



Saaberie Chishty Society
 Hosts
MEELAAD-UN-NABI ﷺ
Insha Allah on
Fri 1, Sat 2 & Sun 3 Dec 2017
 Fri LADIES ONLY @ Saaberie Chishty Hall
 Fri Mehfil-e-Naat @ Jamia Razvia Masjid
 Sat Jalsa & Awards @ Saaberie Chishty Hall
 & Sunday 3 Dec 2017
@ Saaberie Chishty Complex
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Data Ali Hajweiri - and Classical Sufism

One Ramadaan, the sufi Bayazid Bustami was returning to his hometown, after a long absence, spent journeying in the 'path' to God. Having no idea, though, about how famous he had become during this time, he advanced with trepidation through the gates of the town, only to find that a large crowd had already lined the entrance to receive him.

Overwhelmed by that reception, the mystic froze in his tracks, appearing intent on turning back, when he suddenly dug a piece of bread out of his pocket and ate in full view of the people. The crowd dispersed. Bayazid quietly returned home.

Apologetic, he confessed later, that he had felt better about breaking his fast, earning blame and disgrace from the people, than having to absorb such attention and praise.

Bustami and several other classical sufis are extensively quoted in Hajveiri's Kashful Mahjoob, the oldest book of Sufism, translated from Persian.

Originally prepared as a manual to guide his followers, the book is still revered and considered exceptional value for students and followers of authentic Sufism.

Ali Hajveiri, popularly known as Data Saheb, himself no ordinary sufi, is acclaimed amongst the great muslim saints of the Indo-Pak subcontinent, and is linked with the great Chishti icon Khwaja Mu'inuddin, as a spiritual benefactor of the latter.

In his book he chronicles the roots of Sufism from the Holy Prophet's (ﷺ) times, his family and companions, and the Righteous Caliphs from Abu Bakr to Ali, and the adepts in their succession.

Emphasising austerity, humility, and piety combined with service to the under-privileged and exemplary conduct, the picture is different from what Sufism is being misrepresented as, today.

The sufis were anything but pretentious, using dress and appearance to attract respect, while the traditional sufi garb was made from the roughest materials, the sufis, themselves, chose it to

destroy the ego instead of attracting attention towards themselves, by dressing that way.

The great sufi and scholar, Ja'far as-Sadiq, was once questioned about his fine dressing, when he invited the inquirer to place his hand under his garment. He felt an inner garment made of crude cloth. The saint explained, that his outer garment was to hide his inward state thus saving him from any pretentious treachery of the ego while his inward state was his reality in his private relationship with the Almighty.

Akhlaaq, good conduct, is one of the weightiest components of the sunnah, or the Prophetic example. Courtesy and modesty feature highly, and a hadees reveals the admiration of Muhammad (ﷺ) for his companion, about whom he stated that even the angels were overawed by the modesty of Uthman.

Any mention of Sufism would be incomplete without referring to the As'haab-as-Safa (hypothetically from whom Sufism derives its name), as the poorest in the community who relied solely on God and His Messenger in every aspect of their lives.

This is as good a time as any, with the urs celebrations already under preparation in Lahore, Pakistan, to celebrate the life and blessings of a true sufi, such as the one who was also popularly accepted as a great saint, in Data Ali Hajveiri, Alayhir Rahmah.

Data Saheb described Sufism as "once a Reality without a name which has presently become a Name with no reality." And that statement he made over a millennium ago.

We pray for deliverance and Divine guidance in following the legacies of the Sincere exemplars of the Truth, such as the Imam of the Sufis, Ali ibn Abi Talib, Karramallahu Wajjihu, and all the pure personalities that followed in the footsteps of these noble ones.

Al-Kausar salutes them.

DATA SAHEB URS MUBARAK!

HAZRAT ABDULLAH BIN ZAID ﷺ

(The Introduction of Azaan)

After the completion of Masjid-e-Nabawee Shareef, there had still been no medium through which the people could be informed of the time regarding congregational Salah.

When Rasoolullah ﷺ consulted the Sahaba Ikraam (رضي الله عنهم) regarding this, some suggested a fire be lit, some said a bell should be used, while others proposed a bugle (horn) be used.

These methods were not preferred by Rasoolullah ﷺ as they were also used by the Kuffaar to gather people. Hence, Hazrat Umar Farooq (رضي الله عنه) said that someone should go around Madina announcing the time of Salaah.

The Holy Prophet ﷺ liked this idea and ordered Hazrat Bilal (رضي الله عنه) to do so, who would pass through the city saying, "As-Salaatu Jaami'atun", for all five daily Salah.

It was during this time that a Sahaabi named Hazrat Abdullah bin Zaid Ansaari (رضي الله عنه) had a dream in which the Azaan (i.e. the present Azaan) was being read, a dream thereafter seen by Rasoolullah ﷺ, Hazrat Umar Farooq (رضي الله عنه) and other Sahaba (رضي الله عنهم) as well. This hadith is from Sahih Muslim as follows...

One day, Hazrat Abdullah Ibn Zaid (رضي الله عنه) went to the Prophet ﷺ and said "O Messenger of ALLAH ﷺ! I had a beautiful dream last night." "What was the dream you saw", Prophet Muhammad ﷺ asked Hazrat Zaid (رضي الله عنه).

Hazrat Zaid (رضي الله عنه) answered, "I've seen that a man wearing green garment taught me the words of the Adhan and advised me to call people to prayer with these words." He then recited the words of the Adhan. The words were beautiful and full of meaning. Prophet Muhammad ﷺ recognized that the dream of Hazrat Zaid (رضي الله عنه) was true. He asked Hazrat Zaid (رضي الله عنه) to teach the words of Adhan to Hazrat Bilal (رضي الله عنه).

Hazrat Bilal (رضي الله عنه) stood up and called the Adhan. The voice of Hazrat Bilal (رضي الله عنه) resounded throughout the Madinah. People came running to Masjid Al-Nabawi. Hazrat Umar ibn Khataab (رضي الله عنه) was one of the persons who came and said: "O Messenger of ALLAH ﷺ, an angel taught me the same words in

my dream last night." And Prophet Muhammad ﷺ accepted this Adhan as the official call to the Salaah.

Rasoolullah ﷺ accepted this as an order from ALLAH (ﷻ) and instructed Hazrat Abdullah bin Zaid (رضي الله عنه) to teach Hazrat Bilal (رضي الله عنه) its words, seeing that he had a louder voice; and thus, from that day onwards and until Qiyaamah, the method of reading Azaan had begun.

The Devil turns his Back
Hazrat Abu Hurairah (رضي الله عنه) reported that the Messenger of ALLAH has said, "When the call to prayer is made, the Devil turns his back and breaks wind so as not to hear the call being made. When the call is finished, he turns round.

When the second call to prayer (Iqaamah) is made, he turns his back, and when it finishes, he turns round to distract the man, saying, 'remember such and such; remember such and such', referring to something the man did not have in mind. This results in that the man does not know how much he has prayed". (Bukhari and Muslim)

Reward for Saying Azaan
The Holy Prophet ﷺ has said "If people knew how much reward there is for calling the Azaan, then there would be fighting of swords between the men.

BENEFITS OF SADAQAH

1. **Sadaqah** is the most virtuous action in all good actions, and the best form of Sadaqah is to feed others
2. **Sadaqah** will be a shade on the day of judgement and it will save a person from the fire
3. **Sadaqah** makes the anger of Allah cool and it also cools the heat in the grave
4. The best and most beneficial gift for a deceased person is **Sadaqah** and Allah continues to increase the reward of **Sadaqah**
5. **Sadaqah** is a way to purify the soul and increases good deeds
6. **Sadaqah** will be a cause of happiness on the day of judgement on the face of the giver
7. **Sadaqah** is a means of sins being forgiven and also expiates past sins
8. **Sadaqah** is glad tidings of a good death and is also a cause for the duas of the angels
9. The person who spends in **Sadaqah** is counted in those who have piety and people also begin to love him
10. **Sadaqah** is a means of Duas being accepted and hardships being removed
11. **Sadaqah** removes difficulties and closed 70 doors of harm in the world





BY MOULANA
SHAH FAISAL
KHAN SAHEB

SAFAR-UL-MUZAFFAR

Q1) There is a general perception that the months of Muharram and Saffar (first two months of the Islamic calendar) have an evil in them and anything major done in these months for eg, purchasing a business, house, wedding etc it is unsuccessful. Kindly explain if the perception is correct or not according to the Shariah.

A1) To regard the months of Muharram and Saffar as "unlucky" months and suspend important matters with the belief/fear of them being unsuccessful was the belief of the pre Islamic era. The Holy Prophet ﷺ condemned this belief. Hazrat Abu Huraira ؓ said "There is no bad omen". In another narration it is recorded "There is no (bad omen) in (the month of) Saffar. [Mishkaat Shareef].

Therefore one should not suspend any matter in the months of Saffar, with the belief that they are unlucky months. Yes, on the arrival of every new month, new year rather than every new day, we should discharge some Sadqah in appreciation to Allah's countless blessings bestowed upon us, physically, spiritually.

According to Hadith Shareef of the Most Beloved Prophet of Almighty Allah saying "Subhanallah" and "Alhamdulillah" is also Sadqah.

Creating brotherhood and reconciliation between two fighting and separated family members is also Sadqah and removing any harmful object from the path, road or passageway is also Sadqah. The best way of Sadqah is to help and feed the destitute people, to bring happiness in the hearts of fellow Muslims is a great Ibadah of Almighty Allah.

Another holy Hadith of the holy Prophet ﷺ guides us "The Sadqah removes calamities". Along with all these, one must remember his creator, cherisher, sustainer before every place, everything, every month and time. Everybody is in His divine control and He Almighty has promised us in His noble and glorious book of Al Quraan "You remember me, my mercy, my power, my majesty, my creation will remember you.

The remembrance of Allah is hidden in the remembrance of His most beloved and beautiful prophet, whose remembrance is hidden in the following:

Loving and respecting His Holy Messages and His beautiful teachings who has said:

- One must perform Ibadah and avoid any sin.
- One must perform do's and don'ts.
- Love and respect your creator, His Prophets, your teachers, your parents, your neighbours, your people, etc.

Allama Iqbal Lahori said very beautifully, "Aaj se jo ho braheem se imaan paida, aag kar sakti hai andaaz-e-gulistan paida"

Translation- even today in this time and era too that burning fire and its blazes can turn into a beautiful garden, provided that someone must have that strong love, dedication and Iman of Sayyiduna Ebrahim ؑ.

Incorrect Beliefs:

Today too, there are some Muslims who hold incorrect beliefs regarding the month of Safar.

1. A nikah performed in this month would not be successful.
2. This month is full of misfortune and calamities.
3. To commence any important venture, business etc, during this month will bring bad luck.
4. The first to the thirteenth of Safar is ill-fortune and evil.
5. The person who distributes food or money on the 13th of Safar will be saved from its ill-fortune.
6. To celebrate the last Wednesday of Safar and regard it as a holiday.

What to do:

1. To shun all types of erroneous beliefs regarding the blessed month of Safar.

2. To understand that the most unfortunate person is he who disobeys Allah Ta'ala's commandments e.g. does not perform the five daily salaah etc. It is narrated in a hadith that Rasoolullah (ﷺ) said: "Pray, O Allah! Cause not anyone of us to be a wretched destitute." He then asked: "Do you know who is a wretched destitute?" Upon the request of the Sahabah (ؓ) he replied, "A wretched destitute is he who neglects his salaah."

3. We should understand that all conditions which befalls us, good or bad, favourable, or unfavourable are from Allah Ta'ala, (as a result of our actions). Allah Ta'ala says: "Whatever misfortune befalls you, it is due to the things your hands have wrought, and He forgives many a sin." (Surah 42 - Verse 30).

This can also be confirmed by the following Hadith: Sayyadina Jabir (ؓ) has said that, "I have heard Sayyadina Rasoolullah (ﷺ) saying, the descending of illness and evil superstition befalling in the month of Safar is untrue."

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HAZRAT PEER MEHR ALI SHAH SAHEB

EXTRACTED FROM THE "MALFUZAAT-E-MEHRIA" (SAYINGS OF HAZRAT)

Mutual love and sincerity are among the finest quality of the Islamic Ummah. In fact it was Islam which first stressed these qualities for observance by its followers. Unfortunately, however, these are largely missing from today's Muslim world due to its indifference to Islamic teachings and values.

Allah likes moderation and temperance in everything, and this constitutes the Straight Path that He has ordered us to follow. Exaggerations and misdirected excess, even in religious matters, lead to error and are liable to incur the wrath of Allah.

Avoid extremes in religious as well as worldly matters, for peace and salvation lie only in following the middle path.

As far as possible, one should endure the unkindness of others with patience, and leave revenge and retribution to Allah.

Faith in God's Mercy, benevolence and omnipotence in the fulfillment of human objectives must be backed up by the utmost human endeavors.

Trust in God does not consist in discarding human endeavour altogether. The best course is to put in one's best effort and leave the results to God.

As indicated in the Quran (XCIV, 5-6), "hardship goes side by side with ease" (in this worldly life). One should, therefore, not lose heart in time of adversity, but should instead have full faith in the Mercy of Allah and be thankful to Him in all circumstances.

Ibadat (or devotion) consists of submission without argument, acceptance without dissent, patience without complaint, faith without uncertainty, perception without concealment, and attention without diversion.

All Sufi schools have the same ultimate objective, namely the attainment of spiritual elevation and union with Allah; no school should, therefore claim superiority over the others.

Denunciation of Muslims as "kafir" (infidel) on petty sectarian grounds or on the basis of doubt or supposition only, is highly loathsome, and must be avoided at all costs. This alone can ensure the unity of the Ummah and thereby help it regain its lost glory.

"Wahdat-ul-Shahud" is the beginning of the "Suluk" (i.e., spiritual journey) and "Wahdat-ul-Wajood" its ultimate and perfected state.

While reason and intellect do facilitate the formal study of religious and spiritual sciences, access to the deeper meanings of these sciences is possible only through the Grace of Allah with the help of an accomplished guide and teacher (a Pir).

Power and authority are sure touchstones to a person's real character and nature. The mean person in power indulges in cruelty, oppression and injustice, while the noble one in a similar position exercises kindness, generosity and justice.

Sama is not an end in itself for men of God. At the same time, its importance should not be denied, since many eminent religious and spiritual personalities are known to have listened to sama as a spiritual vehicle.

The Murid should obey the commands of his Shaikh (spiritual guide) in every thing and particularly in the regular performance of religious rituals and the wazaifs (recitations) enjoined by the Shaikh, in order to derive maximum spiritual benefit, those who are not content with the guidance provided by their own Shaikh-e-Kamil and keep seeking it from others, ultimately waste their efforts (just as a rolling stone gathers no moss).

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THE UNIQUE QUALITIES OF KANZUL IMAAN

THE TAFSEER-UL-QURAAAN BY A'LA HADRAT IMAM AHMED RAZA KHAN

Many people have translated the Holy Quran into the Urdu language, but the translation of the Holy Quran presented by A'la Hadrat (alaihir rahmah) - called "Kanzul Imaan" - is proven to be the most unique translation in the Urdu language. In his translation one sees that A'la Hadrat (alaihir rahmah) used only those words in his translation that are worthy for the Attributes and Qualities of Almighty Allah and of His beloved Rasool (sallal laahu alaihi wasallam).

It is said that the translation of the Holy Quran by A'la Hadrat (alaihir rahmah) is not merely a literal translation, but is also the commentary of the Holy Quran. In the words of Hadrat Sayyiduna Muhaddith-e-Azam Hind (alaihir rahmah), "IT IS NOT ONLY THE TRANSLATION OF THE QURAN, IT IS THE QURAN."

We have taken just one example of a Verse from the Holy Quran that has been translated by various persons and compared it with the beautiful translation of A'la Hadrat (alaihir rahmah). We have taken Sura 93, Verse 7 as an example:

- (1) "And he found you lost on the way and he guided thee." Translation by Mohammad Asad
- (2) "And found thee groping so he showed the way." Translation by Muhammad Ali Lahori Qadiani
- (3) "And He found you uninformed of Islamic laws so he told you the way of Islamic laws." Translation by Ashraf Ali Thanwi
- (4) "Did he not find thee erring and guide thee." Translation by Arberry
- (5) "And saw you unaware of the way so showed you the straight way." Translation by Fatheh Muhammad Jalledhri
- (6) "And he found thee wandering and He gave thee guidance." Translation by Yusuf Ali

Now that we have examined six different translations of Sura 93, Verse 7, let us examine the difference and the uniqueness of the translation of Sayyiduna A'la Hadrat (alaihir rahmah): "AND HE FOUND YOU DROWNED IN HIS LOVE THEREFORE GAVE WAY UNTO HIM"

Look at the uniqueness and the cautiousness that is present in this translation of Imam Ahmed Raza Khan (alaihir rahmah)! He abstained from using those words that may cause any disrespect to the dignity and personality of the Holy Prophet (sallal laahu alaihi wasallam)!

Due to the vast amount of time A'la Hadrat (alaihir rahmah) spent in compiling books on Fiqh and various other topics, it was not possible for him to compile a complete commentary of the Holy Quran. However, a few learned scholars have stated that if all the books of A'la Hadrat (alaihir rahmah) have to be brought together then there is a great possibility that a complete commentary of the Holy Quran may be compiled. Like his translation of the Holy Quran, they have said that his Tafseer will also be exceptional.

Commenting only on the "Bismillahir Rahman nir Rahim", A'la Hadrat (alaihir rahmah) presented such a lengthy lecture on this simple phrase that it was compiled into a complete book and published under the title, "Al Meeladun Nabwiya."

Once, during the Urs Shareef of Hadrat Mawlana Shah Abdul Qaadir Sahib (alaihir rahmah), A'la Hadrat (alaihir rahmah) delivered a lecture on Sura Wad-Duha from 9 a.m. in the morning right till 3 p.m. in the afternoon! This lecture on Sura Wad-Duha alone lasted for 6 hours. After completing his lecture A'la Hadrat (alaihir rahmah) said, "I only wrote 80 percent of the commentary on this Sura and had to leave it aside. Where is there time enough to write the Tafseer of the entire Quran-e-Azeem!"

Allamah Ata Muhammad Bindayalwi (alaihir rahmah), Sarghoda (Pakistan) said: "Hadrat Bareilvi (alaihir rahmah) has written about a thousand treatises. He exhaustively dealt with every topic he touched, but his most glorious work is his Urdu translation and explanation of the Holy Quran entitled, 'Kanzul Imaan'. Indeed, there is no parallel. Real worth of this monumental work can be evaluated by only those scholars who possess vast and deep knowledge of various other translations and explanations of high standard in Urdu. A'la Hadrat kept the same pattern as adopted by the renown writers, but he excelled in the explanation and expansion of the most difficult and complicated subject matter in relatively few simple words."



786/92
Saaberie Chishty Society Hosts:
SHAB-E-DATA WA MEHR-O-RAZA
URS SHAREEF OF

- 1) HAZRAT DATA ALI HAJWERY
Ganj Balish Lahori
- 2) A'LA HAZRAT PEER SAYED MEHR ALI
Shah Chishty Sahab
- 3) A'LA HAZRAT IMAM AHMED RAZA KHAN
Qadri Bareilvi

INSHA-ALLAH ON
TUESDAY 14th NOV 2017
Saaberie Chishty Masjid
Extension 6 Lenasia

Programme After Esha Salaah (8:15 pm)

- Khatam Shareef,
- Naat-O-Manqabat
- Lecture

(Niaz) Supper will be served after the programme

ALL WELCOME

SEPARATE ACCOMMODATION FOR LADIES
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Masks of piety don't hide atrocity, injustice

BY IQBAL JASSAT

THE House of Saud will no doubt be quite pleased that this year's hajj concluded without any notable setbacks.

It will cynically pat itself on the back that in addition to a smooth, incident-free event, its enormous team of bureaucrats, which included intelligence and security forces, ensured that the compartmentalisation of the hajj as a spiritual ritual did not stray to "other" areas.

The "other" being politics. The Saudi kingdom has for four decades, especially after Iran's 1979 Islamic revolution toppled the Shah from power, clamped down on anyone deviating from its interpretation and practice of the hajj.

Emptying the rituals of socio-political significance, underwritten by state-sponsored court ulema (scholars), has characterised the nervousness of the ruling family.

Ever vigilant to prevent any threat to their reign, the regime has not only barred millions of pilgrims from discussing or planning campaigns intended to seek and secure justice for oppressed people; it has adopted a tougher stance against its own population.

To question the House of Saud's peculiar view of Islam is to court arrest, detention and death. Hundreds, if not thousands, of dissidents languish in Saudi dungeons for having displayed courageous opposition. The bulk of the dissidents' disquiet centres on the abuse of power by the unelected "royalty". It has to do with the "crime" of demanding accountability, human rights, freedom and justice.

But oblivious to the legitimate concerns of the population, the Saudi monarchy continues behaving as all rogue regimes do. It's a luxury they can afford, knowing that big brother America has their back. And the same can be said of Israel's secret security arrangements which allow the royal family to conduct questionable policies.

Since social media has been abuzz with pictures and selfies by pilgrims, one wonders whether the irony of stoning devils at the culmination of the Hajj dawned on the millions while the self-proclaimed "custodians" have been "stoning" Yemen with bombs and missiles?

Demands

The same can be said of Israel's continued occupation of Palestine, given that the monarchy's

ridiculous demands on Qatar in respect of support and aid for the resistance have been shocking.

Similarly, the merciless oppression of Muslim Rohingya by Myanmar, which has been going on since the 1980s but is now reaching genocidal levels, apparently has been swept under the carpet.

The Gulf Co-operation Council, a conglomeration of oligarchs, set up as a security institution ostensibly to counter Iran's footprint in the region, has acquired a hallowed status, outstripping the sanctity of the noble sanctuaries in Mecca, Medina and Jerusalem.

The kingpins of the council are Saudi Arabia, the United Arab Emirates, Bahrain and Kuwait, all led by unelected despots who regard Israel as a guarantor of their freedom to suppress human rights and are thus unable to utter the slightest squeak in defence of Palestine.

If they do respond, it is no more than a knee-jerk, knowing that Israel allows them the space to bluff themselves and their faithful sycophants around the world.

Spending billions of dollars on sophisticated military hardware but remaining unmoved in the face of the catastrophic ethnic cleansing of the Rohingya is simply shocking.

Yet these weapons of mass destruction have been and are being deployed to lay waste to Yemen.

If the Hajj remains an empty ritual, as designed and forcefully imposed by the Saudi regime, neither the Yemeni nor the Rohingya have any hope that if their suffering persists, the multitude of pilgrims from every nook and cranny of the world will be able to mobilise in defence of their rights.

That also applies to all.



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IMPORTANCE OF STUDYING SEERAH

MOULANA SHOAIB VALI - IMAM GHAAUSIA MASJID PMT

History of Islam

The life of Muhammad ﷺ is the history of Islam. You are studying the concise history Islam. By studying the life of Muhammad ﷺ. In his Seerah you would find situations and incidents that would help us in everything that we would need to know in our life. So we are not just studying the biography of a person, we are studying the history of our religion.

Muhammad ibn Saad ibn Waqas is one of the Ashra-e-Mubasharah, he is one of the 10 given glad tidings of paradise. His son Muhammad would say that our father would teach us the battles of Rasoolullah ﷺ, he would teach us the Seerah of Rasoolullah ﷺ and he would tell us that these are the traditions of your fathers, so study them. The companions used to refer to Seerah as maghazi. Maghazi means battles. The latter part of life of Rasoolullah ﷺ were spent in maghazi. So they would use the word maghazi to refer to the whole life of Rasoolullah ﷺ.

Love

The second reason we should study the Seerah is to develop the proper love of Muhammad ﷺ in our hearts. Loving Muhammad ﷺ is Ibadah. Its part of our religion to love Muhammad ﷺ

We don't really become true believers until we love Muhammad ﷺ more than any thing else. So it is part of Imaan to love Muhammad ﷺ.

The Ummah today loves Muhammad ﷺ. If you ask any Muslims do you love Muhammad ﷺ, they would say yes. But if you love someone without really knowing that person, this love cannot be very deep and sincere - unless you know the person. If you have shallow information about someone, you can't really love them much. To love a person you need to know the person. And this is especially true with Muhammad ﷺ. The more you know him ﷺ, the more you would be impressed with his ? personality and the more you would love him. So even though the Ummah today, with the shallow information that we have about him ﷺ, we still love him ﷺ. The Sahaba ؓ, the more they knew him ﷺ, the closer they were to him ﷺ, the more they would love him ﷺ.

So if we try to get close to Rasoolullah ﷺ through his Seerah, we will love him more.

The Best Example to follow

Ibn Hajar says who ever seeks the pre-eminence of the hereafter, the wisdom of this life, just purpose, and the embodiment of morality and character, let him follow Muhammad ﷺ the Prophet of Allah. So Muhammad ﷺ is the embodiment of "Khuluq" - The perfect character. And by studying his Seerah, we will be able to follow his way.

The Life of Muhammad ﷺ is a testimony of his Prophet-hood.

Muhammad ﷺ had many miracles, but the greatest miracle of Muhammad ﷺ is Quran Just studying his life in itself is an evidence of his Prophet hood.

Here we have a man, who for forty years was leading a normal life. The outstanding thing about the life of Muhammad ﷺ in the first 40 years was his morality and character. But Rasoolullah ﷺ did not show any signs of aspiration to power or influence. None of that at all. Rasoolullah ﷺ was leading a normal life and then suddenly after the age of 40, Rasoolullah ﷺ brings about the greatest change that the world has ever seen. That's an irony. That's a miracle. Rasoolullah ﷺ was ummi. He was not taught to read or write by any human. And then he presents the world with the greatest book ever produced. And we could go on and on about the list of ironies that can only explained if Muhammad Rasoolullah ﷺ was a messenger of Allah and had divine help. Otherwise it is impossible. There is no other way to explain the Seerah, except to admit that he was a Nabi from Allah. It is impossible for a person to achieve what Muhammad ﷺ achieved without being assisted by Allah ﷻ through revelation. So seerah itself is it's a testimony of his ﷺ Prophet hood.

Micheal Hart was compelled by the facts. But then he had to apologize to his readers as he needed to clarify that this choice of Muhammad is out of his hands. There is no way he could put anybody else in front of him. Muhammad ﷺ is the greatest.

In fact, if we take Muhammad ﷺ as a military leader, just that aspect of his personality, he would still come out the greatest. If we only take Muhammad ﷺ for the religious aspect of his life, he ﷺ would still be the greatest. Muhammad ﷺ was as a political leader, he ﷺ would still come out to be the greatest. So even if you dissect the different aspects of life of Muhammad ﷺ and take them piece by piece, and just taking one piece alone, he ﷺ would still be greater than anybody else that ever lived.

So we are studying the life of "Al-Mustafa". "the chosen one". Allah ﷻ chose him. Al-Mustafa al khalqi . He is chosen out of all the creation of Allah.



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HAZRAT SAYED WARIS ALI SHAH SAHEB

Hazrat Sayed Waris Ali Shah of Dewa came of a family of Hussaini Sayeds distinguished for piety and learning. His genealogy shows that he was born in the 26th generation of Hazrat Imam Hussain. The date of his birth is disputed varying from 1233 A.H. to 1238 A.H. The author of *Maarif Warisya* has put the date of his birth as 1234 A.H. corresponding to 1809 of the Christian era. His father, Sayed Qurban Ali Shah belonged to a land-lord class and was a man of considerable learning having completed his education in Baghdad.

Hazrat Waris Ali Shah was not yet three years old when he lost his parents and the burden of his upbringing fell on the feeble shoulders of his grandmother. At the age of five he started learning 'Quran' and committed it to memory. He seldom read his books but to the amazement of his tutor he could say his lessons correctly. He preferred solitude to books and often slipped away out of doors to spend long periods in retirement and contemplation. He was never seen playing with children of his age and took pleasure in giving them sweets and distributing money among the poor. It soon became evident to those around him that he was not quite of the earth. His brother-in-law Haji Syed Khadim Ali Shah who lived at Lucknow took charge of his education and initiated him in the mysteries of occult science, giving him the necessary training.

It was not long before Haji Sayed Khadim Ali Shah died and his mantle descended upon the boy at the age of fourteen. Hazrat Waris Ali Shah started initiating people in his order and had a number of disciples. When he was only fifteen, the burning glow of divine love impelled him to start on a pilgrimage to Mecca, he gave away all his property including a valuable library to his relations and destroyed documents relating to his estate.

A SUFI SAINT

Sufism is based on love, which they say is the eternal order of the universe. All matter is composed of invisible particles or atoms by the force of gravitation. This natural phenomenon is interpreted in Sufism as the tendency of LOVE. Since God created man in his own likeness, the man as the highest form of creation must essentially claim affinity with the divine and the absolute.

Haji Saheb was so possessed of the divine idea that he practically lost all self-consciousness. His inward bent of mind prevented him from holding long discourses. He was one of those Saints whose thoughts are altogether absorbed in the contemplation of the Almighty and had no room for anything else.

EXTRA ORDINARY POWER

Haji Waris Ali Shah never claimed any extra ordinary powers for himself. but there are innumerable instances of his having healed the sick by a glance or by a touch. Once on his way to Bahraich, he wanted to cross the river Ghaghra in floods, but no boat was available at the ferry. He decided to swim across the river with his companions. They were in the state of terrible fright and reluctant to follow him, but to their astonishment, the water was found to be only knee-deep, when they got in and simply waded through it. His feet never showed any sign of dirt though he remained bare-footed, nor did they leave any mark on the carpet when he stepped in the room.

INFLUENCE

Hindus held him in high esteem and regarded him as a perfect Sufi and a follower of Vedant. To the Hindus he said 'Believe Brahma Do not worship idols and be honest'. Thousands of Hindus, including Sadhus and Fakirs of different Panthas paid homage to him and entered his order. He always welcomed them with these words 'You and I are the same' he recognised God in every individual, because he had realised, Him in himself. He did not ask non-Muslims to abjure their religion on the contrary he advised them to follow it with greater zeal and sincerity.

Haji Waris Ali Shah was as popular with the English educated youth as with the people of the old generations, English knowing men flocked to him in hundreds and sat at his feet. He was the first Sufi Darvesh to have crossed the Seas and visited Europe and was also the first to have attracted the English knowing Class. A Spanish Noble by the name of Count Galaraza came all the way from Spain to visit him and had an interview with him at Dewa.

PASSING AWAY

Haji Waris Ali Shah a monarch in the domain of Sufism passed away for his heavenly abode on April 7th, 1905, after a brief illness. His mission was to teach the love of God as well as universal love by rallying men of conflicting creeds under one common banner. He was buried at the spot where he died and this place is marked by a splendid monument erected in his memory by some of his devoted followers.

Every year Urs is held at the sacred tomb in the month of 'Safar' with non-stop quawwali recitals.

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THE GREAT REFORMER MUJADDID ALF SAANI

The first of the great reformers, Sheikh Ahmad Sarhindi al-Farooqi an-Naqshbandi, was born in Sarhind on June 26, 1564. He belonged to a devout Muslim family that claimed descent from Hazrat Umar Farooq (RA). His father Sheikh Abdul Ahad was a well-known sufi of his times. Sheikh Ahmad received his basic education at home. His initial instructions in the Holy Quran, Hadith and theology were rendered in Sarhind and Sialkot. Later, he devoted most of his time to the study of Hadith, Tafseer and philosophy. He worked for some time in Lahore as well. But the greater part of his life was spent in Sarhind, where he was to become the champion of Islamic values. It was not until he was 36 years old that he went to Delhi and joined the Naqshbandiya Silsilah under the discipleship of Khawaja Baqi Billah.

During this period the Muslims in India had become so deficient in the knowledge of true Islam that they had more belief in Karamat or miracles of the saints than Islamic teachings. The Ulema and theologians of the time had ceased to refer to the Quran and Hadith in their commentaries, and considered jurisprudence the only religious knowledge. Akbar, the Mughal king had started a series of experiments with Islam, propagating his own religion Din-i-Ilahi, an amalgamation of Hindu and Muslim beliefs. In these circumstances, Sheikh Ahmad set upon himself the task of purifying the Muslim society. His aim was to rid Islam of the accretions of Hindu Pantheism. He was highly critical of the philosophy of Wahdat-ul Wujud, against which he gave his philosophy of Wahdat-ush-Shuhud.

He entered into correspondence with Muslim scholars and clerics and laid stress on following the true contours of Islam. To him, mysticism without Shariah was misleading. He stressed the importance of Namaz and fasting. Through preaching, discussions and his maktubat addressed to important nobles and leaders of religious thought, he spread his message amongst the elite in particular. As he and his followers also worked in the imperial camp and army, he was soon noticed by Jehangir. Jehangir, unlike his father, was a more orthodox Muslim. But he still insisted on full prostration by all his subjects. Sheikh Ahmad refused to prostrate before him, as result of which he was imprisoned at Gwalior Fort for two years until the Emperor realized his mistake. Jehangir then not only released Sheikh Ahmad, but also recalled him to Agra. Jehangir thereafter retracted all un-Islamic laws implemented by Akbar.

Sheikh Ahmad's greatest contribution was undoubtedly the task of countering unorthodox Sufism and mystic beliefs. He organized the

Naqshbandiya order to reform the society and spread the Shariah among the people. He wrote many books, including his famous works, Isbat-ul-Nabat and Risal-i-Nabuwat. His greatest work on Islamic philosophy was the Tauheed-i-Shuhudi. Sheikh Ahmad continued preaching Islam till the end of his days. He urged people to adhere to the accepted and clearly laid down path of Islam. He passed away in 1624.

Works

His works are his letters written to many of his contemporaries known as Maktubaat.

“Moving to Allah is a vertical movement from the lower stations to the higher stations; until the movement surpasses time and space and all the states dissolve into what is called the Necessary Knowledge (ilm ul-wajib) of Allah. This is also called Annihilation (fana’).

“Moving in Allah is the stage in which the seeker moves from the station of Names and Attributes to a state which neither word nor sign can describe. This is the State of Existence in Allah called Baqa.

“Moving from Allah is the stage in which the seeker returns from the heavenly world to the world of cause and effect, descending from the highest station of knowledge to the lowest. Here he forgets Allah by Allah, and he knows Allah with Allah, and he returns from Allah to Allah. This is called the State of the Farthest and the Nearest.

“Moving in things is a movement within creation. This involves knowing intimately all elements and states in this world after having vanished in Annihilation. Here the seeker can achieve the State of Guidance, which is the state of the prophets and the people following the footsteps of the Prophet . It brings the Divine Knowledge into the world of creation in order to establish Guidance.

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STRETCH MARKS HOME REMEDIES

COMPILED BY HASINA BEGUM SAYED

Stretch marks

Stretch marks, also called striae, happen when your skin changes shape rapidly due to growth or weight gain. They aren't a sign that anything is wrong with your health. Both men and women can get stretch marks. Pregnancy and puberty are the two most common times in life to get stretch marks.

At first, a stretch mark will appear as a thin red or purple line on your skin that takes on a different texture than the surrounding skin layer. Eventually, most stretch marks fade and take on a white or almost translucent coloring.

Getting rid of stretch marks in a completely natural way isn't likely. They are a type of scarring and rarely fade enough to become invisible. However, there are some remedies that can help minimize appearance of stretch marks and help them to fade more quickly.

1. Vitamin A

Vitamin A is referred to as a retinoid. Retinoids make skin appear more smooth and youthful. They are used in many over-the-counter topical cosmetic creams. Simply using a topical extract of vitamin A, or taking vitamin A orally, can contribute to your skin's health and overall appearance. One study in particular identified retinoids as helping the appearance of stretch marks. A diet rich in certain foods, such as carrots and sweet potatoes, might also help you increase your vitamin A levels.

2. Sugar

Some people swear by sugar as a homeopathic microdermabrasion method. Microdermabrasion performed by a dermatologist is one of the few clinically proven methods to make stretch marks fade. So this home remedy seems worth a try. Rubbing a sugar scrub on the skin will exfoliate the area.

Mix one cup sugar with 1/4 cup of a softening agent, like almond oil or coconut oil, before mixing to the consistency of wet beach sand. Add some lemon juice. Scrub the mixture on the part of your body where the stretch marks are. Repeat several times a week while in the shower, making sure to rub the mixture on for 8-10 minutes.

3. Aloe vera

While little clinical evidence exists for aloe vera as a stretch mark cure, it makes sense. Pure aloe vera is both a natural healing agent and a skin softener. This makes it an ideal home remedy to try for stretch marks. Apply pure aloe vera from a plant to your stretch marks daily after your shower.

4. Hyaluronic acid

Collagen is the protein in your skin that allows it to keep its shape and appear healthy. As we age, collagen decreases in our face and our bodies. Collagen production can be stimulated with

hyaluronic acid, an extract available in health food stores and online. Hyaluronic acid can be absorbed by consuming a commercially available capsule or extract.

5. Coconut oil

Since stretch marks are scarring from skin damage, coconut oil might help heal the appearance quickly. Coconut oil has been studied for its healing properties and found to reduce the time it takes for skin wounds to heal. Applying virgin coconut oil to your stretch marks each day might take away some of their red appearance.

Other treatments

Laser therapy, needling, and microdermabrasion are three clinical treatments for stretch marks. Microdermabrasion involves exfoliating the skin in a way that at-home remedies cannot. In clinical studies, microdermabrasion improved the appearance of stretch marks. Needling, which is a relatively new treatment in which collagen is injected underneath the top layer of your skin, is also effective.

Most of these treatments are not typically covered by insurance, and they can be costly. Only a dermatologist can tell you whether you are a candidate for these procedures.

Who gets stretch marks?

There are common misconceptions about stretch marks and who gets them. The truth is that genetics are the strongest predictor of stretch marks. According to the Mayo Clinic, women are more likely to get them, and 90 percent of pregnant women get them. Other risk factors include being on corticosteroid medication, losing or gaining weight rapidly, and having breast enlargement surgery.

Outlook

The best treatment for stretch marks appears to be prevention. By keeping your skin hydrated, you can help keep the elastin that your skin needs to keep from scarring. Using topical creams such as coconut oil will keep your skin moisturized and make stretch marks less likely. Even without treatment, almost all stretch marks will fade over time. Rarely will stretch marks stay as prominent as when they initially appear.



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JUSTICE ABSOLVED

BY FAIZEL KHAMKAR

The Supreme Court of Appeal upheld a high court judgement which allows for the re instigation of corruption charges against the sitting president of this court. Many would rejoice in this decision whilst others will be saddened. Both those groups appear to have missed some of the finer points. The sudden surge of the value of the Rand on the back of the decision reflects the passion emanating from of this case.

The reopening of the charges does not in itself mean that prosecution will in fact take place. That decision still lies with the head of the prosecution unit which is Shaun Abrahams. To date it appears that he is reluctant to prosecute for whatever reasons that he may have. If for any reason he decides not to prosecute it can be expected that another court action will be instituted to compel him to do so. The judicial process for this can be expected to two years. If the outcome then demands that he prosecutes the process for such process to be brought before the courts would take an estimated four years. This process can be lengthened even further as a result of the intended representations which will be made by the legal team of Zuma. To understand the timeframes let us take note that the spokesperson for the NPA, Luvuyo Mfaku, said: "The team will deliberate and map the way forward but at this stage we don't have time frames as to when we are going to conclude that process." The alternative is that a civil charge will be instigated by some or other NGO such as AfriForum. This is also a time consuming affair because investigation in some aspects will have to start from scratch.

Why is this timeline so important? Key to the process will be the accounts given by various witnesses. Many of those witnesses may not be available for some or other reason. The following quote from a newspaper article will an insight to the problem: "On Friday, the NPA said Abrahams wrote to Hawks acting head Lieutenant General Yolisa Matakata before Friday's judgment, seeking advice on "the availability of the relevant witnesses and the documentary evidence in the matter", and for a copy of the docket. Matakata responded that there were more than 100 witnesses "whose availability could be determined", that the

"documentary evidence was still available and is in the care and control of the [Hawks] and that the docket constituted many lever-arch files". Abrahams asked to be "advised soonest on the availability of the witnesses" and was waiting for a timeline." The chief prosecutor at the time of inception of the charges, a person by the name of Downer has already compromised his position and because of possible conflict of interest has nullified his role in the case. Another example is that of Shabir Shaik whose term of conviction would have passed and would then not fear of being classified as a hostile witness. The passage of time would also effect the recollection of events which in turn would lead to the evidence being led to be untrustworthy.

Another important factor is that the erstwhile respected KPMG has lost their credibility and part of the case is based on their investigation. One of the senior partners responsible for the report on the arms deal resigned because of the ill-fated report on SARS. Some analyst believe that the KPMG report is not a major part of the evidence, however with every defect in the evidence the case will become weaker and the reaction of the judge/s to these impairments is anyone's guess.

With all these factors adding up in a volatile political environment and with the mass support at grass root levels that Zuma has the political uncertainty of this country increases and in the run up to the political conference in December we should brace ourselves for violence, if it does not happen than we having a lot to be thankful for. This political uncertainty could lead to the recall of Zuma after the conference if it is decided that prosecution will go ahead in order to negate the image of a political party that has been compromised. The result of such a decision could than lead to further violent protest an act which South Africa can do without.

In conclusion let us ask: Would this kind of justice be available for all?



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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Jeddah, SAUDI ARABIA - The report of the Office of the High Commissioner for Human Rights (OHCHR) of its rapid response mission to Bangladesh has confirmed that ethnic cleansing is taking place against the Rohingya Muslim community. The report, based on interviews conducted by a team from OHCHR, states that brutal attacks against Rohingya in northern Rakhine state have been well-organised, coordinated and systematic, with the intent of not only driving the population out of Myanmar, but also preventing them from returning to their homes. The suffering inflicted upon the Rohingya is one of the worst humanitarian tragedies in modern history. More than 500 000 Rohingya refugees have fled to Bangladesh since August.

New York, USA - Former UN Secretary General Kofi Annan, head of the Advisory Commission on Rakhine state, expressed the hope that the Security Council will be able to pass a resolution on the dignified and voluntary return for the Rohingya refugees from Bangladesh to their villages and towns in Myanmar. "It was clear that everyone agrees on what needs to be done in the short-term: stopping the violence; getting humanitarian aid to those in need, and helping with the dignified and voluntary return for the refugees in Bangladesh," the former UN chief explained.

Vienna, AUSTRIA - As Austria's Sebastian Kurz, 31, became Europe's youngest-ever leader, his need to likely enter into a coalition with the anti-immigration far right has sparked fears among Muslims in the country. In the runup to the elections last week, the far-right Freedom Party (FPÖ) played on fears of a growing Muslim population in Austria. FPÖ

Leader Heinz-Christian Strache said a vote for the FPÖ was the only way to reverse the open-door migration policies of the preceding government.

Xinjiang - CHINA - The Chinese government has dismissed as "groundless rumours" reports that authorities were seizing copies of the Quran and prayer rugs as part of a crackdown against extremists in the restive province. Chinese Foreign Ministry spokesman Lu Kang said that the situation in Xinjiang was "sound" and local people there were working and living in peace. China is battling militants in Xinjiang, who reportedly have links with ISIS.

Cairo, EGYPT - Long-feuding Palestinian factions Hamas and Fatah signed a reconciliation deal after Hamas agreed to hand over administrative control of Gaza, including the key Rafah border crossing, a decade after seizing the enclave in a civil war. The deal brokered by Egypt bridges a bitter gulf between the Western-backed mainstream Fatah party of Palestinian President Mahmoud Abbas and Hamas, an Islamist movement designated as a militant group by Western countries and Israel. Internal Palestinian strife has been a major obstacle to peace-making, with Hamas having fought three wars with Israel since 2008 and continuing to call for its destruction.

Maryland, USA - The Council on American-Islamic Relations (CAIR), the nation's largest Muslim civil rights and advocacy organization, announced the filing of a federal lawsuit on behalf of six individuals challenging the lawfulness of President Trump's most recent attempt to implement a "Muslim ban." "This proclamation, the latest iteration of the Trump Administration's Muslim ban, is

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fooling no one. It is clear that this executive action is simply another attempt to stigmatise Muslims and disfavour Islam," said CAIR National Senior Litigation Attorney Gadeir Abbas.

Riyadh- SAUDI ARABIA - Princess Nourah University may become the first university in the world to offer a driving school for women as part of the curriculum after the government recently lifted by royal decree the decades-long ban on driving by women. The university said it had more than 60,000 female students in Riyadh and other cities. The lifting of the ban sparked euphoria among activists who have long been fighting the ban in Saudi Arabia, the only country in the world to have had such a ban.

Abha- SAUDI ARABIA - In a move related to the lifting of the ban on women drivers, a cleric was suspended after he made derogatory remarks about women in a public lecture. Sheikh Saad al-Hijri, member of the Asir province religious jurisprudence committee, said during a lecture at a mosque in the southwestern city of Khamis Mushait that women should not drive because they lack reason and religious commitment. Al-Hijri went on to say that women have only "a quarter of a mind" therefore they cannot make decisions involved while being behind the wheel. Asir Governor Prince Faisal bin Khalid immediately relieved Hijri from his duties and preaching activities for making derogatory remarks.



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