

"And made the moon a light in their midst,
and made the sun as a (Glorious) Lamp?"

Nuh 71:16

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ
وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

When man suffers some affliction, he prays to his Lord and turns to Him,
but once he has been granted a favour from God, he forgets the One
he had been praying to and sets up rivals to God, to make others
stray from His path. Say, 'Enjoy your ingratitude for a little while:
you will be among the inhabitants of the fire.

(Az-Zumar 39:8)

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Madinah, SAUDI ARABIA - Thousands of worshippers thronged to the Prophet's Mosque to perform Fajr Prayer after 72 days of closure due to the global COVID-19 pandemic. Videos circulated on social media show worshippers performing their prayers while adhering to precautionary measures of social distancing, workers performing thermal screening on devotees prior to their entry and informing them of the measures to adhere to while inside the second holiest Islamic site. In Jerusalem, thousands also performed Fajr prayer in al-Aqsa Mosque, Islam's third holiest place, after it was closed for 70 days due to the global coronavirus pandemic.

Cairo, EGYPT - Sheikh Dr. Ahmed Al-Tayeb, the Grand Imam of Al-Azhar has called on the people of the African continent to join hands to combat the coronavirus (COVID-19) pandemic, which is sweeping the globe. Sheikh Al-Tayeb made the call in a statement on the occasion of Africa Day on 25 May, celebrated annually since the formation 57 years ago of the Organisation of African Unity.

London, UK - A £4.39 million aid package made the UK the first donor to contribute to Pakistan's Humanitarian Pooled Fund (PHPF). The UK aid support for PHPF would help provide comprehensive support to fight the coronavirus and help those impacted indirectly by the crisis.

Kuwait, UAE - A Kuwaiti medical team has developed a Polymerase Chain Reaction (PCR) solution to be used for coronavirus tests. Dr. Salman Al-Sabah, head of Surgical Department at Jaber Al-Ahmad

Hospital, said the World Health Organization (WHO) considered the PCR test the most accurate against COVID-19, and it required taking a sample of the patient and blend it with a solution called (PCR Kit).

Abu Dhabi, UAE - QuantLase Imaging Lab announced that it has developed novel equipment to speed up corona virus testing. "The equipment, which uses a CMOS detector, will enable mass-scale screening with results made available in seconds," said Dr Pramod Kumar, who leads the team of researchers at the lab which has been studying the change in cell structure of the virus-infected blood. It currently takes several hours to diagnose a COVID-19 case.

Islamabad (UNA-OIC) - Pakistani Foreign Minister Shah Mehmood Qureshi has said that his country had been hosting Afghan refugees for four decades and would also take care of them during the coronavirus pandemic. He said that the virus was spreading quickly in Pakistan like other developing countries of the world, spelling out that the pandemic has put a negative impact on the country's economy.

Jeddah, SAUDI ARABIA - The Organisation of Islamic Cooperation (OIC) has welcomed the medical assistance provided by Morocco to 15 African countries, including a number of OIC member states, in order to support their measures to tackle the coronavirus (COVID-19) pandemic. The medical aid included about eight million face masks, 900,000 hygiene headgear and 60,000 medical gowns as well as a large amount of medicines.

Jakarta, INDONESIA - The World Bank has agreed to provide a US\$250 million loan to support Indonesia's COVID-19 response. According to a statement issued by the World Bank, the primary beneficiaries of the programme will be patients, especially those who are vulnerable and in high-risk populations, such as senior citizens and patients with chronic conditions, and healthcare providers.

Geneva, SWITZERLAND - Nearly 50 independent human rights experts are calling for the international community to oppose Israel's plan to annexe significant parts of the occupied Palestinian West Bank beginning in July. They said the move would create "a Palestinian Bantustan" and violates a core principle of international law. The experts said annexation would extend Israeli sovereignty to almost 30 per cent of the West Bank, covering most of the Jordan Valley and more than 230 illegal Israeli settlements.

Ramallah, PALESTINE - Grand Mufti of Jerusalem and Palestine Sheikh Muhammad Hussein has called on Arab and Islamic countries to assume their responsibility to defend, protect and care for Al-Aqsa Mosque, especially from attempts to Judaize the mosque and other parts of Jerusalem's Old City. Sheikh Hussein warned against the continued extremist settlers' calls for the resumption of their mass incursions into Al-Aqsa Mosque courtyards.



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Israel On Edge As Murder of George Floyd Sparks Global Demand for Justice: #BlackLivesMatter

Does the current wave of protests across America sparked by the brutal murder of George Floyd, present an existential threat to Israel? Astounding as it sounds, Israel's propagandists and defenders have been shocked to suddenly "discover" that the parallels between America's structural racism against blacks and the violent denial of human rights to Palestinians by the settler colonial regime, are glaringly real and visible.

Ironically the "shock and awe" of being confronted with the reality of widespread systematic discrimination against blacks which mirrors the immorality of Zionism's ingrained racism, has led to defenders of Israel slandering #BlackLivesMatter.

The absurdity of attempts by them to defame and discredit protestors as "violent looters", is utterly disingenuous and displays a naivety which is reflected in the failure of both the Trump administration and of Israel's rightwing regime to acknowledge that repression and denial of rights will not be tolerated.

The refusal by Trump to hold his troops accountable is symbolic of the last gasps of white minority rulers in South Africa who ultimately had reluctantly come to terms with the fact that racism is unjust, immoral and above all unsustainable.

It is thus quite revealing to note that defenders of Israel are terrified by the intensity of America's protest movement which has seen solidarity protests springing up and gaining momentum across Europe and other parts of the world.

They thus disparagingly refer to the legitimate demands by protestors for equality and justice as "mayhem". This is shorthand to conceal the fact that resistance to oppression, whether by blacks in America or by Palestinians in their colonised land is justified.

However a dimension which they seem to be entirely unhappy about is what Caroline Glick insists is "the radicalization of white progressives" and the threat they represent to US/Israel relations.

In her piece in IsraelHayom she makes the amazing claim that the protests which she dubs as "riots" are "not a consequence of increased police brutality towards African Americans". Instead, against all the evidence laid bare by black victims of America's disproportionate criminal justice system, police brutality and the inherent racism they are routinely subjected to, Glick insists that "the violence (sic) we are seeing is a result of the steep radicalization of progressive white Americans".

While it is true that substantial number of whites in America are "gatvol" and are rallying alongside their fellow-black citizens in solidarity, it is dishonest to imply that the merciless murder of George Floyd is inconsequential.

Incredulously but not surprisingly, for in line with Israel's Hasbara (propaganda) outfits she goes on to describe #BlackLivesMatter as a "radical group" and "anti-Semitic". Such derogatory allegations are designed to rubbish the legitimacy of the protest movement which obviously has shaken Trump and his cohort Netanyahu.

Though Israel relies on damning critics of its apartheid policies, and despite Trump's shoddy response, it cannot be denied that the world recoiled in horror as the graphic video of the terrifying scene of George Floyd's neck pinned to the ground under the knee of a killer in police uniform went viral.

The empathy displayed on solidarity banners for Palestinian victims who have had Israeli knees forced on their necks courtesy of US aid, is to be expected.

Such solidarity fueled the anti-apartheid movement against white minority rule in South Africa, as indeed it will exponentially spread support for BDS campaigns to boycott, divest and sanction Israel.

It is inevitable that the protest movement in America and the rest of the world will find common ground with Palestinian demands for justice thus imperiling the Trump administration's gifting Israel with billions of dollars, military aid and legitimizing settlements, occupation and annexation.

Iqbal Jassat
Exec: Media Review Network
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The Story of داود عليه السلام Prophet Dawūd



The story of Prophet Dawud (عليه السلام) follows the story of Musa (عليه السلام). From the story of Prophet Musa (عليه السلام) we learned how the Banu Israel escaped from Egypt, and were left wandering in the desert around Palestine. Dawud (عليه السلام) was of the people of Banu Israel. When he was still very young, he joined the army of Banu Israel who were planning to fight the people of Jerusalem so that they could enter the holy land and live there. At that time, the people of Jerusalem were a strong and battle-hardened group of people called the Philistines. The Banu Israel were scared of fighting the Philistines; they had only a few hundred soldiers on their side and the Philistine army had thousands. The leader of the Philistine army was a huge and fiercely strong man called Jalut, or Goliath.

The Banu Israel were terrified when they saw Jalut's strength and size. But Dawud (عليه السلام) was incredibly brave even though he was still so young. He stepped forward and said "I will fight Jalut." The leader of the army said, "You are too young." He was reluctant to let Dawud (عليه السلام) fight Jalut and asked his soldiers if anyone else would volunteer. When no one else stepped forward, the leader finally agreed to let Dawud (عليه السلام) fight Jalut.

When Jalut saw Dawud (عليه السلام) come towards him, he exclaimed "I will not fight such a young and weak boy." Dawud (عليه السلام) had no sword or spear, not even a shield. He only had a slingshot as a weapon. He prayed to Allah and asked for His help. Then he was ready to fight.

Dawud (عليه السلام) loaded the slingshot with a small stone. He pulled the sling back as far as it would go, aimed, and released it. The small stone went zooming through the air and hit Jalut directly on his forehead. Jalut fell to the ground with a thunderous noise, dead.

A young boy, armed with nothing but a slingshot and a small stone asked for Allah's help and defeated the mighty warrior Jalut, leader of the Philistines! The Banu Israel then fought the Philistine army and won the battle, even though they had fewer soldiers. Dawud (عليه السلام), his family and his friends finally entered the blessed city of Jerusalem.

Dawud (عليه السلام) as King of Jerusalem Years later, Allah blessed Dawud (عليه السلام) with something wonderful. He made Dawud (عليه السلام) a Prophet, and the King of Jerusalem. Dawud (عليه السلام) was sent special messages from Allah.

These messages are called 'revelations' and all the revelations were put together in a book called the Zabur (Psalms).

Allah also blessed Dawud (عليه السلام) with a beautiful and melodious voice. When he would recite the Zabur and glorify Allah, even the animals and birds would gather around him to listen and join in Dawud (عليه السلام) had other blessings from Allah. He was renowned for his great wisdom, and ability to judge between people when they had disagreements. Another gift from Allah to Dawud (عليه السلام) was that when he held hard metal in his hand, it became soft and he could bend it any way he liked. Dawud (عليه السلام) was the King of Jerusalem for 40 years. During this time there was peace between the different tribes who lived in Palestine. Towards the end of his life, Dawud (عليه السلام) started to rebuild Masjid al-Aqsa. The blessed Masjid had first been built by Adam (عليه السلام) after he had built the Ka'bah in Makkah. After many years Masjid al-Aqsa lay in ruins and was rebuilt by Ibrahim (عليه السلام). After generations, when Dawud (عليه السلام) was King of Jerusalem, Masjid Al Aqsa was again in need of rebuilding. Rebuilding Masjid Al Aqsa was a huge project and, sadly, Dawud (عليه السلام) passed away before he could complete it. It was Dawud (as)'s son, Sulayman (عليه السلام), who continued the work and completed rebuilding Masjid al-Aqsa.

Dawud (عليه السلام) lived to be one hundred years old, and was buried in Jerusalem, though no one is sure where. May Allah's peace be upon him.

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BY FAIZEL KHAMKER

The killing of George Floyd in what was obviously a racist attack sparked the movement #BLACKLIVES MATTER, a movement which brought numerous cities in America to a standstill and won global support. The principle of standing up for a just and non racist society should be applauded.

The hash tag however needs to be broadened largely because "all lives" matter. The Palestinians, the Uygurs of China, the Muslims in India, the Dalits of India and many more communities deserve the right to have the sanctity of their lives protected as well. There are numerous consequences of narrowing a problem and the fringe issues which are critical to the arguments get thrown out with the bath water.

The term "lives" in itself needs to be broadened as well. Lives should not only be confined to the meaning of life as opposed to death. Living which is the manifestation of life should also be included. This would then include the right to earn, the right to good governance, the right to education, the right to equal opportunities, allowing the right to express the religious and cultural practices and most importantly human dignity.

It is this holistic approach which is needed. Sadly we can expect little from the governing agencies other than mere postulation and the global populace will have to take on the challenge of saving lives in a holistic and fruitful manner. In depth psychological studies which would follow must not be allowed to negatively affect the reality of living.

America is iconic in its racial prejudice and this fact is not surprising as it is the stalwart of the Eugenics programme. Many in the American society has this deep rooted prejudice and the established unjustifiable principle of "them and us" and this deep seated characteristics has driven the political, economic and social agenda in that community. Therefore the unlawful and abhorrent killing of "blacks" by government agencies is not an unusual occurrence and has happened many times in the past.

What would then motivate the reaction to the killing of George Floyd to the extent that we witnessed. The American reaction to covid 19 brought about certain draconian measures (as happened in the rest of the world) and those measures not only affected people health wise or financially. The additional pressures which was placed on the most vulnerable, and in this case the sidelined community would need only a small spark to set off a reaction unforeseen. The support which was previously absent from all sectors of society bar the racist globally could also be attributed to the draconian measures. The frustration of the new normal cannot be discounted as being the final straw which broke the camel's back. It is indeed sad that a foreign issue is needed to activate the conscious of the people. The new normal itself becomes problematic on its adaptability because when something is new it cannot be normal and vice versa.

The education and spread of information on the unacceptability of inequality and injustice must become a programme going beyond words and must ensure that the realisation of the truth is embedded in the conscious of humankind. However the danger lies in who will be entrusted with this. A leadership of the morally conscience seeped in justice and having the ideal of fair play from amongst the people and specifically excluding the politicians and capitalist and their media lackeys must lead this charge. It cannot be that this movement leads to other movements such as "white lives matter". Justice cannot and must not lead to other injustices.

Another concern is the sustainability of such movements. We have seen a number of other conscious led movements fizzle out and die. Real change cannot be sustained without will. Neither can real change be meaningful unless it is lasting and provides sustainable justice. The danger here lies in the intellectual arguments which would be presented to distort the reality and the leadership of this conscious movement must be wary of this danger and the pitfalls that wait.





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THE EVIL OF Lies

Kizb (Lies) is such an evil, that people belonging to every religion speak out against it. It is forbidden in every religion. Islam has placed great emphasis regarding abstaining from this. It has been condemned in numerous places in the Holy Qur'an, and the curse of Allah is upon those who tell lies.

The evils of (lies) have also been mentioned in the Hadith Sharif. With regards to this, a few Ahadith are being presented.

Hadith 1: It is in Sahih Bukhari and Muslim from Abdullah Ibn Mas'ud (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) says, "Make honesty essential (upon you), since truthfulness leads to good deeds and good deeds lead one towards the corridors of Jannat (Paradise). A man continuously speaks the truth and he continues to strive to be truthful, until by Allah, he is recorded as being a Siddique (Honest Person). Abstain from lies, for lies leads to corruption and corruption leads to the alleyway of hell, and man continuously tells lies and goes all-out to lie, until by Allah, he is recorded as being a Kazzab (Liar)". [Sahih Muslim, Kitab al-Birr, Page 1405, Hadith 105/2607]

Hadith 2: It is in Tirmidhi from Hadrat Anas (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "The person who leaves telling lies, and it is futile (i.e. lies is something that one should leave), then a house will be erected for him on the perimeters of Jannat and whosoever abstains from disputing (quarrelling) even though he is on the truth, then a house will be erected for him in the middle of Jannat, and whosoever adorned himself with good character, then for him, a house will be erected in the elevated level of Jannat". [Jaami' Tirmidhi, Kitab al-Birr, Vol. 3, Page 400, Hadith 2000]

Hadith 3: It is in Tirmidhi from Ibn Umar (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "When a person tells lies, then through its foul odour, the Angels stay a mile away from him". [Jaami' Tirmidhi, Kitab al-Birr, Vol. 3, Page 392, Hadith 1979]

Hadith 4: Abu Dawud reported from Sufyan bin Usayd Hadrami (Radi Allahu Ta'ala Anhu) He says I heard Rasoolullah (SallAllahu Alayhi wa Sallam) saying, "To say something which is a lie to your Muslim brother, whereas he believes you to be telling the truth, is from amongst the things which are regarded as a breach of trust." [Sunan Abu Dawud, Kitab al-Adab, Vol. 4, Page 381, Hadith 4971]

Hadith 5: Imam Ahmad and Bayhaqi have reported from Abu Umaama (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "The nature of a Muslim can consist of all traits, except distrustfulness and lies." In other words, both these things are contrary to Imaan. It is very important for a Momin (true believer) to stay away



from these (traits). [Mushnad Imam Ahmad, Vol. 8, Page 276, Hadith 22232]

Hadith 6: Imam Maalik and Bayhaqi have reported from Safwaan bin Sulaym that the Prophet (SallAllahu Alayhi wa Sallam) was asked, "Can a believer be a coward?" He (SallAllahu Alayhi wa Sallam) said, "Yes". It was then asked, "Can a believer be a miser?" He (SallAllahu Alayhi wa Sallam) replied, "Yes." He (SallAllahu Alayhi wa Sallam) was asked, "Can a believer be a liar?" He (SallAllahu Alayhi wa Sallam) said, "No." [Muwatta Imam Maalik, Kitab al-Kalaam, Vol. 2, Page 468, Hadith 1913]

Hadith 7: Imam Ahmad reported from Hadrat Abu Bakr (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "Abstain from lies, since (telling a) lie is contrary to Imaan." [Mushnad Imam Ahmad, Vol. 1, Page 16, Hadith 22]

Hadith 8: Imam Ahmad reported from Abu Hurayrah (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "A servant does not become a true believer unless he abstains from telling lies even when he is being humorous, and (unless) he does not abstain from quarrelling, even though he may be right". [Mushnad Imam Ahmad, Vol. 3, Page 268, Hadith 8638]

Hadith 9: Imam Ahmad, Tirmidhi, Abu Dawud and Daarimi have reported on the authority of Bahz bin Hakeem, from his father, who narrated from his grandfather that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "May he be devastated, who speaks and whilst doing so lies to amuse people (causing them to laugh). For him there is devastation! For him there is devastation!" [Jaami' Tirmidhi, Kitab az-Zuhd, Vol. 4, Page 142, Hadith 2322]

Hadith 10: Bayhaqi reported from Abu Hurayrah (Radi Allahu Ta'ala Anhu) that Rasoolullah (SallAllahu Alayhi wa Sallam) said, "A person, who speaks only so that he could amuse people, falls into hell at depth which is greater than the distance between the sky and the earth. The amount of errors that are caused by the tongue, are far more than the errors caused by the foot". [Shu'ab al-Iman, Vol. 4, Page 213, Hadith 4832]

Extracted from Bahar-e-Shariat, Vol. 16, Chapter 24


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WATER

BY HASINA BEGUM SAYED

1. Dark Urine

The easiest way to check if you're dehydrated is by checking out the color of your pee. If you're dehydrated, it can become darker and cloudier because it's less diluted. If your urine is on the darker side, it's probably a sign to pour yourself a glass.

2. Sugar Cravings

It's common to want sweet stuff because your liver could be having trouble breaking down glycogen into glucose (aka sugar) for the bloodstream.

3. Hunger

If you find yourself peckish even after you had a snack, you might just be dehydrated. Mild dehydration is misinterpreted as hunger.

4. Dry Mouth

Dry or sticky mouth is one of the signs of dehydration.

5. Headache

According to Medical News Today, the pain is caused by a temporary shrinkage of your brain due to fluid loss. This causes it to pull away from your skull slightly, which is as uncomfortable as it sounds. When you drink water, your brain puffs up again, and your headache ought to go away.

6. Sleepiness

Fatigue is a symptom of dehydration. In 2015, a study of British doctors found that one in five patients showed up with symptoms that could be caused by not drinking enough, including tiredness.

7. Muscle Cramps

Some doctors believe that a lack of water shifts blood circulation away from muscles. This, in turn, may make them cramp, especially during exercise.

8. Bad Breath

Drinking water can break up your saliva and, in turn, clear up mouth odors caused by bacteria.

9. Constipation

According to Web MD, constipation is often caused by simple dehydration. Without enough water in your system, your large intestine absorbs water from your poop, leaving it harder to pass.

10. Dry Skin

Dehydrated skin is congested and easily becomes flaky."

11. Lower Concentration

Dehydration comes with more than physical symptoms.

How much water should you be drinking?

Everyone's different, but in general, adults need 8-9 cups of water per day. This is equivalent to just under two liters, and there are plenty of liter sized bottles you can purchase to help you stay hydrated. Other individuals may need to consume more, especially athletes, pregnant women, and people who live in particularly dry climates.



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A SAINTLY SCHOLAR HIGHLIGHTED DUROOD AS THE 'ZIKR OF ALLAH'

Imamul Mujaddidin Hazrat Moulana Fazle Rehman
Ganj- Muradabadi (RA)

Indeed the contentment of the heart is in the Zikr of Allah... In this verse mention is made of the Zikr of Allah and not the word Allah.

Almighty Allah states in the Holy Quraan in Surah Anfaal, a believer is he whose heart on hearing the Zikr of Allah becomes fearful (Wa Jilat Qulu bu hum).

Now what is the Zikr of Allah? We always take for granted that the word Allah is the Zikr of Allah but the word Allah makes the heart tremble, then what is that Zikr that would bring peace, contentment in the heart. That Zikr which Allah also makes, and is making from eternity when nothing else was in existence except Allah and the Noor of His beloved sal lal laa hu alay hi wa sallam and has also ordered the angels to make that Zikr for the contentment of their hearts.

Almighty Allah states in the Holy Quraan Surah Ahzaab verse 56 Innalaaha wa malaaeeka tahu yu swalloona Alan Nabi Ya ayyuhal lazeene Aamanoo swallu alay hi wa Salleemu tasleema.

Indeed Allah and His angels sent Durood upon His messenger (sal lallaahu alayhi wasallam).

O you who believe you also send Durood upon Nabi (sal lal laa hu alayhi wasallam).

So contentment is found in the Zikr of Mustapha (sal lallaa hu alay hi wa sallam). We need to see how much Zikr do we do of that which Allah also does, we need to increase in sending Durood and Salaam upon our leader (sal lallaahu alayhi wasallam).

Then there are those who term this Zikr as shirk and haraam, may Allah grant them the understanding for they are unaware that Allah Himself makes the Zikr and states if we want contentment of the heart then make the Zikr of My beloved (sal lal laa hu alay hi wa sallam), you decide in which group do you want to remain. The one who is content or the one who is restless.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ
سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Allahumma swalle Ala Sayyidina Muhammadew wa Ala
Aale Sayyidina Muhammadew wa Barik wa Sallim



Saaberie Chishty Society



MUSLIM COVID-19 BURIAL

PROTOCOLS AND PROCEDURES IN COMPLIANCE TO THE SOUTH AFRICAN GOVERNMENT REGULATIONS

In fulfilling our religious rights and responsibilities as far as possible, and bearing in mind the safety of the bereaved relatives, these guidelines have been outlined. Kindly adhere to the protocols and procedures to ensure all requirements are met as compassionately as possible.

CONTACT PERSON:

- * As soon as death is confirmed please contact: **MOHAMMED SAYED - 0863228786**
- * Saaberie Chishty personnel will liaise with government authorities to facilitate burial.

GHUSAL:

- * Our **TRAINED** personnel will be dispatched to the hospital/home to collect the deceased body.
- * Ghusul will take place at the **Lenasia Cemetery** unless advised otherwise.
- * Ghusul will be carried out by the **TRAINED** team of Saaberie Chishty.
- * Strictly **ONLY 1 family** member are be allowed in the Ghusul Khana.
- * Once the Ghusul is complete and the mayyit is dressed in the Kafan and placed in the body bag, it will **NOT** be opened, nor will it be taken home.

CEMETERY:

- * A Maximum of **50 PEOPLE** is **allowed** at the Cemetery
- * 15 Saaberie Chishty personnel (security/ ghusul team, transport team/machine operator)
- * **35 Family members** (appointed by the family)
- * If immediate family are in self-isolation, they may appoint representatives.
- * Appointed family representative should **NOT** be over 60 years of age or have any underlying health conditions or have been in contact with the deceased or any COVID-19 patient in the last 14 days.

JANAZAH SALAAH:

- * Janazah Salaah will take place at the cemetery and a **maximum** of **35** people are allowed
- * Please encourage family members to make dua for the deceased from their homes and request **ONLY 35** adults for **Janazah Salaah**.
- * Those who need to self-isolate must **NOT attend**.
- * Those attending must wear a **FACE MASK**.
- * When coming for the Janazah, please ensure you are in pairs and **NOT** in **groups**.
- * **No Loitering** at the Cemetery is allowed, you must **disperse immediately** after the burial.
- * **Only** the Saaberie Chishty's **TRAINED** personnel will be handling the Janazah Box.
- * The family may appoint their Imam to lead the Janazah Salaah.
- * The Imam will **HAVE to** observe the necessary requirements (Face Mask, Gloves) and apply the **social distancing rule**.
- * **Only** those **lowering the body** should be at the side of the grave, everyone else should maintain adequate distance.

BURIAL:

- * The mayyit will be lowered in the grave by our **TRAINED** personnel wearing the **PPE**.
- * The timbers/slabs will then be fitted by the personnel **wearing the PPE**.
- * **One** family person/representative will be **allowed** at the grave site **at a time**.
- * He will throw 3 handfuls of soil into the grave and move away.
- * The second person will be allowed to do the same, followed by the third and so on.
- * Thereafter **stand at a distance** whilst the machine operator completes the filling process.
- * Once the machine moves away, you may approach, **shape the grave** and conclude the final religious rites (**Fatiha & Dua**).

OTHER:

- * Any person involved at any stage of handling the body/janazah box **MUST** have a **bath /shower** at home as part of the hygiene/health and safety process
- * All clothes worn **MUST** be washed separately in **HOT water** allowed to dry completely.

***It is the responsibility of every individual to co-operate under the circumstances and make this process as smooth as possible.**

Human Rights in ISLAM

PART: 2

Right to Life:

In Islam and ethics, the sanctity of life is a principle of implied protection regarding aspects of sentient life that are said to be holy, sacred, or otherwise of such value that they are not to be violated. Every person has the right to live and respect human life. Islam respects a human for being a human not for any other reason. It does not distinguish between race and gender etc.

In Islam, life is a divine bestowal on humanity that should be secured and defended by all means. It is the individual and universal duty of Muslims, according to Islam, to protect the human merits and virtues of others. Life in the Holy Quran is attributed tremendous value; in fact Allah Almighty mentions in the Holy Quran: "And whosoever kills a person intentionally it is as though he has killed all of mankind; and whosoever saves a life it is as thought he has saved all of mankind" (S 5: V 32). The Holy Quran forbids the taking of life without due process of the law, and it also obligates Muslims to provide for those who cannot provide for themselves.

The right to life is conferred by the Holy Quran even on one's enemy during war as Muslims are forbidden from using force except in self-defence. Also protected by the Holy Quran are the elderly, women, and children of the enemy and to these there are no exceptions.

Right to Equality:

Islam teaches that, in the sight of Allah Almighty, all men are equal. However, the only distinction which Allah Almighty recognizes is the distinction in piety, and the only criterion which Allah Almighty applies is the criterion of goodness and spiritual excellence. In the Holy Quran Allah Almighty says: "Verily the most honoured of you in the sight of Allah Almighty is the most righteous" (S 49: V 13). The foundations of the Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following:

- Allah Almighty judges every person on the basis of their own merits and according to their own deeds.
- Allah Almighty is just and kind to all his creatures. He is not partial to any race, age, or religion.
- Allah Almighty has conferred on mankind a title of honour and dignity.
- All people are born equal in the sense that none brings any possession with them, and they die equal in the sense that they take back nothing of their worldly belongings.



BY MOULANA NASIK AHMED BROOD

Right to Freedom:

Man is born free. No restrictions shall be made on his right to liberty except in due process of the Law. Every individual and every person has the immutable right to freedom in all its forms; physical, cultural, economic and political. It also includes: Right to Freedom of Religion, Right to Freedom of Thought and expression, and Right to Freedom of Movement. Islam recognizes complete freedom of religion and belief for every human being.

The Holy Quran altogether excludes compulsion from the sphere of religion. It lays down in the clearest words: "There is no compulsion in religion — the right way is indeed clearly distinct from error" (S 2: V 256). There are many other verses of the Holy Quran whereby Allah Almighty indicates that there is no compulsion in matters relating to Deen nor should there be any compulsion on any other matters.

Freedom of opinion refers to a human beings total freedom of creed and thinking, as well as their freedom of declaring and expressing their point of view peacefully.

Islam permits the individual to look into the creation of things and observe all the phenomena that it may contain. It encourages the individual to experiment, employ reason, and utilize the world around him for the benefit of humanity. The human being is capable of utilizing nature to his own benefit, transforming it and manipulating it to the maximum possible extent. This can only be achieved with a considerable amount of thinking, ideas, contemplation and observation.

The basic teaching of Islam is that every person is under obligation to realize the rights of others in every possible way. The society will become an ideal society where duty of one individual is the right of other. When people are engaged in the fulfilment of their rights with this consciousness, such societies become the paragon of respect for rule of law and human rights.

There are many other Human Rights which Islam advocates for. Unfortunately there is insufficient space to mention and elaborate on them all. However, we should make Dua to Allah Almighty, through the Wasilah of Nabi Muhammad (Sallallahu Alayhi Wa Sallam), that He grant us the ability to ensure that as Muslims we will make certain that we would always respect the rights of others and never infringe nor violate the rights of any human being. Aameen!



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INSPIRATIONS

from the Life of

Hazrat Bibi Maryam (RA)

Part 2 ...continuation

BY SHIREEN ISMAIL

The Noble Quran Kareem mentions and confers an entire Surah to Our Blessed Lady Hazrat Bibi Maryam (RA).

[1] The Parents of Hazrat Bibi Maryam (RA)

"Recall, when the wife of Hazrat Imran (عليه السلام) said: My Lord, I dedicate to You what is within my womb for your special service so accept this from me. Surely, You are the All-Hearing, the All-Knowing," (Quran, 3:35). "And Hazrat Bibi Maryam (RA), the daughter of Hazrat Imran (AS), who guarded her virginity. We breathed into her Our Spirit and she confirmed the truth of the words of the Lord and His Books, and is among the obedient ones," (Quran, 66:12).

Noble Quran Kareem informs us that the father of Hazrat Bibi Maryam (RA) was Hazrat Imran (عليه السلام) and the classical Muslim scholars unanimously agree that the lineage was from Nabi Dawud (عليه السلام), named as, "Maryam bint 'Imran ibn Yashim ibn Misha ibn Hazqiya ibn Yawish (ibn Isha ibn Yahushafat) ibn Sulayman ibn Dawud (عليه السلام)". Although Hazrat Bibi Maryam's mothers name, not indicated in the Noble Quran Kareem, is agreed upon by scholars as Hanna bint Faqudh. Hanna was without children till a late age. Hanna prayed to be blessed with a son and she vowed that the male child would be dedicated to the service of Allah Almighty at Bayt al-Maqdis (that is, the Holy Mosque of Al-Aqsa, Jerusalem). It is known that Hanna's husband, Hazrat Imran (عليه السلام) passed on during her pregnancy with Hazrat Bibi Maryam (RA). This event is not stated in the Noble Quran Kareem, instead it is logically derived from Nabi Zakariya's (عليه السلام) assumption of Hazrat Bibi Maryam (RA)'s guardianship, and thus generally accepted by traditional Sunni scholarship as fact.

[2] The Birth and Guardianship of Hazrat Bibi Maryam (RA)

"So when she gave birth to her, she said: 'O my Lord, I have given birth to a female'. Allah knew best what she gave birth to. And the male (which she had asked for) is not like this female, and I have named her Maryam. And I seek refuge with You for her and her children, from Shaitaan, the rejected one," (Quran, 3:36).

According to classical exegetes it was customary at that time to offer sons, as only boys were accepted, to the Holy Mosque of Al-Aqsa for worship and serving until puberty, at which time they choose to continue their service or not. Hanna's words in Surah 3 Verse 36 are an expression of her disappointment that she would not be able to carry through her vow. The son that Hanna had requested could not equal himself to this daughter whom Allah Almighty had blessed. Hanna's daughter was destined to be one of the most honoured women in the world, as she was chosen to be the mother of 'The sign of Allah Almighty', Hazrat Isa (On whom be peace). The commentators record that the name, Maryam, Hanna chose for her child means, 'the one who worships, a devotee, a servant', which she was at the Al-Aqsa Mosque, further indicates Hanna's dedication to her vow and the nature and future life of Hazrat Bibi Maryam (RA). The name of Hazrat Bibi Maryam (RA) appears and is mentioned twenty-seven times in the Noble Quran Kareem.

Hanna wanted to fulfil her promise and vow of offering her child to the service of Allah Almighty. She was bound to her vow even though the child was a girl. Hanna, with her child wrapped in her shawl, sets off to the Al-Aqsa Mosque to sanctify her child's service to the mosque, as well as to find a suitable guardian for her new-born baby who had no father. It is generally accepted by the classical Muslim scholars that Hanna, shortly after the birth of Hazrat Bibi Maryam (RA), took her to the Al-Aqsa Mosque. Although some commentators indicate that she was subsequently returned to Hanna or Nabi Zakariya (عليه السلام)'s wife for

the nursing period before actually beginning her devotions at the mosque. The tafsir in Kanzul Imaan indicates that Hazrat Bibi Maryam (RA) was nourished with heavenly fruit and not from her mother's milk or any worldly provisions. The tafsir notes that Hanna placed her daughter under the care of the Al-Aqsa Mosque from birth, as there is no proof that a foster mother was appointed as her primary caregiver. "So her Lord graciously accepted her and made her grow in purity and excellent growth and made Nabi Zakariya (عليه السلام) her guardian. Whenever Nabi Zakariya (عليه السلام) entered her prayer chamber, to see her, he found fresh food supplied to her. He asked: 'O Maryam, from where is this coming to you?' She said: 'It is from Allah'. Surely, Allah provides to whom He wills, without measure," (Quran, 3:37).

Hanna brought the child to the place of seclusion at the Bayt Al-Maqdis. She announces, 'Yours she is, consecrated', - a girl, the only female of the Israelites ever to have been sanctified at the Al-Aqsa Mosque. Allah Almighty accepts Hazrat Maryam (RA)'s service at the Al-Aqsa Mosque and 'excellent growth' meant that her growth for one day was equivalent to a year's growth of other children. The caretakers of the Al-Aqsa Mosque were known as the Ahbaar and they were twenty-seven in number. They were from the children of Hazrat Harun (On whom be peace). Nabi Zakariya (عليه السلام) was their leader and the maternal uncle of Hazrat Bibi Maryam (RA). It was the desire of everyone of this group to take care of Hazrat Bibi Maryam (RA) as she was related to them and came from a family of worldly and religious leaders. Nabi Zakariya (عليه السلام) said: 'I have more right to her, as her aunt is of my household'. At this point it was decided to cast twenty-seven lots for the guardianship of Hazrat Bibi Maryam (RA). The casting of lots took place at the River Jordan and all of them sank or drifted away with the exception of that of Nabi Zakariya (عليه السلام), which rose to the surface of the water and was not carried away by the current. A clear sign from Allah Almighty that Nabi Zakariya (عليه السلام) was to be the guardian of Hazrat Bibi Maryam (RA). Thus, Allah Almighty miraculously drew together Hazrat Bibi Maryam (RA) and Nabi Zakariya (عليه السلام), the leader of the Ahbaar and a Prophet who carried out his duty with great love, devotion and provided Hazrat Bibi Maryam (RA) with the best of spiritual guidance.

Nabi Zakariya (عليه السلام) then constructed a sanctuary (mihrab) for the small child. This mihrab could not be reached except by stairs. Nabi Zakariya (عليه السلام) alone entered Hazrat Bibi Maryam (RA) mihrab, locking the door (or seven doors) behind him when he departed. Whenever, Nabi Zakariya (عليه السلام), as Hazrat Bibi Maryam's (RA) guardian, came to provide her with food or drink, he was amazed to find that Hazrat Bibi Maryam (RA) already had been provided with not only sustenance (rizq) but with the best of sustenance, including the fruit of winter in summer and the fruit of summer in winter. Nabi Zakariya (عليه السلام) observing these miraculous provisions and fully aware that the doors are locked and that he had the keys, asked, 'From whence came the food?'. Hazrat Bibi Maryam (RA) still speaking as a child, responded: 'It is from Allah. Surely, Allah provides to whom He wills, without measure,' (Quran, 3:37).

Nabi Zakariya (عليه السلام) upon observing this incredible recurring miracle was encouraged to pray to Allah Almighty that he and his barren wife in their old age too would likewise be blessed with a son. The Arc Angel Jabrieel (عليه السلام) informed Nabi Zakariya (عليه السلام) that he would be granted a son who will be named Yahya. Meanwhile, Hazrat Bibi Maryam (RA) continued her solitary worship in her mihrab until she reached the tender youthful years.

DREADED COVID19 Hospital to Cemetery

"My father has passed away. Can you send your hearse to the hospital and organise the ghusl and burial. Unfortunately we don't think it's wise to be there ourselves!"

The above words are an example of the projection of current day covid-19 pandemic fear and anxiety. The psychological and mental impact of the level of stigma associated with the covid-19 is based on three main factors. It is a disease with no overt cure which presents for now with many unknowns. The unknown is fearful, and it is easier to associate that fear with others. Stigma is a form of discrimination or perception or judgement against an identifiable group of people, a place or nation. Stigma can be linked to a lack of knowledge about how the Covid-19 virus spreads, a need to blame someone, fears about contracting or contamination, death, social image, and gossip that ignite rumours and myths.

Negative attitudes and beliefs towards people, places or things tend to arise from traumatic and stressful situations as noted with the covid-19 pandemic. These are normal feelings for normal people in abnormal situations. Elevated anxiety and fear can lead to stigmatising certain racial ethnic groups, people tested positive with the covid, towards people who are quarantined or recovered, frontline workers, people with disabilities, the vulnerable elders with additional medical conditions, people living in group settings and even humiliation or embarrassment felt by the death of a family member due to the covid-19 virus. In this way these traumatised emotions can appear as confusing behaviour resulting in hurt, fear, and anger. Stigmatization is synonymous with discrimination where some may want to hide their symptoms, and not seek the necessary health care to recover, while others may yield traumatised behavioural patterns that is attributable to isolation, avoidance and rejection. In certain cases, religious and humanitarian obligations, principles, morals, and values may be compromised.

Narrated in Al-Hadith Mishkat-UI-Masabih that Hazrat Ali (ؓ) reported that the Messenger ﷺ of Allah ﷻ said: "A Muslim has got six duties in a just manner to another Muslim. He will greet him when he meets him, he will respond to him when he invites him, he will respond to his praise of Allah when he sneezes, he will visit him when he falls ill, he will follow his bier when he has passed away, and he will love for him what he loves for himself," (Tirmizi). In addition, Abu Hurairah (ؓ) reported that the Messenger ﷺ of Allah ﷻ said: "Whoso follows the bier (janaza) of a Muslim out of faith and hope of reward and remains with it till he says funeral prayers over it and then finishes its burial, he will return with a reward of two Qirats, each Qirat is like Uhud; and whoso says his prayers over it and returns before it is buried, he will return with one Qirat," (Tirmizi, Bukhari, Muslim). Hazrat Jaber (ؓ) reported that when a bier was passing, the Messenger ﷺ of Allah ﷻ stood up for it. We asked: O Messenger ﷺ of Allah ﷻ! She is a Jewess. Messenger ﷺ of Allah ﷻ said: Whenever you see a bier, stand up," (Tirmizi, Bukhari, Muslim).

Uhud is a mountain near Medina where the battle of Uhud took place. Qirat ordinarily means one-twelfth portion of a dinar in other words a great reward is implied. Our Beloved Nabi Muhammad ﷺ did not hesitate to show respect to the dead body of a Jewess. This indicates dignity in life and death should be honoured and respected. Death signifies for a Muslim a transitioning from a physical realm to a spiritual realm to meet the Lord of the Universe.



In the midst of this catastrophic pandemic which is posing many challenges and unforeseen pressures and circumstances, there is human resilience. Human beings have a natural trajectory that has equipped us with tremendous potential for resilience which is nurtured within interpersonal and other support systems. Resilience is when a Muslim Ummah, society or nation with all its psycho-social-emotional and medical capacity and skills within a person, family, or a community adapts positively to adversity and challenges of the journey of life. The support, care, kindness, mercy and compassion required to uphold resilience in the face of adversity is within the capacity of many social support systems. The ultimate purpose of each human being is to worship the Almighty by following the example of the Messenger ﷺ, and to be vicegerents on this earth in the service of Allah the Almighty.

Community Leaders and Health Officials can assist in alleviating the Covid-19 virus stigma by implementation of the following:

- Maintaining the privacy and confidentiality of those seeking healthcare, and those who may be part of any contact investigation.
- Quickly communicating the risk, or lack of risk, from contact with products, people, and places.
- Correcting negative language that can cause stigmatization by sharing accurate information about how the virus may spread.
- Speaking against negative behaviours and statements including those on social media.
- Ensuring that images used in communications show diverse communities and do not reinforce stereotypes.
- Using media channels, including news media and social media to speak out against stereotyping groups of people who experience discrimination because of the covid-19.
- Thanking healthcare workers, responders, and other community workers at the front lines.
- Suggestion of online and other resources for mental health, trauma counselling or social support services.

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Tasawwuf

By: Moulana Mahomed Aslam Suliman

Part One



In the upcoming months, Insha-Allah I will try and attempt in discussing this important topic with our readers. There is a lot of misconceptions, arguments and debate amongst people regarding the terms Sufism, Tasawwuf, Tariqa etc. Some people feel that certain members of the community have introduced this as an Innovation (Bidat). Others feel that this is a kind of cult introduced in Islam and it should be discarded. Some have attributed it by using the words Shirk / Haram, etc without correctly and properly understanding what Tasawwuf is all about.

Tasawwuf or Islamic Mysticism is the purification of the inner self through Mujahedas (spiritual strivings), maintaining good character inwardly and outwardly, being a service to humanity and renunciation of the worldly pleasures.

Hazrath Sheikh e Junaid Baghdadi (rahmatullah hee alay) says:- "Tasawwuf is to be chosen for purity. Whoever is thus chosen and made pure from all except Allah is called a Sufi."

Hazrath Ali Hujwari (rahmatullah hee alay) in his works, Kashful Mahjoob has written about a Sufi and says:- In the word Tasawwuf comes the word "SUF" which means woolen cloth. Those who use it are called Sufi. Tasawwuf is also understood from the word "SUFFA" as in Ashabus Suffa (companions of the Bench). Some Sahaba Ikram were staying inside Masjid e Nabawi and used to occupy Saffa e Awwalie the first Rank in leading a spiritual life.

In Hadith e Qudsi, Rasul (ﷺ) has said that Allah has said: " He who recognizes himself, indeed he has recognized his creator ie Allah".

Hazrath Ali Hujwari (rahmatullah hee alay) has quoted Hazrath e Junaid Baghdadi (rahmatullah hee alay) that a Sufi should strive for eight distinct qualities of the various Prophets (ﷺ).

- (1) Generosity of Hazrath Ebrahim (ﷺ)
- (2) Bliss of Hazrath Ishaq (ﷺ)
- (3) Patience of Hazrath Ayub (ﷺ)

- (4) Righteousness of Hazrath Zakaria (ﷺ)
- (5) The Austerity of Hazrath Yahya (ﷺ)
- (6) Woolen outfits of Hazrath Moosa (ﷺ)
- (7) Travels of Hazrath Isa (ﷺ)
- (8) Faqr of Rasul ﷺ.

Hazrath Abu Huraira (radiyallahu anhu) is reported to have said: The Messenger of Allah, peace and blessings be upon him, said, "Allah said: Whoever shows hostility to a friend of mine, I have declared war upon him. (Agreed Upon) as mentioned in Bukhari Shareef. The Sufis are the friends of Allah (or the Awliya Allah)

In Dalaail ul Arifeen, it has been mentioned that Hazrath Khwaja e Khwaajegan, Hazrath Khwaja Ghareeb un Nawaaz (rahmatullah hee alay) said:-That there was a person who harbored anger and jealousy for the friends of Allah (ie the Awliya Allah) so much so that if he had to come into the direction of a friend of Allah, he would turn his face and change the direction by walking on another pathway or road. It so happened that this person who opposed and hated the Awliya Allah became ill and after few days passed away. The Ghusl, kafan and burial rites for him were carried out.

When the people attempted in placing his face in the direction of Qibla inside his Qabr, it was impossible to place his face in the Qibla Direction. They had attempted to do it thrice. It so happened that an unseen voice was heard that :- " Oh people do not worry or bother about him since he used to turn his face away from my friends ie the Awliya Allah in this world. Now his face will not remained turned towards the direction of the Qibla."

So its important to love the Sufiya-Ikraam and not show any form of hostility towards them.

NATIONAL INDEPENDENT HALAAL TRUST



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



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