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"The Struggle of Life"

"If this world were worth even the wing of a mosquito, to Allâh, He would not have allowed the disbeliever even a sip of water to drink.", as mentioned the Holy Prophet (ﷺ).

A muslim is he who believes in another life besides the life on earth, which in any case represents the opportunity to excel in religion and show obedience to his Creator.

As such, life on earth is temporary, and it is only the venue for a practice run, and a testing ground where examination is conducted and points for or against are recorded.

At entry level the questions are simple, direct, and pretty straight forward. The prescribed book provides the guidelines and the detailed practicals are available based on reports and observation.

The book is the Quran, and the practicals is the Sunnah, or examples based on the lifestyle of the Messenger (ﷺ) of Allah.

As the course progresses the tests increase and become more difficult.

Graduation to a higher level implies more complexities. Multiple choice and trick questions are not to be unexpected.

Like a student, unto whom, his studies become a way of life, the seeker of the way must remain focused, and not lose the plot!

If the student is awestruck by the school building and its environment, or caught up in the company of a bunch of frivolous, foolhardy friends, he risks leaving it till too late, and may harm his chances for the exam, or even fail.

A verse in the Holy Quran calls every believer towards God-consciousness, and suggests one should find a means (waseela) and strive in its course so as to be successful.

There is a definite purpose to life. This world is but a means to that goal. It makes logical sense then that you would have to die. Die to the world before the permanence of the next world takes over!

Conclusively, the most sensible thing to do with life and this world is to use its time and resources wisely, so that it may count for points towards achieving the eternal bliss of Paradise.

And the time is Now!

May Allah guide us, and spare us from becoming fooled by the temporary promises of the duniya that amount to nothing in the end.

May Allah protect us from falling into evil ways and becoming ensnared by Falsehood. May we live as muslims and die with true belief!

**BIRTH OF THE NEW MOON FOR
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FRIDAY 27 JUNE 2014 @ 10:11**

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HAZRAT SHEIKH ABU SAEED MUBAARAK MAKHZOOMI

HIS POSITION IN THE SILSILA: Sultanul Awliyah, Burhanul Asfiyah, Qutb-e-Aafira, Qibla-e-Saalika, Waaqif-e-Haqeeqat, Jaami Uloom-e-Marifat, Hazrat Sheikh Abu Saeed Mubaarak Makhzoomi ؒ is the sixteenth Imam and Sheikh of the Silsila Aaliyah Qaaderiyah Barakaatiyah Razviyah Nooriyah. He was also appointed as a chief justice, but he later left his position. He spent all his time in the Zikr of ALLAH.

BIRTH: Hazrat Abu Saeed Mubaarak Makhzoomi ؒ was born in Baghdad Shareef.

NAME: His blessed name is Mubaarak bin Ali bin Hassan bin Bandaar Al Baghdadi Al Makhzoomi and he was known as Abu Saeed. [Masaalikus Saalikeen]

PEER-E-TARIQAT: He is the mureed and Khalifa of Sheikh Abul Hassan Ali Hakaari ؒ. The Shijra (tree) of his Khirqa Mubaarak is as follows: Hazrat Sheikh Abu Saeed Mubaarak Makhzoomi ؒ was blessed with the Khirqa by Hazrat Sheikh Ibrahim Abul Hassan Ali Hakaari ؒ. He received this from Sheikh Abul Farah Tartoosi ؒ, who received it from Sheikh Abul Fadhl Abdul Waahid bin Abdul Aziz ؒ, who received it from Sheikh Abu Bakr Shibli ؒ. [Maqamaat Dastageeri]

HIS EXCELLENCE: His spiritual sight was so powerful, that when he embraced anyone, or placed his sight on him, then he would become so pure, that his heart would divorce itself from the world and everything in it. He was one of the greatest Imams of Fiqh in his era. He was a muqalid of Imam Ahmed bin Hambal ؒ.

Hazrat Abu Saeed Mubaarak Makhzoomi ؒ is the founder of Baabul Azj, the most famous madrassa in Baghdad Shareef. He handed this madrassa over to Hazrat Ghaus-e-Azam Jilani ؒ in his physical life. Huzoor Ghaus-e-Azam ؒ taught at this Madrassa,

and his beloved children taught in it after his wisaal.

Hazrat Abu Saeed Mubaarak Makhzoomi ؒ says, "Sheikh Abdul Qadir ؒ wore the Khirqa from me and I from him, and each of us attained blessings from the other."

He was also a great Saahib-e-Karaamat and held a very exalted position in the chain of wilaayat. The incident relating to how Huzoor Ghaus-e-Azam ؒ attained the Khirqa from his Peer, can be found in the next chapter, which deals with Huzoor Ghaus-e-Azam ؒ.

HIS FORESIGHT: Hazrat Sheikh Hamaad ؒ who is from amongst the Masha'ikh of Huzoor Ghaus-e-Azam ؒ says, "Once Huzoor Ghaus-e-Azam ؒ presented himself in the Darbaar of his Peer-o-Murshid. He sat with great respect in the court of his Peer. When he woke up and went outside, His Peer, Hazrat Abu Saeed Mubaarak Makhzoomi ؒ said, 'The foot of this non-Arab is such, that in his era, his foot will be on the shoulders (necks) of all the Awliyah Allah, and this will occur when he says, This foot of mine is on the shoulders of all the Awliyah ALLAH, he will say this, and all the Awliyah will lower their necks.'"

HIS KHULAFAT: Many of the predecessors have remained silent concerning the names of his Khulafa, but the one name that shines out clearly is that of Huzoor Ghaus-e-Azam, Sheikh Muhiyyudeen Abdul Qadir Jilani ؒ.

WISAAL: He passed away on a Monday, the 27th of Shabaan 513 Hijri, in Baghdad Shareef.

MAZAAR SHAREEF: His Mazaar Shareef is situated in his Madrassa "Baabul Azj" and is the place of attaining blessings for the servants of ALLAH.

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WHY 15th IS A BLESSED AND HOLY NIGHT!

Allah ﷻ, through His grace and bounty, has afforded mankind numerous opportunities of gaining closeness to Him and turning to Him in repentance. These opportunities enable man to undo the wrongs which he may have committed since his last repentance. There is a famous Hadeeth in which ﷺ said that one Ramadaan to the next, and one Friday to the next are means of atonement for the wrongs which were committed in-between. The 15th night of Shabaaan is one such opportunity. There are several Ahadeeth on the virtues of this night. Some of them are:

Hadrat A'ishah ؓ narrates that she heard Rasulullah ﷺ saying: "Allah Ta'ala opens goodness during four nights: the nights of Eid-ul-Adha and Eid-ul-Fitr, the night of the 15th of Shabaaan, and the night of Arafat until the adhaan ." (Imam Suyuti in Durr Manthur)

One of the special features of this night is that no sooner the sun sets, the special attention and focus of Allah Ta'ala descends from the heavens and an announcement is made: "Is there anyone seeking forgiveness so that I may forgive him? Is there anyone seeking sustenance so that I may provide him with sustenance? Is there anyone in difficulty so that I may remove his difficulty?" In short, the rains of mercy continue pouring down for the entire night until the time of fajr.

What should we do in this night?

This question is beautifully answered in a lengthy Hadeeth of Hadrat A'ishah ؓ. The gist of which is that when she realized that Rasulullah ﷺ was not sleeping next to her, she got up to see where he was. She found him in prostration making the following Dua:

"My body as well as my inner self have prostrated before You. My heart has brought Iman (faith) in You. I place before You my hand which I used to transgress against my self. O the Exalted, who is yearned for at the time of every enormous task! O the Exalted, forgive me my major sins. My face prostrated before the Being who created it, and granted it the faculty of hearing and seeing."

We learn from the above Hadeeth that one should engage in Salah and Dua. Both, Salah and Dua, are the foundations of all our acts of worship. Salah is considered to be the apex of all acts of worship while Dua is considered to be the core and essence of all acts of worship. This is further explained in the following narration of Hadrat Ali ؓ:

"When it is the night of the 15th of Shabaaan, stand up in worship at night and fast during the day. Surely Allah ﷻ descends to the lowest heavens with the setting of the sun and announces: "Is there anyone seeking forgiveness so that I may forgive him? Is there anyone seeking sustenance so that I may provide him with sustenance? Is there anyone in difficulty so that I may remove his difficulty? Is there

anyone, is there anyone?" This continues till the break of dawn. (Imam Suyuti in Durr Manthur)

Apart from Salah and Dua, one may also engage in the remembrance of Allah Ta'ala (Zikr) and the recitation of the Quran. If one is unable to do any of this, the least one should try to do is offer the Isha and Fajr salahs with congregation so that one may earn the reward of spending the entire night in worship.

May Allah ﷻ inspire all of us to take maximum benefit from this blessed night, Aameen

Are you going to grab this opportunity?

Maybe we have heard the words "another chance" from our kind and loving parents on many occasions. Perhaps when we did not do well at school or Madrasah or even when we did some wrong, we were given a second chance to rectify ourselves. Our Most Loving, Kind and Merciful Creator, Allah Ta'ala Who is Rahmaan, Raheem and Kareem on this auspicious night is saying to us, "O my servant (abd) come towards me even if you are filled with sins from head to toe. My doors are always open. On this night, I give you "a reminder", "another chance" to repent. Come, my servant, even if your sins equal the pebbles in the ocean! I remind you tonight that this is the 15th of Shabaaan, the Night of Freedom, the night of removing sins through taubah. Beseech my forgiveness my servant, I will forgive you. Come make taubah and grab this other chance to change."

Hadrat Maalik Bin Dinaar ؓ got his "second chance", his "wake up call" on the 15th of Shabaaan. He slept in an intoxicated state that night and he saw a fearful dream in which he was shown the plight of those that disobey Allah ﷻ. His daughter, who had passed away before him, admonished him in this dream, with the verse of the Qur'aan, "Has the time not come for those wrongdoers to fear"? (Surah Al Hadeed, verse 16)

Dear Reader! Has our time not come?

Let us take this chance afforded to us by our Creator and take the bold step of change or reformation. Give up all sins and become the beloved (wali) of Allah ﷻ.

May Allah ﷻ grant us the Taufeeq of using this night to our advantage and saving ourselves from the fire of Jahannum with sincere Taubah, Aameen.

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ETIQUETTE and VIRTUES of visiting GRAVES

Generally, visiting graves is mustahab (recommended) for men and permissible for women. Visiting the graves of saintly people, parents and close relatives is considered mandoob (desirable). It is permissible and possible for women to visit graves as long as they do not cry out, wail, behave hysterically and respect graves too much, which can cause mischief. This is because the Prophet advised a woman who was wailing at her child's grave to endure; yet he did not forbid her to visit the grave. (Bukhari, Janaiz, 2, Ahkam II; Muslim, Janaiz, 15). In addition, it is narrated that Hazrat Aisha visited her brother's, Abdurrahman b. Abi Bakr, grave. (Tirmidhi, Janaiz, 61).

The Prophet prohibited visiting graves during a period of time when belief in fate was not yet settled and traditions of the era of ignorance were still being practiced. However, later he permitted it. The following is stated in a hadith:

"I had prohibited visiting graves for you. From now on you can visit graves". (Muslim, Janaiz, 106; Adahi, 37; Abu Dawud, Janaiz, 77; Ashriba, 7; Tirmidhi, Janaiz, 7; Nasai, Janaiz, 100; Ibn Majah, Janaiz, 47; Ahmad b. Hanbal, I, 147, 452, III, 38, 63, 237, 250, V, 35, 355, 357). Hadiths that state that the Prophet cursed on women who visited graves too often (Tirmidhi, Salat, 21; Janaiz, 61; Nasai, Janaiz, 104; Ibn Maja, Janaiz, 49) belong to the period of time when visiting graves were prohibited. Tirmidhi stated it clearly (Tirmidhi, Janaiz, 60). Hazrat Aisha and Ibn Abdilberr agreed on it.

According to the sound view of Hanafis, it is permissible for women to visit graves as long as they do not display extreme behaviors such as wailing and behaving hysterically. This is because the permission mentioned in hadiths applies to women too. (Tirmidhi, Janaiz, 60, 61; Ibn Abidin, Radd al-Mukhtar, Istanbul, 1984, II, 242).

It has been observed in the stream of history that graves were also visited to ask for help from the dead and even to worship them.

This is the reason why visiting the Prophet's grave was prohibited in the early years of Islam. Jews and Christians made the graves of people, whom they considered saints, place of worship for themselves. In the Era of Ignorance, people used to prostrate before graves and worship idols. Idolatry started with respect and revering to eminent people's graves and eventually, that respect turned into worshipping idols. The aim of Islam was to place the principle of tawhid (accepting Allah as the unique Creator and worshipping to Him only) in people's hearts. Previously, Prophet Muhammad had prohibited visiting graves because he found it risky for this reason. However, when the creed of tawhid was settled in people's hearts and well comprehended by Muslims, he permitted people to visit graves.

As a matter of fact, there are benefits in visiting graves both for the living and the dead. When the Messenger of Allah was on the expedition to Makkah, he visited his mother Amina's grave and cried, and made the people around

him cry too, and he permitted Muslims to visit graves. (Ibn Majah, Janaiz, 48; Nasai, Janaiz, 101; Muslim, Janaiz, 36; Abu Dawud, Janaiz, 77). That permission and also encouragement of visiting graves are available in well-known hadiths. (Ibn Majah, Janaiz, 47; Tirmidhi, Janaiz, 60).

Benefits of Visiting Graves

- a) It reminds one of death and afterlife, and makes him draw a lesson from it for his afterlife. (Muslim, Janaiz, 108; Tirmidhi, Janaiz, 59; Ibn Majah, Janaiz 47-48; Ahmad b. Hanbal, Musnad, I, 145).
- b) It directs one to asceticism and taqwa (God-Consciousness). It prevents over-ambitiousness for worldly life and committing harams. It directs one to commit good deeds. (Ibn Majah, Janaiz, 47).
- c) Visiting graves of saintly people - especially that of our Prophet's - refreshes one's soul and helps to evoke supreme feelings in them. It is mandoob to travel to the graves of our Prophet and Allah's saintly slaves in order to visit them. The Prophet states in a hadith: "Whoever visits me after I die, it is as if he visited me when I was alive." (Mansur Ali Nasif, at-Taj, al-Jamiu'l Usul, II, 190).
- d) Visiting graves helps the strengthening of one's relations with his past, religious culture and history.

Benefits of Visiting Graves for the Dead

- a) Graves of parents, other relatives and friends are visited especially in order to pray for the peace of their souls and for their salvation. The fact that thawabs gained from good deeds that are performed on behalf of the dead will reach to them is stated in hadiths and determined by the consensus of Islamic scholars. When visiting the dead, one prays for the peace of their souls, reads the Quran and thawabs gained from those good deeds are donated to them. It is thawab to plant a tree at one's grave. There are hadiths stating that a tree planted at a grave will be a reason to ease the dead person's agony. It is makrooh (abominable) to put a wreath on graves as Christians do.

This Quranic verse indicates the fact that prayers and supplication made for the sake of the dead people's souls will be beneficial for them: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed." (al-Hashr, 59:10). There are many hadiths on the issue (Ahmad b. Hanbal, Musnad, II, 509; VI, 252; Ibn Majah, Adab).

- b) The dead hear the living ones: It is stated in the hadiths that those in graves hear the ones who speak while visiting them and respond to their salutations. As narrated by Abdullah b. Umar, the Prophet addressed the corpses of Quraish people lying on the ground after the battle of Badr: "Have you comprehended that the punishment the Lord promised to you was true?" Upon this, Hazrat Umar said to him: "O Messenger of Allah, are you addressing those emotionless corpses?" And the Messenger of Allah said: "You do not hear more than those do. But they cannot answer." (Ahmad b. Hanbal, II, 121).

RECOMMENDED WAZIFAS FOR SHABE BARAAT

*** After Asr Salaah Recite 70 Times:** **أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ**
 "Astagh Firullaha Rabbi Min Kulli Zam Bin Wa A'tubu Elay"

*** Thereafter Recite 70 Times
Durood Shareef**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ
 "Allahumma Swalle Ala Muhammadew Wa Ala 'ale
 Muhammadew Wa Barik Wa Sallim"

*** Thereafter Recite 70 Times**

يَا حَيُّ يَا قَيُّوْمُ
 "Yaa Hayyu Yaa Qayyoom"

*** Just before Sunset
Recite 40 Times**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
 "Laa Hawla Walaa Quwata Illa Billa Hil Aliyeel Azeem"

*** Recite the last 3 verses of
Surah Hashr once:**

Bismillah Hir Rahmanir Raheem

Huwal Laahul Lazi Laailaaha illaahu,
 A'alimul Ghaibi Wash Shahadati Huwar
 Rahmanur Raheem-Huwal Laahul Lazi
 Laailaaha illaahu, Al Malikul Quddusus
 Salaamul Mo'minul Muhayminul Azizul
 Jabbaarul Mutakabbir, Subhaanal Laahi
 Amma Yushrikoon. Huwal Laahul Khaaliqul
 Baari-ul Musawwiru Lahul Asthma-ul-Husna
 Yusabbihu Lahu Mafis Samaawaati Wal
 Ard Wahuwal Azizul Hakeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
الْغَيْبُ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ هُوَ الْعَزِيزُ الْحَكِيمُ

*** Recite the Dua for Shabe Baraat
as many times as possible**

(Allahumma) A'oozu bi Afwika Min Iqaabika
 Wa A'oozu Biradaka Min Sakhatika Wa A'oozu
 Bika Minka Jalla Wajhuka Laa Ohsi Sanaa'an
 Alayka Anta Kama Asnaita Ala Nafsik.

O Allah I seek protection in Your forgiveness
 from Your wrath and I seek shelter in Your
 pleasure from Your displeasure and I seek
 safety with You from You. Glory be to You
 I cannot fully praise You as You have
 praised Yourself.

(اللَّهُمَّ) أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ
وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ
وَأَعُوذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ
لَا أَحْصِي شَأْنًا عَلَيْكَ أَنْتَ
كَمَا أَشْنَيْتَ عَلَى نَفْسِكَ ط

BAKERS BISCUITS ISSUE

N.I.H.T REPLIES

The Jamiatul Ulama Gauteng have mischievously and misleadingly posted an update on their website which has caused concern amongst the Muslim community. Surprisingly they have not contacted us nor have they afforded us an opportunity to respond.

The Bakers range of biscuits are certified Halaal by the National Independent Halaal Trust (NIHT) and all products and materials used for the manufacture of these biscuits are explicitly checked and verified before being used. There seems to be a misunderstanding pertaining to synthetic alcohol (ethyl alcohol), ethyl alcohol is derived from a number of sources including starch, cane sugar, maize, coal and as a bi-product of petroleum.

This type of ethyl alcohol (synthetic alcohol) should not be confused with fermented alcohol (khamr) which is explicitly forbidden and Haraam. This synthetic alcohol is used in the entire food, baking and cosmetic industries extensively. It is more commonly used as an extracting or dispersing agent in the process of manufacturing flavourants and certain emulsifiers. Hence, it is not used directly or as a specific ingredient. Residual trace levels of the ethanol as referred to by the food and beverage industry amounts to miniscule amounts of particles being found in these various products. This is totally acceptable and Halaal as per Shari'ah.

Ironically, ethyl alcohol is also found NATURALLY in fruit juice, coconut milk, kajor (dates) paste, tomato puree, ground ginger and baking products which utilizes yeast. These are also acceptable and Halaal. The following needs to be considered:

- 1) The Bakers Tennis, Lemon Creams and Chockits biscuits do not contain any alcohol.
- 2) The alcohol is of a synthetic nature and is not fermented khamr (intoxicant made from wine, grapes or dates)
- 3) The synthetic alcohol is used purely as a solvent to disperse the flavourants and allow it to mix evenly with the biscuit dough.

4) According to Imam Abu Hanifa (Rahmatullah-alaihi), alcohol from sources other than grapes and dates is not considered impure (Najis). Contemporary scholars (Ulama) have thus declared their use as a solvent to be acceptable since the intoxicating properties have been fully eliminated. This is also the view of the majority of Muslim Scholars locally as well as worldwide.

5) The synthetic alcohol is completely evaporated during the manufacturing and baking process. As has been stated, the alcohol is of a synthetic nature and as such is permissible.

6) The gelatine used for the Iced Zoo biscuits is from a Halaal bovine (beef) source and is totally Halaal.

In conclusion, the Bakers range of biscuits is fully Halaal and fit for Muslim consumption. Please do not hesitate to contact us should you have any further queries.

78602

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*Invites You & Your Family To Participate
In The Auspicious Night of*

"SHABE BARAAT"
FRIDAY 13 JUNE 2014

PROGRAMME
**IMMEDIATELY AFTER
MAGHRIB SALAAH (5:27 P.M.)**

*Six Rakaats Nafil Salaah With Surah Yaseen
Inbetween Concluded With Dua-e-Nisf-ush-Shabaan*
AFTER ESHAA SALAAH (7:50 P.M.)

* QIRAAT *
* NAAT SHAREEF * LECTURE *
* ZIKRULLAH * SALAAT-O-SALAAM *
* DUA-E-KHAIR *

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BY MOULANA
SHAH FAISAL
KHAN SAHEB

SHABAAN-AL-MUAZZAM

Q) Could you please tell us about the excellence of Shabaan.

A) The way Allah has designed different seasons for our physical upbringing, likewise Allah has designed different spiritual seasons for our spiritual upliftment. Out of all different blessed seasons of our hearts and minds (or spiritual bring) one is the month of Shabaan. Describing the importance of Shabaan, the Holy Prophet ﷺ said, "Shabaan is my month and Ramadhaan is the month of Allah." [Al-Jaamius Saghir]

Month of watering the seeds of goodness.

Allama Safoori says, "Rajab is the month of sowing seeds, Shabaan is the month of watering them and Ramadhaan is the month of reaping the harvest." Therefore, if someone doesn't sow the seeds of worship in Rajab and doesn't water them with tears of remorse in Shabaan, then he will not be able to reap the harvest of divine mercy in the month of Ramadhaan. He further stated, "Rajab purifies the body, Shabaan purifies the heart and Ramadhaan purifies the soul." [Nuzhatul Majaalis]

Fasting in Shabaan to respect Ramadhaan

The Holy Prophet ﷺ said, "After Ramadhaan, the best for honouring Ramadhaan are the fasts of Shabaan." [Shu'abul Iman]

Significance of Shabaan

Sayyiduna Usama bin Zaid stated, "I asked the Holy Prophet ﷺ, Ya Rasoolullah ﷺ, I have seen you fasting in the month of Shabaan so abundantly, that I have never seen you fasting so abundantly in any other month." Rasoolullah ﷺ replied, "This month is between Rajab and Ramadhaan. People are heedless of it. It is a month in which people's deeds are presented before Allah Ta'aala, so I wish my deeds be presented while I'm in the state of fasting."

Manifestation of special attribute on the 15th night (Shabe Baraat)

Sayyiduna Ayesha Siddiqah رضي الله عنها reports that the Holy Prophet ﷺ said, "Allah reveals his specific attribute on the night of 15th Shabaan. Allah forgives those who asks for forgiveness, and shows mercy upon those who ask for mercy, but leaves those who had malice in their hearts against each other." [Shu'abul Iman]

How should one approach the month of Shabaan

Sayyiduna Anas bin Malik رضي الله عنه stated, "When the companions of the Holy Prophet ﷺ would sight the crescent of Shabaan, they would busy themselves in reciting the Holy Quraan and pay Zakaat so that the weak and poor may also prepare for the month of Ramadhaan."

The governors would summon the prisoners to enforce sentence to those who were to be sentenced (by Shariah) and set the rest free.

Businessmen would pay their debts and collect their dues (in this way they would become free for worship before the appearance of the moon of Ramadhaan) and as soon as the month of Ramadhaan would approach, they would perform Ghusal and (some) would take part in I'tikaaf for the entire month. [Guniyatut Talibeen]

Conclusion and Dua

We make dua that Almighty Allah through the medium of His Most Beloved Prophet ﷺ grant us strength and enthusiasm to have love and respect for this month of Shabaan and get prepared for the great and glorious month of Ramadhaan. May divine peace and prosperity be upon all the creation of Almighty Allah! Ameen!

METHOD OF PERFORMING SALAATUT TASBEEH

This is a four (4) Rakaat Salaah with one Salaam. After Takbeere-Tahreemah (i.e. The first Allahu Akbar) and Sana read the following Tasbeeh 15 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

"Subhanalahi wal Hamdulillahi wa laa ilaha illal laahu wallaahu Akbar."

Thereafter reciting Ta'Awwuz and Tasmiya read Surah Fatiha, and any other Surah, then read the above Tasbeeh 10 times before going into Ruku:

Then go to Ruku. Read the tasbeeh of Ruku "Subhana Rabbi'al Azeem" thrice and read the above Tasbeeh 10 times.

Stand up from Ruku and after saying "Sami Allahu liman Hamida - Rabbana lakal Hamd", read the above Tasbeeh 10 times.

Then go into Sajdah. After "Subhana Rabbi'al 'Ala" thrice read the above Tasbeeh 10 times.

Between the two Sajdahs, in the posture of Jalsa read the above Tasbeeh 10 times.

Then go for the second Sajdah. After "Subhana Rabbi'al 'Ala" thrice read the above Tasbeeh 10 times.

This will amount to 75 times in one Rakaat.

The remaining three Rakaats should be completed in the same manner and the reciting of the Tasbeeh will amount to 300 in the entire 4 Rakaats Salaah.

IS IT A COLD FLU OR PNEUMONIA?

COMPILED BY HASINA BEGUM SAYED

It's almost that time of year again when we start thinking of ways to avoid catching the usual sneezes and wheezes around the office. The trouble is that we don't always know the difference between a cold, the flu or even pneumonia. Not knowing the difference makes it hard to prevent and treat these diseases effectively. So let's start by building up our knowledge so that we can all build up our immune systems and stay healthy this winter.

Cold symptoms versus flu symptoms

Colds and flu (also called influenza) have a lot in common. They are both respiratory infections that are caused by viruses, not bacteria. This means that antibiotics cannot treat them. And while over 200 distinct viruses may cause a common cold, only a few viruses can cause the flu.

Cold symptoms: runny or stuffy nose, scratchy throat, sneezing, watery eyes, and a mild fever. Generally, the symptoms develop gradually.

Flu symptoms: high fever, nausea, coughs without phlegm, chills, body aches, sweating, and lack of appetite. The symptoms can appear suddenly. The flu can lead to serious complications, including pneumonia and bacterial infection, and may even require hospitalisation in certain cases.

Prevention is the best treatment

If you want to avoid catching a cold or the flu this winter, you need to adopt a two-pronged approach: keep clean on the outside and stay healthy on the inside. That means being extra careful about washing your hands and avoiding germs, as well as taking measures to build your immune system. Here's how:

10 top tips for avoiding colds and flu

1. Get plenty of sleep: Aim for at least seven hours a night.
2. Eat a healthy diet: Fruits, vegetables, low-fat proteins and complex carbohydrates will all boost your immune system.
3. Drink lots of water and fresh juice: Drink plenty of water and other non-caffeinated fluids. These will prevent dehydration and also help unblock stuffy noses by thinning the mucus.
4. Avoid smoking and alcohol: These dry out your mucous membranes and weaken your immune system, leaving you more vulnerable to viruses.
5. Wash your hands frequently and properly: Do this especially in public areas and in the office, to prevent germs from entering your body. Make a habit of washing your hands after touching items that many people come into contact with, including door handles, lift buttons, water coolers, refrigerator handles and taps.

Top tip: Buy a bottle of hand sanitiser to disinfect

your hands when you are at work or not near a restroom

6. Avoid touching your face. This may sound like a strange tip, but studies have shown that we touch our faces around three times every five minutes, making it one of the easiest ways for germs to enter our bodies.

7. Exercise regularly: This is a great way to boost your immune system and it also helps you keep fit and healthy – key attributes when fighting viruses.

8. Take probiotics: These “good” bacteria help keep the body healthy and protect it from “bad” bacteria. Start by adding foods that contain probiotics, like yoghurt, to your diet.

9. Take enough vitamin C: This vitamin helps produce infection-fighting antibodies and can be obtained either through supplements or foods like peppers, kiwis, oranges, lemons and pineapples. Bright colours are usually a good indication of high vitamin C levels.

10. Get vaccinated: Studies show that, in healthy adults, the seasonal flu vaccine can decrease the chances of getting the flu by 70% to 90%.

Is it the flu or pneumonia?

You can't “catch pneumonia”; you can only catch the bugs that cause it. These are the bacteria, viruses, fungi or parasites that infect your lungs. Although pneumonia is an infection in one or both lungs, it can take on many different forms depending on which type of organism caused the infection.

Pneumonia symptoms in adults can be similar to the flu – a nagging cough and fever. With pneumonia, however, your symptoms don't go away after a couple of weeks and may even get worse. Your doctor can listen to your lungs for crackling sounds when you inhale but in order to identify the specific cause of the illness, you may need a chest x-ray and a blood test.

The major sign of pneumonia in older adults is when a lung disease they already had gets worse or if they become confused or even delirious. In infants younger than one month old, symptoms include having little or no energy, eating poorly, grunting or having a fever.

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This article contains opinions and facts and references to other information sources. You should always consult a registered healthcare professional for any personal advice.

CONSIDER AND COLLABORATE

BY SHEIKH ZUZE ISHAAQ - HEAD OF DAWAH ACTIVITIES AT ORANGE FARM

Allah's pleasure is the foremost and it is in this greatest success that we do participate in different social dialogues from time to time in finding solutions and peace building, on issues affecting our community of Orange Farm. As this is a dynamic process that allows people to build their own perception of citizenship, to understand and explore their position that includes the learning and articulating of the rights and responsibilities of a person in relation to the community he lives in, and the wider society around him.

The past month, as the representative of the Dawah Centre, I was invited to a seminar of Africa History week programme, hosted by the city of Jobu'rg, Social development and Migration Unit. To discuss key issues to consider as community leaders, on how can we possibly address our people especially youth. Follows is a glimpse feedback from the meeting on which the topic of discussion was Youth Development, Participation and Challenges- how youth can get involved in discussion of issues in their lives.

Youth are future leaders, parents, professionals and workers and today's assets. Properly supported and given the right opportunities, they can play a significant role in lifting themselves, their families and communities out of poverty. Today these young people are unprepared to cope with the practicalities of daily life, a many do not know the basic facts that could save or pose threats to their lives such as what causes HIV/Aids and the use of drugs. Let's not forget youth with disabilities, those in jail, street youth, unemployed youth....it's a necessity to analyze how a number of factors interrelate.

The dialogue went a long way deep and revealing what matters most. We do have a responsibility, a prominent part, a role to play as parents, teachers, leaders and organizations. We need to empower youth, to collaborate through supporting their personal capabilities and feelings of self-worth and confidence. Youth programmes are only part of the picture, support, co-ordinate legal and policy frameworks are keys.

Providing for youth is not just a moral obligation, it is a compelling economic necessity- investing in education, reproductive health, job skills and employment opportunities. But they are frequently in the position of needing to claim their rights the most,

but enjoying them the least. A survey states ; 'between the age of 15-24 old, woman have given birth at least once, which means that the country needs to create over 600 000 new jobs per year for the next 10 to 15 years. 2 million girls becomes mothers every year, over 6000 young people are infected with HIV every day, and infant mortality rate-average 100 death per 1000 live birth' etc

These facts, have a verified existence, we need to engage with Youth as beneficiaries/partners in supporting them as leaders and focus on working with and for- towards effective transformational development to see change. Though these young people are not interested in their own life issues, then we will provide a strategic framework, an innovate process that will be initiated in schools as part of their education, door to door and media campaign in educating the parents, Peer educators will effectively intervene to communicate with them when they are disproportionately affected, arts and culture- that will be involved in identifying their talents and support them, and lastly the church leaders to come up with youth services that will develop moral obligation spiritually.

Increasing the diversity of young people involved in decision making process should be a priority, by also bringing in cultural processes, whereby young people gain the ability, authority and being the agency to make decisions and implement change in their own lives and of other people as well. Youth's life experiences, cultural background, education, gender, social group and economic status can be very different, depending on where they live, so they require most recognition and provision, training in marketable skills and empowerment as they emerge to become fully fledged adults in society.

Participation in practice is an ongoing process as we will keep sharing the information, consulting and initiate action. Sufficient time and resources should be allowed to ensure that all targeted youth are equipped to participate in consultation activities. They should make use of the resources around them and knowledge networks such as civil society, organizations, religious organizations, Youth centers' and youth councils. The right pace to change...

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ANGER - The Flame of Madness

MOULANA NASIK AHMED BROOD

We are all the slaves of our emotions. There are both negative and positive emotions that govern our minds. Positive emotions are those that bring happiness to us as well as to all those around us. These emotions are love, compassion, forgiveness, kindness etc. Negative emotions are those that make us restless and unhappy and also force us to spread the same to everyone around. Hate, envy, jealousy, possessiveness, suspicion, anger etc. are negative emotions.

Anger is an emotion characterized by antagonism toward someone or something you feel has deliberately done you wrong. Excessive anger can cause problems. Increased blood pressure and other physical changes associated with anger make it difficult to think straight and harm your physical and mental health. Anger is a secret weapon of man which results in the destruction of many noble qualities. It snatches away the wisdom of man and thus he becomes a brute beast devoid of any sense. When anger takes control of anyone, it makes them unreasonable and they refuse to listen to any sense and thus continue to burn within.

Allah Almighty has mentioned in the Holy Quraan relating to anger: "Those who spend in the path of Allah Almighty during prosperity and adversity, and those who restrain their anger and forgive the people. Allah Almighty loves those who are virtuous." (S 3: V 134) Hazrat Abu Hurairah (Radiyallahu Anhu) narrates that the Holy Prophet (Sallallahu Alayhi Wa Sallam) has said: "A strong person is not one who can overpower his enemy by his strength, a strong person is one who can control himself at the time of anger." (Bukhari) It should be noted that anger is a psychological condition, and the cause of evil and aggressive actions. A person who does not control their anger loses control of their mind. The enraged person cannot control their actions and harms and hurts themselves and others.

In another Hadith, Hazrat Abu Hurairah (Radiyallahu Anhu) narrates that a person came to the Holy Prophet (Sallallahu Alayhi Wa Sallam) and said: "Advise me." Nabi (Sallallahu Alayhi Wa Sallam) told him: "Do not get angry." This person repeated his request several times and Nabi (Sallallahu Alayhi Wa Sallam) told him: Do not get

angry." (Bukhari) This Hadith is rich in meaning – Firstly: It indicates the importance of controlling one's anger, and that doing so has far-reaching implications for a person's welfare both in the worldly life and in the Hereafter. Secondly: The categorical nature of this Hadith gives the prohibition sweeping implications – since it can be understood to indicate many things, for instance, that we should prevent ourselves from getting angry in the first place, and that we should forbid ourselves from acting according to the dictates of our anger in the event that we become angry. Albert Einstein has said: "Anger dwells only in the bosom of fools."

The Holy Prophet (Sallallahu Alayhi Wa Sallam) advised us not to speak when we are angry. He said: "If one of you gets angry, he should be quiet." (Ahmad). It is from this Hadith that we can see how Ambrose Gwinnett Bierce, an American editorialist and journalist, derived the following quotation: "Speak when you are angry and you will make the best speech you will ever regret." Nabi (Sallallahu Alayhi Wa Sallam) said: "Beware of anger, for it is a live coal on the heart of the descendant of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? So when anyone experiences anything of that nature he should lie down." (Tirmidhi) Making wudhu is another method of anger management. Once Nabi (Sallallahu Alayhi Wa Sallam) said: "Anger comes from Shaytaan, and Shaytaan was created of fire, and fire is extinguished only with water; so when any of you is angry, he should make wudhu." (Abu Dawood)

If we look at the above mentioned teachings of the Holy Quraan and the Ahaadith of Nabi (Sallallahu Alayhi Wa Sallam) on the subject of anger we can indefinitely know that obedience to these teachings are a form of mercy for us. This has also been mentioned in the Holy Quran whereby Allah Almighty has said: "And obey Allah Almighty and His Messenger so that you may be shown mercy." (S 3: V 132) We must remember that anger is a wind which blows out the lamp of the mind. May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength to control our anger and prevent it from overpowering us. Aameen!



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WHAT IF!

BY FAIZEL KHAMKAR

What if Boko Haram is not "Islamist"? It follows that to be an Islamist such person or organization need to further the aims set out in Islam whilst at the same time act in such a manner as to reflect the values of Islam. Kidnapping children, indiscriminate killing and maiming of innocents and possibly being involved in the slave industry can by no stretch of the imagination be termed Islamic. No wonder that main stream Muslims of Nigeria has distanced themselves from this organization. The questions eternally asked in these circumstances remain. Who is arming and financially supporting this organization? Who gains from the actions of Boko Haram? What if the answers to these questions point fingers to non Muslims? It must be borne in mind that a similar position arose in Afghanistan which led to an attempt to colonialism. The way has been paved for further Western intrusion in the affairs of Africa. This background has been created from historical facts bases on the admission of the Americans on their role in arming and training the Taliban in Afghanistan in an attempt to entrench their influence in that region. What if we as main stream Muslims aggressively promote the reality of Islam and distance ourselves from organizations and despotic rulers created by the West in order to create the awareness and counter the propaganda against Islam and the Muslims in general?

What if Modi the new political head of India does not abandon his Hindu nationalistic supporter's chief amongst them being the RSS. The founding leader of RSS had stated that in order to live in India the Hindu way of life had to be embraced willingly or unwillingly. It goes without stating that obvious that this would lead to tension with the potential of interfaith clashes which in turn would lead to events we would not want to witness. Modi was accused of supporting the Hindu nationalist during the 2002 riots in India and from that position and support base rose to prominence as a politician. That support therefore becomes critical for politicians who by their very nature would not want to forfeit their power willingly. For the first time in Indian politics no Muslims are represented in Parliament resulting in an effective lobby for the largest minority

and a substantive number in Muslim global statistics being silenced. What if Modi takes the manifesto on which he campaigned on as his primary objective? His track record proves that he has excellent administrative abilities to bring about a much needed economic change as well as rooting out rampant corruption. We hope that he takes this path for surely this action would win more friends than enemies and will bring about stability. As Muslims we should be active in encouraging the latter.

What if as Muslims we first investigate, follow it up with dialogue and thereafter resolve issues before running to the media as the first option? A typical case is the media release of more than one hundred inductees as Marriage Officers in the Western Cape. The press release was no more than a public relations exercise prior to our elections. The end result was that the status quo in relation to the legal position of Muslim marriages remaining the same. The only difference being that the facility for civil registrations of marriages by Muslims was widened. Our actions cause confusion and differences between the masses and this should not be the case. This action typifies our deeds in many instances. Why do we create a problem and then look for solutions to the very problem which we created. The media are not concerned of the reaction to the stories which we provide nor do they take remedial action which results from publishing our stories. What if we create a forum or enhance forums currently in place to ensure that we act in the best interest of Islam and the Muslim populace. All this requires is to be able to speak to one another.

What if we as a Muslim community learn when to pronounce on issues and when to remain silent? This can be the foundation of our growth as a global community. This however is the gift granted only to the wise and experienced. What if we delegate this duty only to those that are blessed in this way?



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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Ahmedabad, INDIA - Millions of India's Muslims fear Narendra Modi's landslide election as the country's Prime Minister will fuel religious discrimination, intolerance and even bring bloodshed, but some are also prepared to give him a chance. Modi secured the strongest mandate of any Indian leader for 30 years, after the Hindu Bharatiya Janata Party won 282 seats, dominating even in states with large Muslim populations such as Uttar Pradesh and Maharashtra. Commentators said it was vital for Modi to allay the fears of minorities who did not jump on his electoral bandwagon, particularly Muslims who remember how around 1000 people died in communal riots in 2002 soon after he took over as chief minister of Gujarat state. In a remarkable reconciliation move, Pakistan Prime Minister Nawaz Sharif attended Modi's inauguration in Delhi, prompting hope of renewed peace talks between the two neighbours who have gone to war three times since independence from British colonial rule in 1947.

Bethlehem, PALESTINE - Palestinian President Mahmoud Abbas has told the Pope that Israel was forcing Christians and Muslims out of Jerusalem. Pope Francis met Abbas in Bethlehem after a speech in which he referred to "the State of Palestine," calling Abbas "a man of peace." In his speech, he called for a two-state solution and an end to the Israeli-Palestinian Arab conflict, which he deemed "unacceptable." Abbas and Israeli President Shimon Peres have accepted an invitation from the Pope to join him at the Vatican for peace

prayers for the region.

Paris, FRANCE - Countries neighbouring Nigeria are ready to wage war against the Nigeria-based, Al-Qaeda-linked group Boko Haram, Chad's President Idriss Deby said at a summit in Paris that also included Nigerian President Goodluck Jonathan and representatives from West African countries Cameroon, Benin, Niger plus the United States, the European Union, Britain and France. The group were meeting to seek a solution after Boko Haram kidnapped hundreds of school girls in Nigeria. The group has also been blamed for several devastating bomb blasts in public places in Nigeria.

Islamabad, PAKISTAN - At the request of Pakistan, Twitter bosses have announced that the micro blogging site would block posts in the country deemed to have "blasphemous" content. Tweets containing drawings of Prophet Muhammad (peace be upon him) and links to anti-Islam blogs were cited in requests from Abdul Batin, of Pakistan's Telecommunication Authority, to Twitter to have the content blocked. Also among the content that prompted Batin to complain to Twitter "at least five times this month" were photographs of burning Qurans and messages from anti-Islam bloggers as well as from an American porn star.

Riyadh, SAUDI ARABIA - Saudi Arabia's Ministry of Islamic Affairs, Endowments, Call and Guidance will not employ any imam who holds extremist views, according to Sheikh

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Talal Ahmad al-Aqeel, adviser to the minister of Islamic affairs. Aqeel said the ministry categorically refuses to allow any imam with extremist views to get on the podium of any mosque. A committee has been formed to monitor imams in all mosques and ensure they do not spread extremist views. Any imam who is found guilty of such an act will have to meet with the committee.

Tehran, IRAN - Billionaire businessman Mahafarid Amir Khosravi, also known as Amir Mansour Aria, who was allegedly at the heart of a \$2.6 billion state bank scam, the largest fraud case since the country's 1979 revolution, has been executed. Khosravi's lawyer, Gholam Ali Riahi, said his client was put to death without any notice. "I had not been informed about execution of my client," Riahi said. The fraud involved using forged documents to get credit at one of Iran's top financial institutions, Bank Saderat, to purchase assets including state-owned companies. Khosravi's business empire included more than 35 companies from mineral water production to a football club and meat imports from Brazil. A total of 39 defendants were convicted in the case. Four received death sentences, two got life sentences, and the rest received sentences of up to 25 years in prison.

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