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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Ramallah, PALESTINE - Secretary General of the Executive Committee of the Palestine Liberation Organization (PLO) Saeb Erekat has strongly condemned Israeli demolition of Palestinian homes in Wadi al-Hummus area in occupied East Jerusalem's neighbourhood of Sur Baher. Erekat said that President Mahmoud Abbas, the PLO, Fatah Central Committee and the Palestinian people have always asserted that they will rebuild what Israel demolishes. He called on the international community and the International Criminal Court (ICC) and its Prosecutor to investigate these crimes, adding that the United Nations General Assembly and the Human Rights Council must hold Israel accountable.

Riyadh, SAUDI ARABIA - King Salman ordered that 200 relatives of the victims of the terrorist attack on two mosques in New Zealand's city of Christchurch in March this year be hosted for Hajj. 51 people were killed and dozens more injured in the attacks. Minister of Islamic Affairs, Call and Guidance, Sheikh Dr. Abdullatif bin Abdulaziz Al Al-Sheikh, the general supervisor of the program, said that the initiative was part of Saudi Arabia's efforts to confront terrorism and eliminate its perpetrators, as well as to help lessen the trauma of the families of the victims of this abhorrent act that violates all divine teachings and principles of human values.

Geneva, Switzerland - The Organization of Islamic Cooperation (OIC) organized an event entitled "The Rohingya's plight: A pressing issue for the international community", on July 8 on the sidelines of the 41st session of the United Nations

Human Rights Council. In her opening statement, OIC Permanent Observer to the UN Office at Geneva Ambassador Nassima Baghli reiterated the call of the Organization upon Myanmar authorities to take immediate and concrete steps to restore the basic human rights of the Rohingya, including the right to citizenship. Participants in the event stressed the need for Myanmar authorities to ensure the accountability of the perpetrators of heinous crimes against the Rohingya. They also urged Myanmar to take the necessary measures to enable and ensure a safe and dignified return of the Rohingya refugees to their homeland.

Jeddah, SAUDI ARABIA - About 2 000 Hajj pilgrims in Mina this year will be issued with wearable high-tech smart cards in a pilot program being launched by the Ministry of Hajj and Umrah. The cards will store the pilgrims' personal information, health status, residence and Hajj tour details.

They will also be fitted with a location tracker to follow individual pilgrims' movements, managed by a control room in Mina. "It is the experimental stage of a smart Hajj initiative we are working on, and we will study to what extent it might be advantageous to the pilgrims," said Dr. Amr Al-Maddah, the chief planning and strategy officer at the Ministry of Hajj and Umrah. The ministry is also issuing up to 200 000 pilgrims ID cards, which will have the same information storage technology but without the location tracking feature. These cards are scannable, allowing Hajj service providers to quickly identify pilgrims, access their medical history and establish what assistance they may need. The cards will be complemented this year

by a Smart Hajj ID app. The smart card and mobile app also enable the ministry to simulate and predict crowd behavior during Hajj.

Jedda, SAUDI ARABIA - The Organization of Islamic Cooperation (OIC) is currently working on launching the first Global Islamic Encyclopedia of Tolerance to present the philosophy of tolerance in Islam, highlight the true message of the noble religion and counter the claims of Islamophobia, intolerance and extremism. Addressing the first meeting of the Encyclopedia's Advisory Committee, OIC Secretary General Dr. Yousef Al-Othaimeen said: "This project, which is the first of its kind, was originated from the Organization's belief in achieving the spread of the true and pure Islam and clearing up the misconceptions about it." The elements of the encyclopedia, to be translated into several languages, will cover the verses of the Holy Quran, Noble Hadith (Prophet's sayings and traditions) and Biography of the Prophet (PBUH) in print and digital formats.

Washington, USA - Pakistani Prime Minister Imran Khan has invited overseas businessmen and investors to benefit from the economic and business opportunities afforded by the country's strategic location and the connectivity to the broader region. Hundreds of Pakistani-American community members in the United States braved the sweltering heat to welcome Khan, who arrived in Washington for a state visit, described by a US official as representing Washington's willingness to repair US-Pakistan ties and rebuild an enduring partnership.



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Quality at its Best

JUSTICE OF HADRAT UMAR IBN KHATTAB رضي الله عنه

BY SIDRA KAUKAB

There is a great story of justice about Hazrat Umar Ibn al Khattab رضي الله عنه, 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, Amirul Momineen (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 رضي الله عنه 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 رضي الله عنه 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 رضي الله عنه was a man of good 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 ran to greet him.

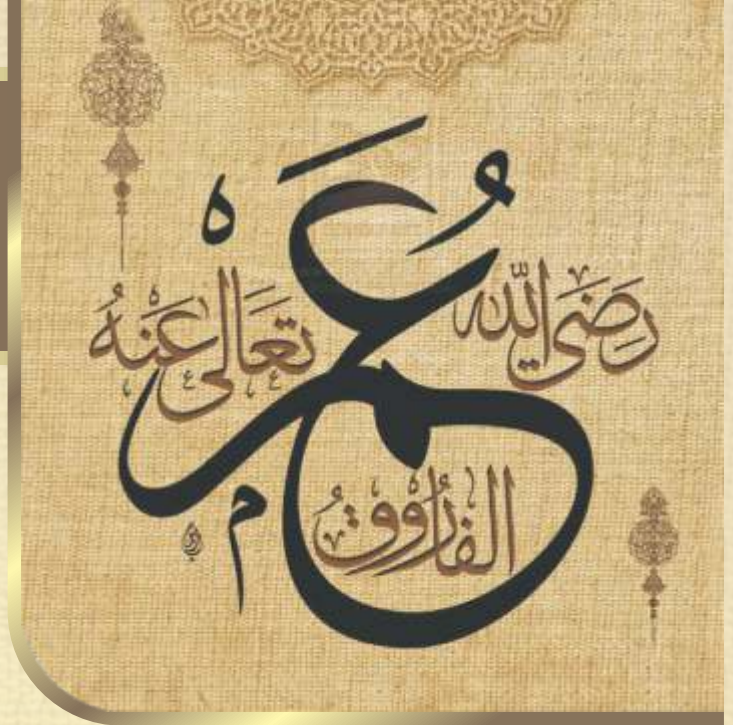
He protested "wait I am not the caliph" and explained their arrangement of riding and walking one by one. Every one, overwhelmed by seeing this justice, praised the great caliph.

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

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

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

Hazrat Umar رضي الله عنه explained that if I had prayed in your sanctuary then all my 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 رضي الله عنه 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 return to our possession?

Hazrat Umar رضي الله عنه 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 peace 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."

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COMPROMISE . . .

BY FAIZEL KHAMKER

The conversation recently released an article wherein it referred to some declassified information from the British government. The information related to events leading up to the historic 1994 elections in South Africa. Prior to the elections Kwa Zulu Natal became a killing field with an estimated death toll of up to twenty thousand.

These killings fuelled by political aspirations inspired the Inkatha Freedom Party to withdraw from the elections. At that time there was also a threat of violence from radicals of the previous regime. The biological and chemical warfare arsenal which was under the control of the previous regime also threatened the election process.

The elections were in danger of being aborted. Another John Major the then prime minister of Britain and Bill Clinton the president of the United States felt the need to intervene. This intervention was not because they had the interest of South Africa or the South Africans at heart rather it was to protect their own interest.

They sent various emissaries including the then state secretary of the United States Henry Kissinger and Lord Carrington the British the former foreign secretary who had negotiated the transition in Zimbabwe was approached by former president Thabo Mbeki to negotiate a settlement.

Julius Nyerere of Tanzania was also involved in attempting to settle the dispute. Anglo America then initiated a mediation effort and this became the basis of a compromise settlement. It is from this negotiated settlement that Inkatha Freedom Party won Kwa Zulu Natal despite the fact that the ANC had the larger amount of voters.

The Ingwenyama Trust was also secured in the compromise agreement. The compromise was reached one week before voting was scheduled to take. It is as a result of these facts that those calling for the extending of the terms of reference of the Zondo commission have a basis to argue their point the purpose of such calling may be another thing.

It becomes very clear that the strings in the South African political environment is controlled by powerful forces outside

the country and not being privy to a lot of concessions which arose from these compromise agreement we need to question when state capture actually started.

The Zimbabwe compromise took place much earlier where the frontline states bullied Robert Mugabe and Joshua Nkomo to reach a compromise on the eve of the transition from the Ian Smith regime. This compromise was concluded in England in what became known as the Lancaster House agreement. Once more the interest of the British was of primary concern. The chief negotiator was Lord Carrington who also influenced the South African compromise.

This compromise was badly implemented and resulted in many Zimbabwe deaths. When the guarantees and aid promised in the agreement failed to materialise and Mugabe then started the process of nationalising land the back lash was so vicious that Zimbabwe became a pauper state. In here lies the warning for the land without compensation principle adopted by Parliament earlier this year.

With the Saudis compromising their religion and way of life in an effort to be "seen" to be modern where the populace is ignored and the beneficiaries only being the neo colonialist who most graciously are giving the royal family some crumbs for their loyalty those that have seen the inherent dangers based on past historic fact find themselves rotting in jail. This compromise can best be described as having "sold their souls to the devil".

We in fact should expect to see further capitulation of acceptable moral standards.

The standard of political mediation and arbitration has the peculiar situation where the mediators/ arbitrators end up being the primary beneficiaries whilst the representatives of the disputants ends up with crumbs whilst those that are represented end up with nothing and in some cases find themselves worse off than before.

It is these private agreements we should be aware of and ensure that proper accounting and transparent mechanisms are in place. The pretext of security must be explored further as this has now become a tool of convenience. The acceptable norms for mediation and arbitration must be taught and implemented without delay.



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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 ؓ, 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 Wujoob. 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 ؓ are a testimony to this.

WARNING FOR THOSE WHO IGNORE QURBANI

It is reported by Hazrat Abu Hurairah ؓ 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 Salaah takes place)."

THE TIME FOR QURBANI

In towns where Jum'ah Salaah and the Eidayn are performed, qurbani is performed after the Eid Salaah and not before. In villages where Jum'ah Salaah 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 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.



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Stop Persecution of Women in Headscarves or Idhuku

FEROZ OSMAN - MEDIA REVIEW NETWORK

It is surprising that twenty five years into our democracy and taking immense pride in being told that South Africa has the most progressive Constitution, women are still regularly harassed and persecuted for wearing a headscarf.

The two most recent incidents reported in the media, one that went viral on social media that involved a Muslim student at OR Tambo airport on her way to Cape Town, and the other a major at the SA Defense Force (SANDF), a forensic pathologist, who was asked to remove her headscarf after wearing it for 10 years in service at the same department.

A debate whether *idhuku* is appropriate for television or not raged in 2016, when an eNCA reporter's story was allegedly removed because the reporter wore a *doek*?

The SA Constitution, sensitive to our oppressive history that undermined the dignity of Black majority, acknowledges our multicultural and multi-faith society with laws that allow all South Africans to freely practice their culture and religion.

The SA Constitution, which provides for eleven official languages, allows cultural and religious observance in state institutions and protects both the individual and group right to culture, promotes inclusivity and accommodates difference.

Hence, it is perplexing that the practice of women wearing head covers and veils for cultural and religious purposes as an integral part across all cultures and faiths should be an issue at all.

In Africa the headscarf is known as *iduku* in isiZulu, *dhuku* in Shona (Zimbabwe), *duku* in Chichewa (Malawi), *gele* in Yoruba (Nigeria), *onderdooekie* in the Cape and *hijab* in Arabic (North Africa). Wearing a *doek* or covering your head holds deep cultural meaning and symbolism; from showing respect to marking one's status.

Several high-profile African women such as Minister former African Union chairperson Nkosazana Dlamini-Zuma are normally seen in headscarves. Dlamini-Zuma even launched a *doek* campaign, commemorating Women's month, in 2016.

The late anti-apartheid stalwart and heroine Winnie Mandela, Minister Naledi Pandor and former Speaker of the National Assembly Baleka Mbete generate excitement at special events with a range of different fashion statements regarding the *idhuku*.

Liberia's President Ellen Johnson-Sirleaf and former assassinated Pakistani prime minister Benazir Bhutto, as well as the Bengladeshi premiers don the headscarf or *hijab*.

Idhuku also featured prominently during the #FeesMustFall protests in 2015, with student leader Nompandulo Mkhathshwa consistently donning a *doek* in various media appearances. Reportedly, "when she realized its impact she began to embrace it as her crown as a young black female in a leadership position." *Idhuku* are traditionally worn by married Zulu women, especially during religious and cultural ceremonies. The iconic Basotho cone -



shaped hat *mokorotlo* depicts a mountain top symbolising the unification of Lesotho, worn by both men and women. The *iqhiya* is traditionally worn by married Xhosa women. In Xhosa culture, a new bride cannot address elders bare-headed and thus wears a black *iqhiya* as a sign of respect towards her elders and in-laws – like the Zulu culture, barring the *doek*'s colour.

In Limpopo and Kwa Ndebele, the *amacubi* is a head covering that can be in the form of a beaded headband or a knitted cap. For a Sotho traditional wedding, in-laws give the *makoti* (daughter-in-law) *ituku*, as a sign that she has been accepted into their family.

One could tell from a headwrap if a woman was married, widowed, young or old. In the Nigerian Yoruba tradition the way a *gele* is tied can indicate whether a woman is married or not. An end leaning to the left means she's single and leaning to the right means she's married.

The US slave trade during the colonial era headwraps were imposed on black women as a badge of enslavement by white masters. In this way, the head covering was used to distinguish between black people without power from those who held it.

Regulating the dress code of the black population allowed white society to feel in control. Following the bloody civil war the headwrap quickly became a way for black women to reclaim their own sense of humanity. What was once a simple cloth meant to reinforce the lowly status of black Americans is now a powerful expression of identity.

French and British colonizers encouraged Muslim women to remove the veil and emulate European women. Consequently, in North African and Middle Eastern countries, the veil became a symbol of national identity and opposition to the West during the struggle for independence and freedom.

In many European countries there is a debate about what Muslim women can wear, which has been stoked by rising anti-Muslim rhetoric fuelled by far-right movements that play on fears of insecurity and national identity.

South Africans cannot, after the long and painful struggle against the crime of apartheid, allow our institutions to succumb to the xenophobic tendencies of aversion, fear or dislike of other cultures and beliefs.

As the case of major Fatima Isaacs goes to court, the law must be absolutely unambiguous in respecting all cultural practices.

The *idhuku*, *doek*, or *hijab* should acquire significance as a form of self and communal identity and as a badge of resistance against a colonial legacy, proudly and publicly worn.

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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 Qiblah.
3. It is Sunnah to recite the following Dua:

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ
وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ط اِنَّ الصَّلٰوةَ
وَنُسُكِيْ وَمَخْيَاىَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط
اَللّٰهُمَّ مِنْكَ وَلَكَ ط

*"Inni Wajjahtu Wajhiya Lillazi Fataras Samaawaati Wal Arda
Hanifaw Wa Maa Ana Minal Mushrikeen.
Innas Salaati Wanusuki Wamah Yaaya Wa Mamaati Lillahi
Rabbil Aalimeen.
Allahumma Minka 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.
Oh Allah this sacrifice is from You and for You.

4. Then say: بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ ط

"Bismillahi Allahu Akbar"

And slaughter

5. After slaughtering read this Dua:

اَللّٰهُمَّ تَقَبَّلْ مِنْى كَمَا تَقَبَّلْتَ مِنْ خَلِيْلِكَ
اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ وَحَبِيْبِكَ مُحَمَّدًا ﷺ

*"Allahumma Taqabbal Minni Kama Taqabbalta Min Khaleelika
Ebrahim Alayhis Salaam wa Habeebika Muhammadin Sallallahu
Alayhi Wasallam"*

Oh Allah! Accept from me (this sacrifice) like you have accepted
from Your friend Ebrahim (Alayhis Salaam) and Your Beloved
Muhammad (Sallallahu Alayhi Wasallam)

6. If slaughtering on behalf of someone else, then read:

اَللّٰهُمَّ تَقَبَّلْ مِنْ كَمَا تَقَبَّلْتَ
مِنْ خَلِيْلِكَ اِبْرٰهِيْمَ عَلَيْهِ السَّلَامُ
وَ حَبِيْبِكَ مُحَمَّدًا ﷺ

*"Allahumma Taqabbal min (mention the person's name) Kamaa
Taqabbalta Min Khaleelika Ebrahim Alayhis Salaam wa
Habeebika Muhammadin Sallallahu Alayhi Wasallam"*

Oh Allah! Accept from (mention the person's name) this
sacrifice like you have accepted from Your friend Ebrahim
(Alayhis Salaam) and Your Beloved Muhammad (Sallallahu
Alayhi Wasallam)

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, the windpipe
and two jugular veins. Even if three are cut, the meat would still
be considered Halaal.

MEAT OF THE QURBANI ANIMAL

It is preferable to divide the Qurbani meat into three portions.

1. A portion for one's own use.
 2. A portion for one's relatives and friends.
 3. A portion for the poor and needy.
- * However, it is permissible to keep all the meat or give all the
meat 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 one's self. 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.

TAKBEERAAT-E-TASHREEQ

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط
اَللّٰهُ اَكْبَرُ لِلّٰهِ الْحَمْدُ ط

Beginning from the fajr of 9th Zil Haj upto the Asr
of 13th, it is Waajib on every Muslim to recite the
Takbeer-e-Tashreeq after every Fard Salaah

*N.B. Whether one is performing 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.*

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*"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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MOULANA ABDUL ALEEM SIDDIQI



THE GREATEST PROPAGATOR OF ISLAM OF THE 20TH CENTURY

Every religion and great ideology has in every age a great exponent who personifies in a distinguished manner the cause they cherish and reflect certain ideals with such clarity and resonance that it forces humanity to reflect on its very existence. One such great personality of recent times was His Eminence Maulana Muhammad Abdul Aleem Siddiqi Al-Qadri (رحمہ اللہ). Even today one cannot help but marvel at the relevance of the teachings and writings of this scholar and spiritual master.

His father, Hazrat Maulana Abdul Hakim Siddiqi Qadri (رحمہ اللہ) was a great 'alim, poet and sufi master and a descendent of the first Caliph of Islam Sayedina Abu Bakr Siddiq (رضی اللہ عنہ), taught him Urdu, Persian, Arabic and literature. At the age of nine years, the young student delivered his first public speech of ninety minutes at the Jama Masjid of Meerat. His Eminence Maulana Abdul Aleem Siddiqi graduated as an Islamic scholar at the age of sixteen when he obtained a B.A. degree from the University of Meerat (India). He spoke Arabic, Urdu, Persian, English, French, Indonesian, Malaysian and Japanese languages fluently.

He continued advanced Islamic studies under the guidance of the great Islamic scholar Imam-e-Ahle Sunnat Maulana Shah Ahmad Raza Khan Faazile Bareilly (رحمہ اللہ) of whom His Eminence became a most valuable *Khalifa*. His Eminence acquired further knowledge in Quranic exegies, Hadith, Tassawwuf and the four schools of Islamic Laws in Makka al-Mukarrama and Madina al-Munawwara under the care of eminent 'ulama of his days such as Sheik Ahmad as-Shams of Morocco, Sheik as-Sannusiyya of Libya, Maulana Abdul Baqi of Ferrangi Mahal at Madina. His Eminence also studied Islamic Medicine which he used in serving ailing humanity in the many countries which he would later visit. He received *Ijaaza* of the Qadriyya, Chisti, Naqshbandi, Soharwardi, Idriisi and Sanusi orders.

In 1951, he toured the world preaching and propagating Islam. He visited America, London, Japan, Indonesia, Malaysia, Europe, Southern Africa, Trinidad, Philippines, Iraq, Holland, Thailand, Ceylon, France, and many other countries. As a result of his efforts, thousands of non-muslims accepted Islam at his hands. Princess Gladys Palmer of Burinia, Merwate Tifinch, the French Governor of Mauritius, Mahifli Donawa, a Minister of Trinidad and

Mr. F. Gengson, the Christian Minister of Ceylon, were some of the famous personalities who accepted Islam after meeting him.

His Eminence was responsible for establishing various mosques and Islamic Centres throughout the world. Three of the famous such institutions are the Hanafi Masjid in Colombo, the Sultaan Masjid in Singapore and the Nagoya Masjid in Japan. He established many institutions of Islamic propagation including ASJA in Trinidad & Tobago. He was also the founder of various newspapers and Islamic magazines from amongst which are, "The Muslim Digest" (South Africa), "Trinidad Muslim Annual" and the "Pakistani News".

During his tour of the world, he met with various western dignitaries and had lengthy discussions with them on Islam. He met the world renowned Irish dramatist and philosopher, George Bernard Shaw, on 17th of April 1935 during his visit to Mombassa, Kenya and discussed many moral and spiritual issues with him. Bernard Shaw was impressed with the unique perspective of His Eminence and commented thus, "I have been very pleased to make his acquaintance, and it will be the most precious of all memories of this trip of mine."

His Eminence spent most of his remaining life traveling to the most obscure corners of the world to spread the message of Islam and imparting spiritual teachings to adherents of various sufi orders. It is said that he traversed the world seven times over and has no doubt earned the title - *Mubaligh-e-Azam* (The Greatest Propagator of Islam).

His Eminence passed away in Madina al-Munawwara on the 22nd August 1954/(22nd Zul-Hijjah) whilst on the *hajj* and is buried in Jannat-ul-Baqi at the feet of Umm-ul-Mumineen 'Aisha Siddiqah Radi Allahu anha.

May we continue to benefit from his efforts duas.



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Happiness is a mental or emotional state of well-being characterized by positive or pleasant emotions ranging from contentment to intense joy. A variety of biological, psychological and philosophical approaches have striven to define happiness and identify its sources. Happiness is all of the good that someone experiences combined into one emotion. This emotion can, and usually does, bring out the best in people. For someone to be happy they need to know that everything that has happened in their past has happened for a reason and that it has happened in order for them to become a better person. Not only does it make them a better person but it also makes them realize how good they have it or can possibly have it. Although things might be hard to deal with at the moment, people need to realize that they will be able to learn from their experiences and that they will learn to take the good from them all.

People often wonder what kind of powers the source of happiness possesses. Let us look at a few examples and then we can see the strength of happiness:

a) Two men of equal physical strength may carry the same load: the first may complain as if he carried double weight; while the other may laugh and sing as if he carried nothing.

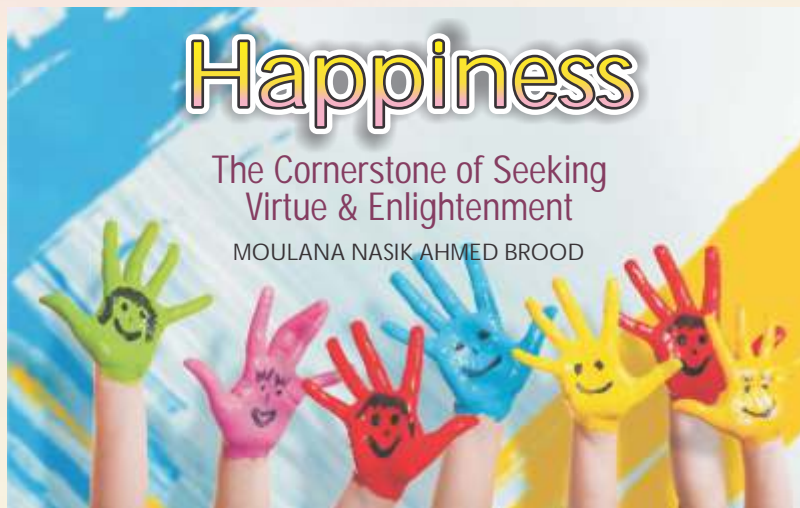
b) Two men of similar physique may suffer from the same illness: one may react pessimistically and always imagine death, thereby increasing illness; the other may endure it patiently, feel optimistic and expect sooner recovery, thereby speeding up his recovery.

These are just a few examples regarding the powers the source of happiness possesses. Happiness is a sensation, which is like a light. When it is on then we can make everything around us seem lively and full of delight. We can't live our life in fear of what can go wrong. We just need to go out and live our life to the fullest and know that we will be happy, even if something doesn't go the way that we had planned it to. The best kind of happiness is when we know that we are able to care for someone and that they may care about us. They may just be our friends or any other Muslim brother/sister; but we care about them enough that we want what is best for them and in return they want the same for us. This kind of happiness is of the purest form. It is an unspoken agreement between people that says that each of them will do whatever they can to make the other person happy and that in this process we will be able to be happy and enjoy the moment. The Holy Prophet

(Sallallahu Alayhi Wa Sallam) has said: "None of you is a true Believer until he loves for his brother what he loves for himself." (Bukhari & Muslim) Happiness may come and go like the seasons but in the end, every moment that we have that is filled with happiness will be well worth the sad or unnerving ones that we have had to endure.

It is the nature of every person to seek happiness. One of the most elusive objectives of every human being is 'Happiness'. Islam indicates the secret of attaining perfect happiness in this life and forever. We learn from the teachings of Islam that happiness is an exclusive quality of the soul. Thus, a body that attains all the material successes it longs for - money, power, fame, etc. - often

belongs to an unhappy person. Happiness depends totally on the degree of growth and development attained by the soul. Islam provides a detailed map towards perfect happiness for both body and soul, both in this world and in the Hereafter. We must remember that for every minute we are unhappy, we lose sixty-seconds of happiness. I believe that happiness is the art of never holding in our mind the memory of



any unpleasant thing that has passed. A wise person once said: "We must realise that true happiness lies within us. Therefore, waste no time and effort searching for peace, contentment and joy in the world outside. Remember that there is no happiness in having or in getting, but only in giving. Happiness is a perfume we cannot pour on others without getting a few drops on ourselves."

Different people suggest ways for getting happiness. Some people think that happiness can be achieved through wealth and worldly possessions. But if this were true, kings and millionaires would be perfectly happy. They would then know no sorrow. But this is contrary to facts. We must take heed of the fact that a life of peace and contentment is essential for happiness. One should be satisfied with what one has. It must be remembered that the easiest way to happiness is in the most faithful use of what we possess.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us all the strength and the ability to continuously strive for happiness so that we may achieve success in both worlds, Aameen!



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NATURAL WAYS TO CONTROL Blood Pressure

COMPILED BY HASINA BEGUM SAYED

Lifestyle plays an important role in treating your high blood pressure. If you successfully control your blood pressure with a healthy lifestyle, you might avoid, delay or reduce the need for medication.

1. Lose weight and watch your waistline

Blood pressure often increases as weight increases. Being overweight also can cause disrupted breathing while you sleep (sleep apnea), which further raises your blood pressure.

In general, you may reduce your blood pressure by about 1 millimeter of mercury (mm Hg) with each kilogram (about 2.2 pounds) of weight you lose.

Besides shedding pounds, you generally should also keep an eye on your waistline. Carrying too much weight around your waist can put you at greater risk of high blood pressure.

2. Exercise regularly

Regular physical activity — such as 150 minutes a week, or about 30 minutes most days of the week — can lower your blood pressure by about 5 to 8 mm Hg if you have high blood pressure. It's important to be consistent because if you stop exercising, your blood pressure can rise again.

3. Eat a healthy diet

Eating a diet that is rich in whole grains, fruits, vegetables and low-fat dairy products and skimps on saturated fat and cholesterol can lower your blood pressure by up to 11 mm Hg if you have high blood pressure.

4. Reduce sodium in your diet

Even a small reduction in the sodium in your diet can improve your heart health and reduce blood pressure by about 5 to 6 mm Hg if you have high blood pressure.

The effect of sodium intake on blood pressure varies among groups of people. In general, limit sodium to 2,300 milligrams (mg) a day or less. However, a lower sodium intake — 1,500 mg a day or less — is ideal for most adults.

- **Read food labels.** If possible, choose low-sodium alternatives of the foods and beverages you normally buy.
- **Eat fewer processed foods.** Only a small amount of sodium occurs naturally in foods. Most sodium is added during processing.
- **Don't add salt.** Just 1 level teaspoon of salt has 2,300 mg of sodium.

5. Quit smoking

Each cigarette you smoke increases your blood pressure for many minutes after you finish. Stopping smoking helps your blood



pressure return to normal.

6. Reduce your stress

Take some time to think about what causes you to feel stressed, such as work, family, finances or illness. Once you know what's causing your stress, consider how you can eliminate or reduce stress.

If you can't eliminate all of your stressors, you can at least cope with them in a healthier way. Try to:

- **Change your expectations.** For example, plan your day and focus on your priorities. Avoid trying to do too much and learn to say no. Understand there are some things you can't change or control, but you can focus on how you react to them.
- **Focus on issues you can control and make plans to solve them.** If you are having an issue at work, try talking to your manager. If you are having a conflict with your kids or spouse, take steps to resolve it.
- **Avoid stress triggers.** Try to avoid triggers when you can. For example, if rush-hour traffic on the way to work causes stress, try leaving earlier in the morning, or take public transportation. Avoid people who cause you stress if possible.
- **Make time to relax and to do activities you enjoy.** Take time each day to sit quietly and breathe deeply. Make time for enjoyable activities or hobbies in your schedule, such as taking a walk, cooking or volunteering.
- **Practice gratitude.** Expressing gratitude to others can help reduce your stress.

7. Monitor your blood pressure at home and see your doctor regularly

Home monitoring can help you keep tabs on your blood pressure, make certain your lifestyle changes are working, and alert you and your doctor to potential health complications.

Regular visits with your doctor are also key to controlling your blood pressure. If your blood pressure is well-controlled, check with your doctor about how often you need to check it. Your doctor may suggest checking it daily or less often. If you're making any changes in your medications or other treatments, your doctor may recommend you check your blood pressure starting two weeks after treatment changes and a week before your next appointment.



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Modesty and Shyness of HAZRAT USMAN رضي الله عنه

Hazrat Usman رضي الله عنه was among the early converts of Islam. He and Hazrat Abu Bakr رضي الله عنه were close friends and it was Hazrat Abu Bakr رضي الله عنه who convinced him to embrace Islam when the latter was 34 years of age.

Hazrat Usman Ghani رضي الله عنه earns the title Zun-Norayn (Owner of two Lights) because he enjoyed the high privilege of entering into matrimonial alliance with two daughters of Prophet Muhammad صلى الله عليه وسلم. These two daughter were the lights which illuminated his house. First he married Hazrat Ruqayyah. She was seriously ill before the battle of badr. She passed away during the battle of badr. The death of Hazrat Ruqayyah left him deeply grieved so Prophet صلى الله عليه وسلم offered him the hand of his second daughter Umme Kulthoom. The latter lived with him until she died during the ninth year of Hijrah.

Hazrat Abu Huraira رضي الله عنه narrates that Prophet صلى الله عليه وسلم met Hazrat Usman Ghani رضي الله عنه at the door of Mosque and said to him Angel Jibraiel عليه السلام has informed me that Allah has commanded me to give you Umme kalthoom in your Nikah and the Mehr for her should be the same that what was for Ruqayyah. (Ibne Majah).

Angels Feel Bashful (Haya) In the Presence of Hazrat Usman t

Hazrat Usman رضي الله عنه was a very pious companion and a man of high character. He was the most Bashful of All the companions of Prophet صلى الله عليه وسلم. The Mother of Believers Hazrat Ayesha narrates: Prophet صلى الله عليه وسلم was lying one day in my apartment with his shin bone (below the knee to the ankles) exposed. Then Hazrat Abu bakr رضي الله عنه came, sought permission to enter and the Prophet صلى الله عليه وسلم bade him come in, in that very state of his. Hazrat Abu Bakr رضي الله عنه entered and spoke to him and having his need fulfilled, went away. Then Hazrat Umar رضي الله عنه came and sought permission to enter and Prophet صلى الله عليه وسلم permitted him to enter while he was still in that state. Hazrat Umar رضي الله عنه entered and spoke to Prophet صلى الله عليه وسلم

and having his need fulfilled went away. Then Hazrat Usman Ghani رضي الله عنه came sought permission to enter whereupon the holy Prophet صلى الله عليه وسلم sat up, straightened his clothing covering the shin and then granted him permission to enter. Hazrat Usman رضي الله عنه entered and spoke to Prophet صلى الله عليه وسلم whatever he wanted and left. After he had gone I spoke to the Prophet صلى الله عليه وسلم: "Hazrat Abu Bakr رضي الله عنه came in and you neither sat up nor showed any anxiety (with regard to dressing) and Hazrat Umar رضي الله عنه came in and you neither sat up nor showed any anxiety. But When Hazrat Usman Ghani رضي الله عنه came in you straightened your clothing? The Prophet صلى الله عليه وسلم Said " Should I not feel bashful (Haya) of a man in whose presence even the angels feel Bashful? (Reported by Muslim).

Hadith on the Virtues of Hazrat Usman Ghani رضي الله عنه

Hazrat Abu Hurayrah رضي الله عنه said : Hazrat Usman رضي الله عنه purchased Paradise from the Prophet صلى الله عليه وسلم twice. When he dug the well of Roomah and when he equipped the army of Al-Usrah. (Reported by Al-Hakim).

Hazrat Abu Hurayrah رضي الله عنه also narrates that the Prophet صلى الله عليه وسلم said: " Usman رضي الله عنه is the most of my companions in resembling my character. (Reported by Ibn Asaakir.)

Asmah Ibn Malik t narrates : When the Prophet's صلى الله عليه وسلم daughter who was married to Hazrat Usman رضي الله عنه passed away the Prophet صلى الله عليه وسلم said : "Give your daughter in marriage to Usman رضي الله عنه. If I had a third daughter, I would give her in marriage to him and I never gave him my daughters except in compliance with a Divine Revelation."

(Reported by At-Tabarani).

Hazrat Zaid ibn Thabit رضي الله عنه reports that he heard the Prophet صلى الله عليه وسلم saying : "Usman رضي الله عنه passed by me when an angel was sitting with me. The angel exclaimed, " A martyr whose people will kill! we feel bashful of him!." (Reported by Ibn Asaakir)

Hazrat Usman Ghani رضي الله عنه as a great Scholar

Hazrat Usman رضي الله عنه had a beautiful handwriting because of which the Holy Prophet صلى الله عليه وسلم appointed him as one of the scribes of wahy (Revelation). His Style of writing was well recognized among the companions رضي الله عنهم. Hazrat Usman Ghani رضي الله عنه was a great scholar of the Quran and was also a Hafiz-ul-Quraan. He was well versed in Asbaab-Nazool i.e the occasions of revelations of various verses and the Surah of Holy Qur'an.

Hazrat Usman رضي الله عنه rewarded as the companion of Prophet صلى الله عليه وسلم in Paradise.

Among the virtues of Hazrat Usman Ghani رضي الله عنه the most bright and unique is "Zun Norayn" and "Companionship of the Prophet صلى الله عليه وسلم".

Hazrat Abu Hurayra رضي الله عنه narrated that Prophet صلى الله عليه وسلم said : "Every Prophet has a Rafeeq (companion) in Paradise and my Rafeeq in Paradise is Usman ibn Affaan رضي الله عنه." (Ibne Majah)

May Allah instill the love of Hazrat Usman رضي الله عنه in our hearts.

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Haj and Returning HOME

BY IRSHAD SIDDIQI

Al Kausar
الكوثر

For many a returning Haji, the excitement felt as the plane noses down to meet the runway at O R Tambo, and the image of the assembly of friendly faces and embraces ahead, would strangely bring on a sense of relief, (and butterflies), more than the landing at Jeddah at the beginning of the journey.

Home sweet home!

The first sighting of the Ka'ba, the first circling around it, the first sip of zam-zam, the first attempt at Mounts Safa and Marwa, going to Mina, the big day at Arafat, the blessed Muzdalifa repose, pelting the shaytaan, and finally the euphoria on entering the city of the beloved Prophet ﷺ, suddenly blurs into the past.

Home sweet home!

Yet the whole Haj package (not talking about the agent's one!) is about a home-coming of a different type. Islam's 5th pillar is a journey into origins. Landmarks and events mark the pilgrimage based on the recognition of the Tauheed, the foremost principle of faith.

Home sweet home!

How strange! To undertake a lifetime journey to a distant land just to seek a link to the primary declaration of "there is no God except Allah."

But that in any case is the cornerstone of belief for every muslim, anywhere, anytime.

Haj or no Haj. Actually, It can only begin to make sense if you balance this with the awesome display of faith demonstrated by the greatest act of sacrifice for the sake of Tauheed, as was attempted by the noble messenger Ibraheem عليه السلام.

His construction of the Holy Ka'ba, jointly with the 'sacrificial' son Isma'eel عليه السلام's help, signifying unity in religion in the worship of the only God, Allah. The concerns of Hajira, his wife, as she ran between the two hills in her desperation for water and the emergence of zam-zam. The passion in the journey of life as Isma'eel عليه السلام already content with his destiny, inspiring his father to follow through his intention, as the cursed shaytaan failed to detract their mission.

Yes, the pilgrim has to physically witness and physically participate in the play that became enshrined as Haj, and a pillar of Islam. For the pleasure of Allah. And the stage is Mecca. Where it all began.

Home sweet home!

Then there is Arafat, where the final messenger, Muhammad ﷺ, gave his epic 'farewell sermon', the place where Adam عليه السلام was forgiven and also re-united with his wife, sign of the ultimate re-union still to follow.

Arafat means recognition. And what would the whole Haj exercise be without that? Recognition. Catching the point of the lesson. Recognition of Tauheed? No! Recognition of the object of Tauheed... ALLAH!

Home sweet home!

To know Allah. To recognise. To become close to Allah. To love. Then worship Him as He should be worshipped. With love. For He is the First (al-Awwal), the Originator, the Source, the Origin, the Original.

"Inna Lillahi wa inna Ilayhi raaji'oon, Verily from Allah and verily to Him that on returning." (Q)

Home sweet home!

Ali عليه السلام described the journey "like how the animals return to the watering place as the sun sets."

Home sweet home!

Welcome. Haj Mubarak! May your Haj be accepted!

