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MAY THE PILGRIMS CONVEY A PRAYER

Haj has come. Yet the glory is clouded by issues confronting the muslim world.

Escalation of unrest, wars, refugee crises, prejudices boiling over, but there is a complacency on the part of leaders to address the situation effectively. A situation that has grown into a globally legitimised islamophobic arena , with remorseless persecution of minority muslims, and bloody wars where civilians are the direct victims. The precedent America set attacking Afghanistan in retaliation for 9/11 seems even more outrageous today, after the questionable circumstances and evidence that has surfaced over the years. War and regime change in Iraq. Toppling of Gaddafi in Libya. Sisi's coup in Egypt in reward for the transparency of a democratic elections. Syria's worsening crisis, a once stable country reduced to rubble and corpses. Yemen strangled into deeper and deeper crisis.

Then there's Palestine. Kashmir. How much longer will the world ignore the inhumanity? What is the value of democracy and the call for global peace when the status quo is based on biases and the rule of force and oppression?

Sadly, the Haj conveners, the Saudi

Kingdom, have blood on their hands too. Muslim blood. Their allegiance to America, the most vocal critic of muslim and Islam, their exposed flirtation with Israel seeking back up in case of military threat, and their frantic 'wahhabism' a concoction that can only kill efforts towards a desirable resolution.

People performing Haj at this moment will rub shoulders with countless muslims from almost every country on earth, even the ones under duress, but will hardly exchange dialogue, or stage any form of protest to assist in awareness for change.

So at least let us pray there, seeing as any action or announcement would be blocked by the Saudi security, to say the least. The pilgrims should pray individually, or congregated, especially at Arafat. They should pray facing the Ka'aba. They should pray at Madinatul-Munawwarah.

We should all join in prayer for Allah to grant relief to the Muslims and victory to Islam. Yes this is our last resort. Let us pray!

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HAZRAT MUS'AB IBN 'UMAIR ﷺ

(Accepted Islam age 16 and Passed away age 25)

Mus'ab ibn 'Umar was a young man when the Prophet (ﷺ) started his da'wah to Islam. As we might be aware, the first few years of the Prophet's mission was carried out in secrecy. This was before ALLAH commanded the Prophet (ﷺ) to bring forth the call to Islam to the masses. During this time, the early Muslims would meet at the house of al-Arqam ibn Abi al-Arqam (Daar-al Arqam), near the mount of as-Safa. Here, the Prophet (ﷺ) taught them patiently the religion which had been revealed upon him. As a young man, Mus'ab came from a wealthy family and grew up in the lap of luxury. He was described as being charming and handsome. He was well-groomed, elegant. Yet, it is ALLAH who guides hearts. And in this case, ALLAH guided the young Mus'ab ibn 'Umar to the congregation of early converts at Daar-al-Arqam. Like most of the early Muslims who professed their belief in ALLAH and His Messenger (saw), Mus'ab ibn 'Umar's life was not without hardship and tribulation. The news of his conversion soon reached the ears of his mother – Khunās binti Maalik – a strong-willed woman with a stronger sense of pride in her lineage and her age-old allegiance to idol worshipping. Enraged that her son had betrayed her and their idols, Khunās binti Maalik had Mus'ab shackled and imprisoned in a rough corner of her house. However, when Mus'ab heard of the emigration of Muslims to Abyssinia, he broke free from the shackles, escaped and eventually joined them in Abyssinia.

Upon his return to Mecca, his mother attempted to imprison him yet again. However, a resolute Mus'ab vowed to fight against anyone who came to his mother's aid to lock him up. Sensing her son's determination, Khunās bitterly let him go. Mus'ab then approached his mother saying, "Oh mother, I am advising you and my heart is with you, please bear witness that there is no god but Allah and that Muhammad is His servant and messenger." She replied to him, raging, "Go away, I am no longer your mother! By the stars! I will never enter your religion, to degrade my status and weaken my senses!" For a young man with a heart as tender as Mus'ab, you can imagine how much of a crushing disappointment that must have been for him. For one's mother to disown her child is one thing, but the pain of Mus'ab knowing that his mother will never embrace Islam is quite another. Leaving his mother also signaled the end of Mus'ab ibn 'Umar's life of luxury. Accustomed to being well-adorned, Mus'ab now became contented with a life of simplicity and hardship. Prior to the Prophet's migration to Yathrib (which was later renamed al-Madinah), a delegate of

twelve men met the Prophet at al-'Aqabah (an area just outside of Mecca) to embrace Islam and pledge allegiance to him. This event was also known as the first Pledge of 'Aqabah. No doubt there were other Companions older than Mus'ab and closer to the Prophet in terms of kinship ties. Yet, the Prophet (ﷺ) appointed the young Mus'ab to be his representative in Yathrib. He was tasked to teach the people the Qur'an and the doctrines of Islam as well as propagate Islam to the wider community.

Mus'ab ibn 'Umar did not live long enough to witness the victorious Muslims recapture Mecca. He was martyred in the battle of Uhud, two years after the Prophet (saw) hijrah. One can only imagine the deep sense of sorrow felt by the Prophet losing two of his closest Sahabah – his uncle and close friend Hamzah ibn Abdul Muttalib as well as Mus'ab ibn 'Umar. Yet, what grieved the Prophet (ﷺ) more was witnessing the state in which Mus'ab had readily given up the luxuries of this life for the cause of ALLAH and His Messenger (ﷺ). Mus'ab ibn 'Umar lived a life, characterized by piety and simplicity. As mentioned in the narration at the beginning, when he passed away, he left behind a mere sheet of shredded woolen cloth that was insufficient to even cover him completely. Mus'ab ibn 'Umar was carrying the battle-standard (flag) of the Muslims during the battle of Uhud. Mus'ab Ibn 'Umar carried the standard on the Day of Uhud. When the Muslims were scattered, he stood fast until he met Ibn Quma'ah who was a knight. He struck him on his right hand and cut it off, but Mus'ab said, "And Muhammad is but a Messenger. Messengers have passed away before him" He carried the standard with his left hand and leaned on it. He struck his left hand and cut it off, and so he leaned on the standard and held it with his upper arms to his chest, all the while saying, "And Muhammad is but a Messenger. Messengers have passed away before him". Then a third one struck him with his spear, and the spear went through him. Mus'ab ibn 'Umar is among the Shuhada-e-Uhud.



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RASULULLAH ﷺ AND MASJID-e-DIRAAR

Some people say that all mosques are the 'houses of Allah' and that they all deserve the same respect. Hereunder we will Insha Allah see proof from the Holy Qur'an and Ahadith that this is actually incorrect. There are some mosques that do not deserve any respect at all, and in fact Rasoolullah (Sallallahu Alaihi Wasallam) once actually ordered the Blessed Sahaabah to burn and demolish a Masjid known as Masjid-e-Diraar.

To learn more about the incident involving Masjid-e-Diraar, we turn to the Glorious Qur'an, in which Allah Ta'ala states, "And those who have built a mosque in order to commit mischief and spread infidelity and to cause dissension among Muslims, and as an ambush for him who is already against Allah and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars." [Surah 9, Verse 107]

Some hypocrites (Munaafiqeen) of Madina Munawwarah built a mosque called Masjid-e-Diraar near Masjid-e-Quba with the intention of decreasing the congregation at this blessed mosque.

Also, their evil intention was that whenever the sinful priest Abu Amir came secretly to Madina Shareef he would inwardly plot against the Muslims, but outwardly tell Rasoolullah (Sallallahu Alaihi Wasallam) that we have built this mosque for the convenience of the old and the sick. He even requested Rasoolullah (Sallallahu Alaihi Wasallam) to perform one Salaah in it to bless the mosque. Almighty Allah stopped His Beloved Rasool (Sallallahu Alaihi Wasallam) from doing this. The Holy Prophet (Sallallahu Alaihi Wasallam) then gave the order to demolish this mosque.

According to his command it was demolished and burnt. From this we learn that one should not perform Salaah in unlawful mosques. [Tafseer Noorul Irfaan]

The intention of the hypocrites was that those who came to Masjid-e-Quba to perform their Salaah should become disunited, so that some Muslims should go to their mosque, thereby decreasing the congregation in Masjid-e-Quba. The hypocrites should gather in this mosque of theirs to plot against Islam and it was to be a mosque during the day and a committee house at night.

From this issue it can be deduced that without any valid religious reason one should not build another mosque in close proximity of an existing mosque as this can cause the first mosque to be deserted. We further learn that the mosques should not be built for the purpose of conspiring against one another, as such a mosque would be considered under the law of Masjid-e-Diraar. [Tafseer Noorul Irfaan]

Due to the evil intentions of the hypocrites, Allah Ta'ala told His Beloved Habeeb (Sallallahu Alaihi Wasallam), "You never enter that mosque. No doubt, the mosque whose foundation has been laid on righteousness from the very first day is worthy that you may stand therein. There are such people who desire to be well purified and Allah loves the pure." [Surah 9, Verse 108]

Allah Ta'ala states in this verse that the mosque built on evil intentions is not worthy of the Beloved Habeeb's (Sallallahu Alaihi Wasallam) blessed presence. Therefore He stopped His Beloved Rasool (Sallallahu Alaihi Wasallam) from even entering Masjid-e-Diraar, which would be beyond the pure and exalted status of Rasoolullah (Sallallahu Alaihi Wasallam).

"The mosque whose foundation has been laid on righteousness" refers to Masjid-e-Quba which is situated in the old section of Madina Shareef. Rasoolullah (Sallallahu Alaihi Wasallam) himself laid the foundation of this mosque and until the Messenger of Allah (Sallallahu Alaihi Wasallam) stayed there, he continued to perform his Salaah therein. Then, after moving to the new section of Madina Shareef he would go to Masjid-e-Quba every Saturday. In the Hadith Shareef it is stated that performing Salaah in Masjid-e-Quba is equivalent to the reward of one Umrah. [Tafseer Noorul Irfaan]

From this verse we learn that we should not perform Salaah in the mosques of infidels, hypocrites, apostates etc. as these are not Islamic mosques. These would not be given the respect of mosques. If any infidel grants a large sum of money to a believer who then builds a mosque out of that money, it would be permissible to do that because that believer is now the owner of that money and the change of ownership brings about a change in the law that applies. [Tafseer Noorul Irfaan]

It is further stated that if any mosque is built for the sake of pride, showing off etc. and not for gaining the sole pleasure of Almighty Allah, or built with unlawful money, it would also be regarded like Masjid-e-Diraar. Mosques should therefore be built in a spirit of sincerity and out of lawfully earned money. [Tafseer Madaarik]

Allah Ta'ala then says in the Holy Qur'an, "Then is he better who laid the foundation upon the fear of Allah and His Pleasure or he who laid his foundation on the brink of a falling pit and then fell with it in the fire of hell? And Allah does not give way to unjust people." [Surah 9, Verse 109]

"Who laid the foundation upon the fear of Allah and His Pleasure" refers to the Ansaars of Masjid-e-Quba, whose piety and fear of Allah Ta'ala has been testified in the Holy Qur'an and that these people built this mosque in a spirit of sincerity which was accepted by Allah Almighty.

If anyone doubts their faith and piety, they are rejecting this verse. [Tafseer Noorul Irfaan]



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ETIQUETTES OF QURBANI

ON WHOM IS QURBANI WAAJIB

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

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

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

THE DAYS OF QURBANI

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

SADAQAH OR CHARITY INSTEAD OF QURBANI

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

WARNING FOR THOSE WHO IGNORE QURBANI

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

THE TIME FOR QURBANI

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

AGE OF THE QURBANI ANIMAL

A camel 5 years old.

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

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

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

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

DEFORMITY IN A QURBANI ANIMAL

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

UYOOB- E- MUKHALLA

Deformity which prohibit Qurbani

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

UYOOB-E-GHAIR MUKHALLA

Deformity which does not affect Qurbani

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

MISCELLANEOUS MASAA'IL

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

* It is **NECESSARY**
that a person
performs Qurbani for himself/herself first,
thereafter if Allah has given him the
means he can perform Qurbani on behalf
of deceased relatives, minor children
or on behalf of
Rasulallah ﷺ

Madressah Time

By Moulana Sayed Yusuf

DARS-UL-FIQH

QURBANI



SOME RULES OF SLAUGHTERING

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

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ط
إِنِّ الصَّلَوتِ وَنَسُحِي وَمَحْيَايَ وَمَمَاتِي
لِلَّهِ رَبِّ الْعَالَمِينَ ط
اللَّهُمَّ مِنْكَ وَلَكَ ط

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

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

O Allah this sacrifice is from You and for You.

- 4.) Then say

"Bismillahi Allahu Akbar" بِسْمِ اللَّهِ أَكْبَرُ ط
And slaughter

- 5.) After slaughtering read this Dua:

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

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

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

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

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

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

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

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

MEAT OF THE QURBANI ANIMAL

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

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

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

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

* It is Haraam to sell the Qurbani meat.

SKIN OF THE QURBANI ANIMAL

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

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

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

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

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اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
وَلِلَّهِ الْحَمْدُ

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

Saudi Betrayal Not A Simple Matter Of “Toenadering” With Israel

Written by: IQBAL JASSAT,

What does Saudi Arabia's “toenadering” with Israel mean?

Is it a matter that concerns the House of Saud only or does it have wider ramifications for Palestinians and Muslims globally?

“Toenadering” is an Afrikaans term which implied proximity between the former apartheid rulers (Nats) with the then African National Congress (ANC) leaders. It was a term of derision used by rightwing Afrikaner socio-political formations to insult and discredit the old National Party's secret engagements with the ANC.

Not much different to slogans in vogue back then such as “Swart deelname meen swart oorname”, warning the Afrikaner volk (clan) that black participation will result in black takeover. Such rhetoric reflected a period in South Africa's race-riddled history during which the battle for the heart and soul of Afrikanerdom reigned supreme.

Ultimately forces of reason prevailed which finally saw the emergence of a democratic dispensation, and notwithstanding the scare tactics unleashed by a host of reactionary forces, South Africa remains on a trajectory to hopefully fulfill the just aspirations of all its people.

The context of Saudi Arabia's “toenadering” with Israel, is entirely different and thus essential to illustrate it.

For instance, Palestinians who are aggrieved by it and naturally opposed to it cannot by any stretch of the imagination be categorised as rightwingers. In fact the converse is true. Saudi Arabia is an unelected despotic regime while Israel is the embodiment of apartheid. Both share credentials as repressive, autocratic, belligerent and military powers. Both have a strong ally in the United States, which in turn invests heavily in equipping them with weapons of mass destruction.

In addition to advancing the interests of the West's military-industrial conglomerates, both regimes are used as proxies to destabilize the region under the cover of the “War on Terror”. No surprise then that legitimate opposition to them is outlawed.

In the case of Israel, resistance movements such as Hamas and Islamic Jihad are criminalised as terrorists. So too in the case of Saudi Arabia, where internal dissent is crushed and groups such as Ikhwanul Muslimeen (Muslim Brotherhood) are declared as terrorists. Such deceptive policies are expediently justified as fulfilling the West's desire to rid the world of terrorists.

The other major difference is that “toenadering” with the ANC resulted in the end of apartheid, whereas Saudi overtures are meant to fortify apartheid in Israel and prevent the kingdom from falling into the hands of progressive, democratic forces.

Ganging up against the “Arab Spring” as both did, is especially evident in Egypt. Not only did they conspire to undermine a democratically elected government headed by president Morsi, both Saudi

Arabia and Israel actively participated in facilitating the military coup led by General al-Sisi.

This was a huge setback, for following the Libyan invasion and murder of Muammar Gaddafi, it effectively curtailed any hope that democratic processes would be allowed to survive.

Sounds bizarre?

Indeed it is, especially for those who are caught up in the perception that the House of Saud would be antagonistic towards Zionist occupiers of Masjid al-Aqsa. And more so for Muslims who foolishly believed (many still do) that the Saudi monarchy would lead its liberation.

Now that this vain hope has been dashed amidst signs that the “toenadering” is actually worse than it appears; a gradual, almost reluctant whisper is heard which is beginning to become louder and more articulate. In a clear and coherent voice, it accuses the house of Saud of nothing less than betrayal!

A betrayal of the Palestinian cause and of global Muslim aspiration to free al-Aqsa.

Since the illegal imposition of a colonial-settler regime on the land of Palestine and the subsequent occupation of Jerusalem (al-Quds) which is home to al-Aqsa, Muslims across the world shared a common loss.

Liberation of al-Aqsa thus became synonymous with Palestine's freedom struggle and has remained so.

As Saudi Arabia edges closer to a process of normalisation with Israel, it hopes that its policy of buying support in Muslim communities from Johannesburg to Jakarta and from London to Lisbon, will immunise it from blow backs.

Being default gatekeepers of the holy Ka'aba in Mecca and the Mosque of Prophet Muhammad (pbuh) in Medina, allows the Saudi kingdom leverage over Muslims. Holding the power to decide who and how many Muslims are permitted entry to these sacred sites, is a deeply flawed tool wielded by them to keep the faithful in awe of the ruling elite.

Palestinians on the other hand, while disappointed with Saudi impotency, will not be entirely surprised nor shocked. Their experience with Arab dictators, whether Egypt or Saudi Arabia, informs them not to expect much from traitors. As a collective, the Arab League has a proven unenviable record of complacency and utter lack of backbone.

It would thus be naive to believe that the Arab League will convene anytime soon to condemn and censure Saudi “toenadering”, since it is known that many of its members have capitulated to Israel, shamelessly.

These constraints fortunately do not apply to Palestinian activists, writers, scholars and it's highly politicised civil society. Nor does it apply to Muslims across the world. They are able to confront Saudi betrayal in solidarity with Palestine's quest for freedom and justice, and many will do so even at the risk of being barred from pilgrimage to Mecca, Medina and Jerusalem.

JUSTICE OF HADRAT UMAR IBN KHATTAB ﷺ

BY SIDRA KAUKAB

There is a great story of justice about Hazrat Umar Ibn al Khattab ﷺ, he was the caliph of Islam and also captured the city of Jerusalem and built the first mosque on the grounds of sacred sanctuary currently known as Dome of Rock.

He was the ruler of great peace and justice. He was given the beautiful title, commander of faithful due to his noble qualities. It was his rightful duty to receive the key to the respected holy city that was the first qiblah, the direction Muslims face during praying.

The soldiers of Hazrat Umar ﷺ had already entered the city of Jerusalem and hold the overall control of city from Christians. Christians had ruled there since the time of Constantine, but when Hazrat Umar ﷺ entered there to take the official control of Jerusalem, he came there alone. He journeyed with only one camel and cameleer from Damascus to Jerusalem. As Hazrat Umar ﷺ was man of nice humility he had decided with cameleer that they would both ride the camel turn by turn. According to justice, he would ride for a short while, then the cameleer would ride and he would walk.

In the meantime, the entire city was awaiting for his impending arrival. The bishop had announced that, "The great Islamic leader is coming and we all must greet him and pay our respects to him." Everyone had gathered at the gate of city, awaiting a great royal procession. But no procession appeared.

Instead, they saw two people, coming very slowly. When they finally reached the city, it was turn of cameleer's to be riding, and every one considered him the caliph and run to greet him.

He protested "wait I am not the caliph" and explained their arrangement of riding and walking one by one. Every one, overwhelmed by seeing this justice. Praised the great caliph.

The bishop too was so amazed by such a great justice, the bishop also handed the key of the city to Hazrat Umar ﷺ and his (bishop's) heart filled with joy.

After all this bishop invited Hazrat Umar ﷺ to perform his holy prayers in the church but when he saw the interior decoration of church and Christians symbol with in the church, he humbly declined and said that I will pray outside your doors.

After he had finished, the bishop asked him that, "Why would you not come inside our church?"

Hazrat Umar ﷺ explained that if I had prayed in your sanctuary then my all followers and anyone who come here in future would take over this building and turn it into mosque, and they would destroy your holy place of worship so I prayed outside here to avoid all these mishaps.

The bishop once again got amazed by Hazrat Umar's ﷺ justice. And said that today you have received the key of holy city just because of your justice faith wisdom and truth. So when will this place will again come back to our possession?

Hazrat Umar ﷺ replied that, today we have taken over this place. It is with the four qualities of wisdom faith truth and justice that we gain this city. Till these four exist in Islam as long as we (Muslims) have all these in our hand we will retain the city. But when these four blessings depart from our hands this holy place will again change hands.

He said that if it happens that we lose this place to someone else, it will be because we lack certitude in our faith. When the Muslims sell the truth seek worldly pleasures and collect worldly wealth ; when Muslims lose good conduct, good faith, , and the good behavior of reserve and modesty ; when they relate to women in an unjust and immoral way; when they behave with jealousy backbiting and envy; when they establish hypocrisy and lack unity; when they degenerate into committing evil actions and destroy good deeds and - when all this occurs in the midst of Islam, then peacefulness and unity will be destroyed. These evil actions and qualities will cause separations and divisions, and this Holy City will be taken from our hands. That is certain.

"When all this happens, the followers of Islam will be numerous as the granules of flour in dough. But the number of those who shall take possession of the city will be as few as the grains of salt in the dough. This will happen when degradation permeates Islam."

Hazrat Umar ﷺ when he took the possession of the City and the sacred ground of the Dome of the Rock.



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EXCELLENCE OF SACRIFICE

MOULANA SHAH FAISAL KHAN SAHEB

Q. Inform us of some excellence and rulings of Eid-ul-Adha also known as Baqr-e-Eid Jazakallah?

A. A noble companion of the Prophet ﷺ Hazrat Zaid bin Arqam ؓ states that one day some companions came to the court of Rasoolullah ﷺ and queried as follows: "Ya Rasoolullah ﷺ what is the reality of these sacrifices (of an animal) He ﷺ replied: This is the tradition and sunnah of your great grandfather Sayyiduna Ebrahim Khaleelullah ؑ, again they asked: what rewards will be gained by these sacrifices? Then the Beloved Master ﷺ said: there is a reward in exchange for each hair/fur on the animal.

What Is The Tradition Of Nabi Ebrahim ؑ

Dear readers in Islam, The summary of the blessed hadith mentions that Ebrahim ؑ had a dream on 3 consecutive nights to sacrifice the thing that is dearest to him, he understood from this that he must sacrifice his little son Ismaeel ؑ who was just 7 or 13 years of age. When he expressed his understanding to his wife and child, they agreed and with full loyalty they let it go ahead. On the 10th Zul Hijjah he took his little son to the valley of mina and laid him down on his stomach rather than his back as he tried slicing his son's neck the knife did not cut and Ismaeel ؑ was replaced with a ram Allah accepted this sacrifice of Ebrahim ؑ.

The glorious Quran has mentioned this incident: "And when his son was old enough to walk with him he said: O my son I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So what do you think? He said: "O my father do that which you are commanded if Allah wills you shall find from those who are patient". Then they have both submitted themselves and he had laid him prostrate on his forehead we called out to him: O Ebrahim you have fulfilled your dream verily we reward the good doers. Verily that indeed was a manifest trial, and we ransomed him with a great sacrifice (a ram) and we left for him (a good remembrance) among the later generations. Peace be upon Ebrahim. Thus indeed we reward the good doers. Verily he was one of our believing slaves (37:102-111)

Intention and sincerity is the centre of everything

Dear friends in Islam this Qurbaan (sacrifice) is a great means of guidance for people of Imaan till the day of judgement. It is a reminder of the great incident of Ebrahim ؑ therefore the beloved prophet r stated that when sacrificing the animal do so with full devotion. Allah has mention in the Quraan "Allah only accepts the practices of the pious ones".

The purpose and wisdom of sacrificing

Sacrifice (qurbaani) in its outer appearance means to sacrifice an animal in the name of Allah, However the purpose of sacrifice is not merely sacrificing an animal rather the spirit of sacrifice is that a slave of Allah must be Allah consciousness and sincere Allah Ta'aala states in the Holy Quraan:

"The flesh and meat does not reach Allah rather it is your piety and consciousness of Allah that reaches him".

In another part of the Quraan Allah addresses the people of Imaan through the medium of Rasoolullah ﷺ as follows:

"Say (O beloved) to them that indeed my prayers, my sacrifices, my life and my death are all for Allah the cherisher and sustainer of all universe." (6:162)

An urdu poet beautifully says: *Ay musalmaan sunny eh nuktaḥ daras quraan meh hein azmatey Islaamo muslim sirf qurbani meh hein.*

O Muslims listen carefully this point is given in the quraanic lesson that the greatness of people lies only in the qurbaani (sacrifice).

Philosophy of sacrifice

Anything sacrificed in the path of Allah never decreases but the reward continues to increase. Therefore those animals (which are halaal to be consumed) slaughtered in the name of Allah there is continuous increase in their numbers. Hence those animals not slaughtered in the name of Allah (i.e. forbidden animals) their numbers keep decreasing. eg. Cows, sheep and goats etc... Some give birth to one child annually and others 2 or 3. So their production is little with high consumption of their meat that thousands are sacrificed in the name of Allah many even die due to sicknesses however their number still increases. Contrary to this a dog gives birth to 5-6 and a pig to 10-12 offspring's. Their production is a lot and consumption is a little yet their quantity keeps decreasing. The answer to this is that sheep etc... Are slaughtered in the name of Allah and dogs etc... are not.

Sacrifice made in Karbala Muallah

Respected readers the history of Islam is well documented that among all the children of Imaan Husain t only Zainul Aabideen t came out alive on the hand of 22000 yazeedi troops came back home safely to their houses. Through only one Imaam (Zainu Aabideen) Allah placed so much blessings in his generations that today be it Arab or Ajam or Haram globally the offspring's of Imaam al Husain t is found throughout the world in large numbers and the yazeedis have been humiliated and their names don't even exist.

So the philosophy of this is that since Imaam Husain t got sacrificed in the path of Allah therefore Allah placed abundant blessings in his generations while the yazeedi troops have been wiped out from the face of this earth since their sacrifices was not for the path of Allah. It must therefore be remembered that the effect of sacrificing anything in the name of Allah is similar to the spring season of gardens and plants.

WHY YOU SHOULD STOP DRINKING SODA

COMPILED BY HASINA BEGUM SAYED

1. Soda Is Useless

First of all, there are no nutritionally beneficial components in soft drinks. Soft drinks mostly consist of filtered water and refined sugars.

2. Weight Gain & Obesity

Intake of sugar-sweetened beverages is strongly associated with accumulation of fat around the abdominal area.

3. Diabetes

This is a consequence of #2. Anything that promotes weight gain increases the risk of diabetes. Drinking soda not only contributes to excess pounds, but it also stresses the body's ability to process sugar.

Rapidly absorbed carbohydrates like high fructose corn syrup put more strain on insulin-producing cells than other foods. When sugar enters the bloodstream quickly, the pancreas has to secrete large amounts of insulin for the body to process it. Some scientists believe that the unceasing demands that a soda habit places on the pancreas may ultimately leave it unable to keep up with the body's need for insulin. Also, insulin itself becomes less effective at processing sugar; both conditions contribute to the risk of developing diabetes.

4. Weakened Bones and Risk of Osteoporosis

Frequent consumption of soft drinks may also increase the risk of osteoporosis,⁶ especially in people who drink soft drinks instead of calcium-rich milk. High soda consumption (particularly cola) in children poses a significant risk factor for impaired calcification of growing bones.

5. Dental Caries and Erosion

Soda eats up and dissolves the tooth enamel. Researches say that soft drinks are responsible for doubling or tripling the incidence of tooth decay.

The acidity can dissolve the mineral content of the enamel, making the teeth weaker, more sensitive, and more susceptible to decay. Soda's acidity makes it even worse for teeth than the solid sugar found in candy.

6. Kidney Damage

People who down sugary drinks don't feel as full as those who consume the same amount of calories in solid food. There is good evidence that cola beverages can increase the risk of kidney problems, more so than non-cola sodas.

Researches clearly demonstrated that large quantities of cola result in enhanced kidney stone formation. If you're wondering exactly how soft drinks cause kidney stones, it's because of their acidity and radical mineral imbalances. Your body must buffer the acidity of soft drinks with calcium from your own bones. As this calcium is eliminated through your urine, it slowly forms kidney stones.

7. Increased Blood Pressure

Experts have reasons to believe that overconsumption of fructose, particularly in the form of soft drinks, leads to an increase in blood pressure.

8. Heartburn

Soft drink consumption is a strong predictor of heartburn.

9. Metabolic Syndrome Risk Factor

Soft drink consumption is a significant risk factor for developing of metabolic syndrome, a combination of the symptoms such as high blood pressure, obesity, high cholesterol, and insulin resistance.

10. Harmful Effects On Liver

There is evidence that consumption of too many soft drinks puts you under increased risk for liver cirrhosis similar to what chronic alcoholics have.

11. Impaired Digestive System

Soda, no matter who makes it, is extremely acidic beverage, with a pH of about 2.51, about the same as vinegar, but the sugar content disguises the acidity. To put that into perspective, consider that battery acid has a pH of 1 and pure water has a pH level of 7.

The phosphoric acid present in soft drink competes with the hydrochloric acid of the stomach and affects its functions. When the stomach becomes ineffective, food remains undigested causing indigestion, gassiness or bloating (swelling of stomach).

12. Dehydration

Another problem with sodas is that they act as dehydrating diuretics. Both caffeine and sugar cause dehydration.

Caffeine is a diuretic and causes an increase in urine volume. High concentration of sugar is drawing off water because your kidneys try to expel the excess sugar out of the blood. When you drink a caffeinated soda to quench your thirst, you will actually become thirstier.

13. High Caffeine Content

Another advantage of avoiding sodas is that you will avoid the unnecessary caffeine. Soda drinks are a major source of caffeine in the American diet.

High doses of caffeine can cause irritability, restlessness, tension, insomnia, high blood pressure, gastrointestinal disturbance, excessive urination, irregular heartbeat and other side effects.

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CHILDREN ARE OUR LIVES

BY FAIZEL KHAMKAR

UNICEF has recently released a report which makes for terrifying reading. The report indicates that sixty nine million children will die from mostly preventable causes and one hundred and sixty seven million children will live in poverty. One of the officials was quoted as saying: "denying hundreds of millions of children a fair chance in life does more than threaten their futures ... it imperils the future of their societies." What has happened to the motto: "Our children are our lives".

The reality of these figures dared not be ignored, however some of the inferences in the report are questionable. An example of these inferences is that educated mothers who have children will find that the chance of survival of their children is greater than that of children whose mothers are not educated. Statements such as these raises questions about agendas being pursuit other then providing a fair chance to these vulnerable children.

Both the situation of preventable deaths and poverty should in reality have a specific aim of providing a fair chance to the most vulnerable in our society. This objective will provide both hope and dignity. What then causes the prevention of providing this fair chance? We have to bear in mind that both the studies and implementation has been in process for a number of years with the intent that this problem will be resolved by the year 2030. Currently this goal appears to be a pipedream and will become an opportunity for imaginative spin in the not too distant future.

The principle of interrogating the political will of the governments around the world needs to be examined thoroughly. This interrogation must not be limited to only those governments whose citizenry are most affected by the issue of poverty and preventable deaths. How many countries have foreign policies which has humanitarian issues as key foundation blocks in place? These policies must be examined in practise as having specific exclusion of nationalistic gains. How many countries are the victims of neo political agendas which have directly resulted in the abject situations young children find themselves in. We find that in many governments and connected officials corruption is the order of the day. This leads to callous decisions being made to benefit those

connected to government and the helpless child is not one of those that are regarded as connected. This unholy alliance of political and capitalistic leadership whose sole purpose is greed and power needs to be publicly interrogated. It is only the masses who can assert pressure to stop what could end up being carnage.

The role of capitalist and specifically in the pharmaceutical sector must be examined. The pricing model which could only be described as obscene is not challenged. Recently in India when the process of registration of licensing was changed to ensure a fairer price structure which would benefit the poor was implemented the reaction from other countries in following suit was noted by its inability or disinterest to act in favour of the marginalised poor and weak. Taking into account the ridiculous pricing models let us not be fooled with the occasional philanthropic gestures which are motivated as a means of advertising its brand.

Taking into account that the future of various societies is at risk it becomes a bounded duty of society to take firm action. These actions however must be enacted in an organized, orderly and law abiding manner. Reliable trustworthy people from society must come together to plan a comprehensive outcome and the manner to achieve it.

The whole movement must be founded on solid moral standards to ensure that corruption does not creep in. Funding must be obtained on a holistic way and be all inclusive. However such funding must not be hamstrung as a result of donor conditions and must be controlled by those that have no political or profit motives. This group must be brave enough to think out of the box and where necessary use alternate methodology or medicines if the outcome is to be achieved. It is only through active participation of society that this problem can be overcome. It is this kind of activism, free of political or capitalistic influence that will make a difference. In relying solely on political or capitalistic initiatives as the solution we will only be living in a fool's paradise.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

It might be a non-issue in South Africa, where Muslim women can freely use the burkini, but the debacle in France about banning the Muslim swimsuit has sparked a wide range of international reaction. It has also initiated a range of new issues around the hijab. AL KAUSAR takes a look at what is happening on the issue around the globe.

Sydney, AUSTRALIA - It all began here in 2004, when Australian citizen Aheda Zanetti invented the burkini, a two-piece swimsuit that covers the full body. It consists of trousers and a long-flowing pullover that is attached to a hijab hood that covers the head but not the face. Zanetti first came up with the idea of comfortable and modest activewear for Muslim women while watching her niece play netball. In recent months, many European towns and cities, including some in Germany and France, have started banning the burkini from public places, which Zanetti has decried. "They should not use our garment for their political reasons. I came up with this so that we could integrate in Australia more easily," Zanetti said. However, Zanetti said the backlash in Europe has boosted online sales. "We are producing more than ever. In France, the sales have gone up by 30-40 percent in the past three months. In Germany we had to change the delivery service to cater to growth in sales online."

Paris, FRANCE - Five French towns banned the wearing of burkinis at their beaches, amid controversy in the country about the decision and how it respects the principle of individual liberties. French Interior Minister Bernard Cazeneuve has warned that it would be "unconstitutional" for France to pass a law banning the burkini, saying that

such a move could cause irreparable harm. Around 30 coastal resorts have recently banned women from wearing the full-body swimwear on their beaches, although France's highest administrative court overturned the measure in one town, in a ruling likely to set a legal precedent which will affect others. Right-wing figures are pushing for a nationwide ban to be written into law, led by former President Nicolas Sarkozy.

Nice, FRANCE - Police officers armed with pepper spray and batons marched onto a beach and ordered a Muslim woman to strip off her burkini as they enforced the ban on the garment. Four burly cops stood over the middle-aged woman, who had been quietly sunbathing on the Promenade des Anglais beach in Nice and watched her take off a Muslim-style garment, which protected her modesty, according to media reports. Several other women were fined for wearing burkinis. Muslim businessman Rachid Nekkaz, pledged to pay fines imposed on women for wearing burkinis because he believes that the ban is 'unfair'.

Rome, ITALY - The Italian Catholic Church has criticised the ban imposed by some French resorts on the burkini. Secretary General of the Italian Bishops' Conference Bishop Nunzio Galantino condemned the ban on the head-to-toe Muslim swimsuit for women. He pointed out that Catholic nuns, and until recently, some Italian women, were in the habit of covering up. "It is difficult to imagine that a woman who is entering into the water is about to carry out an attack," the senior bishop said, referring to fears that burkini wearers may be concealing bombs or arms.



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Brighton, ENGLAND - British Muslim women wearing their hijabs while paddling in the sea at Brighton Beach drew a stark contrast to the French actions just across the channel separating the two countries. London Mayor Sadiq Khan highlighted the right of women to wear what they wished without being told off.

Berlin, GERMANY - Dozens of people equipped with beach towels, water pistols and swim goggles protested in front of the French Embassy in Berlin against bans on the burkini. The rally in Berlin followed a call by German Federal Interior Minister Thomas de Maiziere to ban burqas.

Edinburgh, SCOTLAND - Scottish police announced that the hijab will become part of its official uniform as it aims to create a more diverse force. The force said they hope the move will "encourage women from Muslim communities, who may previously not have seen policing as a career option, to reconsider".

Ottawa, CANADA - In a similar move to that of Scotland, Canada announced that Royal Canadian Mounted Police (RCMP) officers now have the right to wear a hijab while on duty. "This is intended to better reflect the diversity in our communities and encourage more Muslim women to consider the RCMP as a career option," said a spokesman.

NATIONAL INDEPENDENT HALAAL TRUST

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