺ. If viewed from a proper angle, it is enough to dispel every doubt from the minds of the sceptics with regards to the truth of Islam.

Many don't have a proper or clear idea as to what a human being essentially is; they end up considering the human species as mere flesh and bones. The Holy Quran considers man to be essentially a spaceless and timeless being who was created in the transcendental world called Al-Jannah, which is itself spaceless and timeless. The human essence is not material, but spiritual. That being the state of a normal Muslim what then should be the status of our beloved Prophet ﷺ who not only experienced the Me'raaj spiritually but physically as well, as the Holy Quran has explained in detail. By doing so the Holy Prophet ﷺ has paved the way for his Ummah to journey into the cosmos "O assembly of Jinn and Men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond them! But you will not be able to pass them, except with authority from Allah" (Q 55:33) As Muslims we supplicate five times a day saying: "O Allah, You alone we worship and You alone we ask for help. Please guide us unto the straight path, the path of those whom You have favored" (Q 1:4-7). We have therefore been commanded to seek help through patience and Salaah (Q 2:45) when we seek out help through Salaah we find that Salaah prevents us from immorality, wrong and evil (Q 29:45). If that is not the case then there is something wrong with our Salaah, No! There is something wrong with our relation with Allah Ta'aala.

To understand Salaah as the Me'raaj of a believer we will have to once again look at Salaah in the light of Ihsan which was defined by the Holy Prophet ﷺ as a state wherein we should worship Allah as if we are seeing Him and if that state cannot be felt or experienced then we should worship Him in such a way as being mindful of the fact that He sees us at all times.

The reason why Allah Ta'aala invites us for the five daily prayers is due to the fact that he has made us His potential vicegerents.

That is why the Holy Prophet ﷺ has commanded us to imbue ourselves with divine qualities.

When iron fillings come into contact with the magnet, they are magnetized. If they don't come into contact with the magnet, they remain iron fillings. When an Abd (servant) approaches Allah with the same spirit of love as the Holy Quran says: The believers are strong in their love for Allah (Q 2:165), he becomes magnetized. How can the iron fillings be magnetized if they are not within the range of the magnetic field, the range has to be acquired by us that is why Allah Ta'aala says: prostrate and come near to Me (Q 96:19). The range has to be acquired before we can become magnetized. This is the very purpose of Salaah and that is why the Holy Prophet ﷺ has said that: Prayer is not prayer unless it is established with the fullest concentration of the personality.

The reason why we call the first Takbeer in Salaah "Takbeer e Tahreema" is that everything besides prayer becomes forbidden thereafter. The moment you say Allahu Akbar you disconnect yourself from the world and concentrate entirely upon your spiritual self so that you may realize that you are essentially a spiritual being rather than mere flesh and bones. That is why during Salaah our concentration has to be fixed upon specific known spots and we are not allowed to look or focus at any other spot besides them. Therefore, there is no specific object that we are supposed to focus on; rather, the primary objective of Salaah is to remove our attention from all physical objects. That is why Salaah is the Me'raaj of a Believer for it is a probe into his spiritual self. That is when and where his entire focus is on the spiritual alone, as such; his spiritual journey begins and progresses from there onwards. That is why Hazrat Ali ؑ was not able to feel any physical pain when the arrow was taken out while performing Salaah just as the human soul remains unaffected from all harm while in a state of dreaming.

The status of Wasilah was given to our Beloved Prophet ﷺ because he is the proper channel for anyone who wishes to come close to Allah Ta'aala. It is indeed through him that every believer is able to experience Me'raaj through the five daily prayers. If it was not for Rasulullah ﷺ we would not have been blessed with Salaah and if it was not for Salaah we would not have been blessed with Me'raaj.

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## 1. Eat an anti-inflammatory diet

The foods we eat – and how much – can prevent and reverse a host of health conditions, including some types of back pain. Inflammation is your body's natural response to protect itself from harm and is a known cause of back pain. Studies have suggested that an anti-inflammatory diet can be just as effective at treating back pain as nonsteroidal anti-inflammatory drugs (NSAIDs), such as aspirin or ibuprofen.

Foods that fight inflammation include:

- Brightly-colored fruits and vegetables, such as carrots, beets, sweet potatoes, blueberries, oranges, strawberries, and tomatoes
- Fatty fish, such as salmon, sardines, and mackerel
- Green, leafy vegetables, including spinach, kale, collards, and broccoli
- Healthy, monounsaturated fats, such as avocado, olive oil, and canola oil
- Nuts, including almonds and walnuts
- Seeds, such as chia, sunflower, and pumpkin

Be sure to avoid foods that can promote inflammation, including fast food, processed foods, and foods that are high in saturated fat and refined carbohydrates.

## 2. Get enough calcium (but not too much)

Calcium is key for strong teeth and bones, and getting enough (along with vitamin D) can relieve back pain caused by conditions that affect bone mass and strength, such as osteoporosis.

Depending on age, most adults should get between 1,000 and 1,200 mg per day of calcium and between 600 and 800 international units of vitamin D per day. Most patients shouldn't get more than 2,000 mg of calcium a day because too much calcium can cause heart problems and increase the risk of bone fractures.

Calcium-rich foods include:

- Canned sardines and salmon with the bones
- Dairy, such as plain yogurt, cheese, and milk
- Green, leafy vegetables, such as broccoli
- Soybeans

If you find it challenging to get enough calcium in your diet, talk to your doctor, who can prescribe a calcium supplement or refer you to a registered dietitian for nutrition recommendations.

## 3. Achieve a healthy weight

Carrying extra weight can significantly strain your back muscles and spine.

Losing weight can be difficult; however, doing so can help control your back pain, prevent the condition from getting worse, and even potentially eliminate the need for pain medication or surgery..

## 4. Consider acupuncture

Acupuncture is a technique in which tiny needles are inserted into the body to stimulate specific points, or energy channels, and is thought by some patients and doctors to relieve back pain.

Although there isn't enough information yet to recommend clinical practice guidelines, acupuncture is worth a try. Some studies, such as a 2013 meta-analysis in the journal *Spine*, suggest that acupuncture might be an effective therapy for certain types of back pain.

## 5. Practice mindfulness

Mindfulness and meditation are well-known therapies to relieve stress and anxiety. However, some research suggests mindfulness might reduce the intensity of low back pain and improve back function in the short term.

## 6. Skip the stilettos

High-heeled sandals, pumps, and stilettos might be fashionable but can push the lower back, spine, and hips out of alignment, which leads to muscle overuse and back pain. Even shoes with platform or block heels can be bad for your back over time.

If you're not willing to part with your shoes, try to avoid wearing them for long periods of time. You could also choose lower heels, avoid pointy toed-shoes that squish the feet into an awkward position, and use gel or padded inserts to reduce the impact on your hips and spine.

## 7. Move more

You might be tempted to take a break from all physical activity when your back hurts, but doing so actually can make the pain worse. For many patients, a personalized combination of strength training exercises focused on the core (the abdominal and back muscles), flexibility exercises, and aerobic activity can effectively prevent and control chronic back pain:

- Core strength exercises can provide additional support to the lower back, improving posture and reducing strain on the spine.
- Flexibility of the muscles and ligaments in the back increases your range of motion and improves back function.
- Aerobic exercise can increase blood flow and nutrients to the tissues in the back, speeding up healing and reducing stiffness that can lead to back pain.





# ABUL QAASIM

## HAZRAT JUNAID BAGHDADI



**HIS CHILDHOOD:** When he was seven years old, he went to Haramain Sharifain in the company of Hazrat Sirri Saqti y (His Murshid). When they reached the Haram Shareef, four hundred Ulama were seated there, discussing the topic of Shukr (Gratefulness). All of the Ulama presented their views during this sitting. Hazrat Sirri Saqti y then turned to Hazrat Junaid-e-Baghdadi y and said, "O Junaid! You too should say something." He lowered his sight for a few moments, and then said, "Shukr (gratefulness) is this, that you should not be disobedient through whatever bounties ALLAH has blessed you with, and you should not use it as a means of disobedience and causing distress." On hearing this, all the Ulama said together, "O Coolness of our Eyes. Whatever you have said, is the truth and you are honest in your words, and we cannot say better than what you have said." Hazrat Sirri Saqti y said, "O My Dear Son! From where did you learn such exemplary words?" Hazrat Junaid-e-Baghdadi y said, "This is through the blessing of your esteem companionship." [Masaalik Saalikeen]

**BUSINESS:** Hazrat Junaid Baghdadi y initially did business, and used to sell mirrors. His manner was that he used to enter his shop, and then read four hundred rakaats of nafil salaah. This, he continued for many years. He then left his shop, and then sat in the khidmat of his Peer-o-Murshid. He took a room in the house of his Peer and then spent his time their cleansing his heart. When he used to enter the state of Muraqaba, he would remove the musalla from under him as he did not wish to concentrate on anything. He only engrossed himself in the love of ALLAH and His Rasool y. He spent forty years in Muraqaba (spiritual ecstasy). For thirty years, he stood after Esha until Fajr and make Zikrullah. He used to make his Fajr Salaah with the wudhu of Esha. He says, "For twenty years, I did not miss the Takbeer-e-Oola (First Takbeer of Namaaz in Jamaat), and if the thought of any worldly thing during Namaaz, then I would repeat my Salaah, and if I thought of Jannat or the Hereafter in my Salaah, then I used to make Sajdah-e-Sahw."

**HIS EXCELLENCE IN THE COURT OF THE PROPHET y:** One Buzroog narrates, that he dreamt of the Prophet y and Hazrat Junaid-e-Baghdadi y was also seated in the Mehfil of the Prophet y. He then saw that a person came and presented a query to the Prophet y and the Prophet y said, "Hand it over to Junaid. He will write the answer." The person then said, "Ya Rasoolallah y May my parents be sacrificed at your feet. How can it be given to Junaid in your presence?" The Prophet y said, Just as the

Prophets are proud of their entire Ummah, I am proud of Junaid. [Khazinatul Asfiyah vol.1 pg.86]

**HIS LECTURES:** Hazrat Junaid-e-Baghdadi y spent his entire life, serving the Deen of ALLAH and His Beloved Rasool y. Once his Peer-o-Murshid, Hazrat Sirri Saqti y asked him to deliver a lecture, and he said that he did not find it ethical to lecture in the presence of his Peer. One night, he dreamt of the Holy Prophet y. Rasoolullah r commanded him to lecture. When morning came, he went to his Peer and found that his Peer was already awaiting his presence. As he entered the Khanqah, his Peer said, "We have all been asking you to lecture. Now the Beloved Rasool y has given you the command to speak." He asked his Peer how he had known of his dream, and he said, "Last night I asked of ALLAH Subhaanahu Ta'aala and I heard a voice which said that the Prophet r had already commanded Junaid to lecture." He agreed to lecture on condition, that there were not more than forty people in his lectures. It as agreed and he delivered his first lecture. During his first lecture, eighteen people passed away. He then stopped his lecture and went back home. [Kashful Mahjoob pg 201]

**HIS KARAAMATS:** Hazrat Junaid-e-Baghdadi y says, "The greatest Karaamat is to remain firm on the Shariat-e-Mustafa y." There is no doubt, that Hazrat Junaid-e-Baghdadi y was very firm on the Shariah, and his every action was the reflection of the Sunnah of the Prophet y.

**Hazrat Junaid Baghdadi y says that Sufism is founded on eight qualities, generosity, acquiescence, patience, symbolism, traveling (strange hood), woolen dress, pilgrimage hood and faqir (poverty). - the poverty of Muhammad y, to whom Allah Almighty had given the keys of all the worldly treasures saying: "Lay no trouble on you, but procure every luxury by means of these treasures; and he answered: "Lord, I desire them not, keep me one day full-fed and one day hungry.**

After his wisaal, he was given ghushl. Those giving ghushl wished to put water on his eyes, when they heard an unseen voice saying, "Do not touch the eyes of my beloved, since those eyes that have closed in my remembrance, shall not open before they see me." They then tried to open his fingers, and the voice said, "Those fingers that have been closed in my name, shall only open on my command." [Masaalik Saalikeen vol.1 pg 308]. Hazrat Junaid-e-Baghdadi (RA) passed from this world, on a Fri. 27th of Rajab, 298 Hijri.

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# Women of Sufism Rabia Al-Adawiyy

by: *Shireen Ismail*

Rabia Al-Adawiyy Al-Qaysiyya was known in some parts of the world as Hazrat Rabia Basri, Rabia Al Basri or simply Rabia Basri. The 18th century saint of Islam was one of the central figures in Sufi tradition born in 717 C.E. and died in 801.

When Rabia was born, her parents had no cloth to wrap her in and no oil for the lamps. Her father made a vow never to ask for anything from anyone but Allah (ﷻ). On the night of the birth of Rabia Al-Adawiyy, her father fell asleep, and the Messenger Muhammad (ﷺ) appeared to him in a dream: "Don't worry," Prophet (ﷺ) said, "the daughter just born to you will be a great saint; 70,000 of my followers will venerate her. Tomorrow you are to write a letter to the Amir, reminding him that he is in the habit of praying to me a 50 hundred prayers every night, and four hundred on Friday. Say that since he missed last Friday, he has to make up for it by giving you four hundred dinars." Rabia Al-Adawiyy's father wrote and sent the letter and when the Amir received it, he gave this command: "Give two thousand dinars to the sage who has written this, telling him that I would willingly grant him an audience, except that it would be an insult to him: I'll travel to his house instead, and rub my beard on his threshold." And the father named his daughter "Rabia," which means "the fourth."

Rabia's family experienced death and poverty and she was approached by a slave-trader. The saint ran but slipped and sprained her wrist. When Rabia knew her freedom was lost, she cried: "O God! I am an orphan and am about to become a slave; on top of that, my wrist is broken. But that's not what I care about; the thing I have to know is: are You satisfied with me?" Immediately a Voice answered her: "Don't worry, on the Day of Resurrection your rank will be so high that even the closest companions of God will envy you." Then Rabia Al-Adawiyy submitted to the Will of Allah and became a slave. During this period, Rabia found time for her worship of God by doing without sleep. She fasted and prayed. One night her master awoke and looked down from the window of his house into the courtyard and saw Rabia in prayer. He was amazed to see a lamp appear above her head, suspended in mid-air, which lit up the entire house. Terrified and astonished, he granted her freedom to leave. Rabia Al-Adawiyy left the house and the city and went into the desert to pray.

One day Rabia Al-Adawiyy was asked, 'What is the best thing by which the servant seeks nearness to God Most High?' She said, 'That God knows that the servant loves nothing in this world or the next except God.' Rabia Al-Adawiyy further says, I am fully qualified to work as a doorkeeper, and for this reason: What is inside me, I don't let out: What is outside me, I don't let in. If someone comes in, he goes right out again. He has nothing to do with me at all. I am a Doorkeeper of the Heart, not a lump of wet clay'.

The serving-girl said to Rabia Al-Adawiyy, 'It's Spring, Rabia. Why not come outside, And look at all the beauty God has made!' Rabia responded by saying, 'Why not come inside instead, serving-girl and see the One who made it all, naked, without veil.' A miracle story with the serving girl relates, 'One day Rabia and her serving-girl were getting ready to break a fast of several days. The serving-girl needed an onion and was about to go next door and borrow one, but Rabia said, 'Forty years ago I vowed never to ask for anything from anyone but God, we can do without onions.' At that moment a bird flew over, and dropped an onion into Rabia's frying pan, peeled and ready to fry. 'Interesting but not convincing,' she said, 'Am I supposed to believe that God is an onion-vender? I mean, really.' That day they fried their bread without onions.

A leading scholar of Basra visited Rabia on her sick-bed, while sitting beside her pillow, he lamented about the world. Rabia comments, 'You love the world very dearly, if you did not love the world, you would not make mention of it so much. It is always the purchaser who disparages the wares. If you were done with the world, you would not mention it either for good or evil. As it is, you keep mentioning it because, as the proverb says, whoever loves a thing mentions it frequently'. Rabia Al-Adawiyy also said, 'I carry a torch in one hand and a bucket of water in the other: With these things I am going to set fire to Heaven and put out the flames of Hell So that voyagers to God can rip the veils and see the real goal'.

When Rabia Al-Adawiyy was asked, 'how did you climb so high?' the beautiful and graceful response was, 'I did it by saying: 'Let me hide in You from everything that distracts me from You, from everything that comes in my way when I want to run to You.'

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## ARRIVAL OF HAZRATH SOOFIE SAHEB R.A. IN DURBAN SOUTH AFRICA

It was a normal morning in the winter of 1895 when a ship S.S. Hoosen, docked at the Durban Harbour. On board was a person, simple in dress in a yellow garb and a cloth hat. As he stood on the deck of the ship looking at the people on the wharf to welcome their respective relatives and friends, little did the people realise that he was to make such a great impact in their life-style, to make them God-fearing and to bring about spiritual, mental and social upliftment, and an enhancement in the quality of their lives. His was a name that, with the Grace of Almighty Allah, will till Eternity, remain on the lips of the people, a name that will remind future generations of his selfless sacrifice for the Deen of Islam and for the general upliftment of the masses in South Africa.

Custom formalities being over, the passengers now disembarked and on the wharfside, relatives embraced, hugged and met each other. Some were helping the passengers with their heavy luggage, tin trunks and suitcases along the gangway from the ship, others were stacking the luggage on the horse wagon on the wharf, while some were being driven away by their relatives and friends. Looking at the scene as he came down the gangway, this humble son of Islam, with a walking stick in one hand and a small cloth-covered bundle in the other (in it were his spare koortha, loongie, singlet, miswak, towel, a Quraan, a tasbeeh and a book with various wazifas) carefully stepped on to soil of Southern Africa with confidence knowing that the blessings of Allah and his Pir are with him.

As he walked he greeted the people, some returned his greetings while others just stared at him curiously. No one offered to give him a lift into town or even ask him whether he had a place to stay. Hazrath Soofie Saheb RA made his way to the Jumah Musjid which was then a very simple building in Grey Street.

### Hazrath's Second Day in Durban

After Salat al fajr the next morning, the incident of the previous night with the Muezzin, spread like wildfire among the local Muslims. Out of curiosity Musallees gathered around Hazrath and began to talk to him, among other things, about his village at home in India. On learning that he was from Ratnagiri, District Kokan, then one Rooknoodeen and one Fazloodeen Jhetam who were from the same district, took a greater interest in him. He explained his mission to them and that he was sent by his Pir O Murshid, Hazrath Khwaja Habib Ali Shah RA of Hyderabad, India to serve the Deen of Islam.

The Musallees offered him accommodation and to be their guest, but the Imam refused to let him go. After a short consultation with both parties he decided to sleep at the house of the Imam but eat at the homes of the Musallees. This made everyone happy.

### Locating the Grave of Hazrath Badsha Peer RA

The next morning after breakfast at the Rooknoodeen home where others were also present, Hazrath inquired about the grave of Hazrath Sheikh Ahmed RA. Unfortunately they could not remember such a person. Next he made inquiries at the Jumah Musjid from the Imam. After failing to get a definite answer he then asked to be taken to the local Muslim cemetery in Brook Street. At the entrance he made Muraqaba (meditation) until he was able to identify the actual grave.

He walked directly to the grave. After removing the overgrown grass and weeds, the shawl that he had on his shoulder was placed on the grave of Hazrath Badsha Peer RA. Hence the first Gilaaf (cloth cover) was placed on it by Hazrath Soofie Saheb RA.

He told the people who were present at the graveside on this historic occasion that it was this personality who had foretold his arrival, and that Hazrath Shaikh Ahmed RA was the Badsha (King) of the Peers of his time. Hence he is well known today as Hazrath Badsha Peer RA.

The people then remembered that there was a person who wore torn and tattered clothes and was referred to as a diwana because he had no family and he had no care for this world. He spent most of his time seated either in the vicinity of the Juma Musjid or at the Brook Street cemetery. He would often move from one place to another. He frequently visited the small and remote villages and towns in northern Natal where there were Indians, although travelling in those days was difficult.

They also remembered him saying that a man of "shariat" has left the shores of India bound for South Africa and those who want salvation in the hereafter should follow this leader when he arrived.

### Demise of Hazrath Soofie Saheb RA

In early 1911 Hazrath Soofie Saheb RA made a trip to India which proved to be his last. He returned in April the same year. Two days before his demise he had a high fever and he lay on the floor holding the feet of his mother, as was his custom, reminding her that Paradise lies at the feet of the mother.

On Thursday, 29 June 1911 (2 Rajab 1329), at about noon, he performed wudu and asked to be taken to the door leading out of the house. He was weak and had to be assisted by his second son, Hazrath Shah Abdul Aziz Soofie RA, and one of his mureeds, Hassan Miajee. While standing at the door, he looked towards the Khanqah in a northerly direction and said,

"May Almighty Allah, through the Wasila of our Beloved Nabie r, accept the humble effort of ours and may He safeguard the Khanqahs"

He was brought back to his room where he spoke to his mother and informed her that he was about to meet his Creator, His Beloved Prophet ﷺ and his Pirane Azam. He then lay on the floor facing the Qibla, and as the Muezzin was calling the faithful to Zohar, this humble son of Islam breathed his last. He was 63 years of age.

"To Allah we belong and unto Him is our return." Quraan

His Mureed, Hassan Miajee, who was requested by him a few days earlier to perform the Ghusal (and the Janaza Namaaz) carried out the wishes accordingly. His funeral took place the next day in accordance with the wishes of the people to enable them to attend. In the presence of thousands of people of all races and religions, he was buried in the present Mazaar Shareef, overlooking the Indian Ocean where the thunder of the breaking waves on the shore can be clearly heard.



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The place is open tonight  
Come in your silken embroidery  
Medals , trinkets flags to flaunt  
Come beggar bare and miserable come  
Your pitiful sufferings raise hue and cry  
The nation will clamber through many gates  
Just a glance will appease their wretchedness  
I met the King of the Oceans while drowning  
Guided me in the dessert, he was the King of the Lands  
His fame and generosity has captured the world  
Hearts reborn of hope in rekindled lamps  
That shine like stars around the moon  
Come you too come fill your bowl  
The royal kitchen is open from tonight  
The palace is open again tonight  
A palace that never closed

irshad



