

# Al Kautsar

# الكوثر

For The Esaale Sawaab of:

My Peer-o-Murshid

- 1.) Al Haj Goolam Mustapha R.A.
- 2.) Baba Qasim Faridi R.A.
- 3.) Hazrat Syed Choteh Bawa R.A.
- 4.) Hazrat Syed Naseer Bawa R.A.

& Late Hajee Cassim Sonvadi

From Hajee Goolam Saber  
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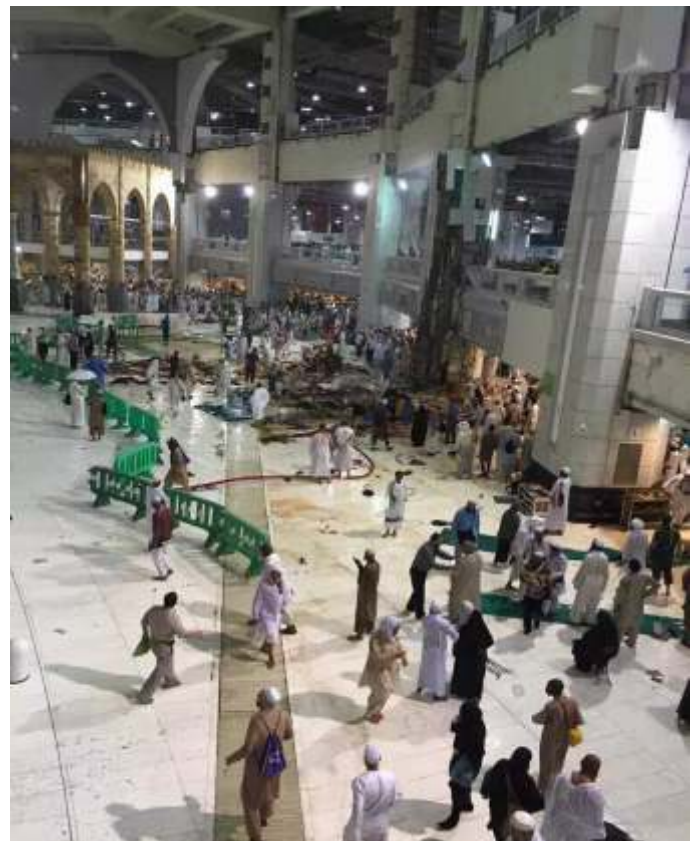
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ZIL HAJ 1436/2015

## CONSTRUCTION AND DESTRUCTION



\* One who comes out of his house for performing Haj or Umrah and dies, Allah will grant the reward of Haj or Umrah for him until the Day of Judgment.  
[Bayhaqi, Shu'aib al-Iman, Vol. 6, Page 15, Hadees 3806]



\* There will be no accountability for the one who departs for Haj or Umrah and dies on the way.

He will be ordered to enter Paradise.

[Tabarani, Al-Mu'jam al-Awsat, Vol. 4, Page 111, Hadees 8835]

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## HAZRAT ABU DAHDAH ﷺ

During the time of the Prophet ﷺ, there was a young orphan who was getting a wall built from the edge of his house to his neighbour's but there was a palm tree that was causing a halt to the construction. The wall could not be continued unless the tree was either removed or added to the child's house. This tree belonged to the companion named Abi Lubabah ؓ. The young boy (the orphan) came to Abi Lubabah ؓ and told him: "Give me that tree so I could construct the wall." Abi Lubabah ؓ replied: "No, it is mine." The boy then said: "Then sell it to me!" Abi Lubabah ؓ refused once again. The boy said: "By ALLAH, I am going to complain to Prophet of Allah!" ﷺ

He went and told what exactly had happened with him. Prophet ﷺ softly said: "Where is Abu Lubabah? Call Abu Lubabah!" He ؓ then said to Abu Lubabah ؓ: "Give him the tree" Abu Lubabah ؓ said: "No, O' Prophet of ALLAH, it is my haqq." Prophet ﷺ said: "O' Abu Lubabah, sell it to him." He replied: "No, O' Prophet of ALLAH ؓ it's mine." Hearing this, tears started flowing from the eyes of the young boy. Prophet ﷺ then said: "O' Abu Lubabah, give him a branch from this tree and you will have a tree in Jannah" Abu Lubabah ؓ said: "I don't want it," and then left. When Abu Dahdah ؓ heard this and saw the boy crying, he went close to the Prophet ﷺ and said: "If I purchase the same tree, will I get the same offer?"

Prophet ﷺ replied: "Yes" Then Abu Dahdah ؓ ran after Abu Lubabah ؓ and said: "O' Abu Lubabah, do you know my orchard? (His house was in the orchard and some scholars said it had 400 trees whilst others said it had 600) It is yours for that tree!" Abu Lubabah ؓ turned around and said: "Are you out of your mind?" You have the most beautiful orchard in Madinah.

Abu Dahdah ؓ replied: "Now, it is yours and O' people be witness!" Then he went where Prophet ﷺ and the boy were and said to him: "O' boy, that tree is

yours!" Abu Dahdah (RA) then asked the Prophet ﷺ is there a palm tree right now in Jannah for him. The Beloved Prophet ﷺ kept saying asking aloud: "How many palm trees are there for Abu Dahdah in Jannah. The Prophet of ALLAH ﷺ didn't repeat it once or twice but kept repeating this till Abu Dahdah left that gathering be pleased with his action.

Abu Dahdah ؓ then went to his old orchard and called out from outside: "O' Umm Dahdah!" She ؓ replied: "Yes, O' Abu Dahdah!" He said: "Come out of the orchard" She asked: "Why?" He said: "We have sold it to ALLAH and His Messenger!" She did not even ask him why and how did you sell but she said: "ALLAHU AKBAR!!!! What a successful deal!" Then Umm Dahdah ؓ got their children out of the orchard. They were carrying some dates, she got hold of their hands, opened them and threw the dates back into the orchard and said: "They are for ALLAH my child these dates now do not belong to us" And thus, Abu Dahdah ؓ sold off his 400 trees plus his home for a tree in Jannah. Imagine he sold 400 plus trees for one tree in this world but he gains property in Jannah guaranteed by the Prophet of ALLAH ﷺ. What a transaction.

Abu Dahdah ؓ was one the Companions who was present in the battle of Uhud. After the battle the Prophet of ALLAH ﷺ was looking for all the martyrs. Abu Dahdah was one of the martyrs in the battle of Uhud, RasulAllah ﷺ stood over his slain body and remarked, "How many shady palm trees does Abu Dahdah now have in Paradise?"



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# Sky scraping Doom's Day in Haste

There are many signs of the Final Hour mentioned in the Hadees. Some of them have come to pass and some of them are yet to come. Nowadays, every these signs are everywhere with every passing day. One of them was about Skyscrapers as a sign of the of End of Times.

An article on a news website about a building called "Kingdom Tower" reveals that this building will be constructed by the Saudi government in the next four years (2018). The total estimated cost of Kingdom Tower is \$1.23 billion (USD) and It will be the tallest building ever constructed in the world (1007 m high). A Hadees in Sahih Bukhari is relevant. Narrated Abu Huraira:-

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

Now the Arab nations are competing with each other to build the skyscrapers. The shepherds of black camels are now the owners of the world's best luxurious hotels like Burj Al Arab and the world's tallest buildings.

\*Burj Khalifa is the tallest building (828 m) ever built so far is situated in Dubai. In 2012, Saudis constructed.

\*"The Makkah Royal Clock tower" hotel (601 m), which was the second highest skyscraper in the world in 2012 (Now the third highest)

\*The world's tallest building, the tallest residential building and the tallest hotel are all constructed in UAE and Saudi Arabia.

\*Constructed in 1990, Jeddah Light House (113 m) is the tallest light house in the world.

\*Constructed in 1993, World's tallest minaret(210 m)

Hassan II Mosque, Casablanca, Morocco.

\*In the year 1999, Burj Al Arab (321 m) was the tallest building in the world used as a hotel.

\*Constructed in 2007, The Rose Tower, Dubai (333 m) is the second tallest hotel in the world.

\*Constructed in 2010, Burj Khalifa (828 m) is still the tallest man-made structure in the world.

\*In the year 2012, The Makkah Royal Clock Tower (601 m) was the second tallest building in the world (Now third tallest).

\*Constructed in 2012, the Princess tower (413 m) is the world's tallest residential building.

\*Constructed in 2012, JW Marriott Marquis Dubai Tower (355 m) is the tallest hotel in the world.

\*In the year 2018, the Kingdom tower (1007 m) would become the tallest building ever constructed in the world.

Pentominium, Dubai (516 m)  
Burj Al Alam, Dubai (510 m)  
Diamond Tower, Jeddah (432 m)  
Dream Dubai Marina (432 m)  
Marina 106, Dubai (425 m)  
Lighthouse Tower, Dubai (402 m)  
Capital Market Authority Headquarters, Riyadh (400 m)

When pictures of Makkah clock tower surfaced a few years back on the Internet, who would have thought we would see the prophecies of our Prophet Muhammad (ﷺ) with our own eyes? The signs are now clear to see!

**Al-Kausar, staff and members of Saaberie-Chishty Masjid and Madrassah offer our condolences and duaahs to the bereaved families of Apa Munira Petkar, a long-serving teacher and our mu'azzin, Moosa Bale who faithfully called out the azaan for 20 years. Both will be remembered for a long time and always appreciated for their service to Islam May their souls dwell in peace. May Allah grant them Paradise!**



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DELIVERIES TO ALL AREAS

# THE BEST EIGHT DAYS OF MY LIFE

Excited, I sat in the barber's chair, getting my head shaven. As I finished, my brother grabbed me and exclaimed, "Hajee! Hajee! Hajee!"

We had just completed our Haj. It was a great feeling and I shed a tear while he hugged me. Hajee! Alhamdulillah.

The entire Hajj had been an incomparable experience. It was more than I ever imagined. But I think the highlight was my first sight of the Kaaba and getting to actually touch the Kaaba. It was magnificent. Every day we face the Kaaba in Salah, but actually seeing it and touching it was too inspirational. It's a sacred stonework that has witnessed thousands of angels and Prophets of Allah ﷺ.

The next day we were headed to Madinah, the City of Nabi ﷺ. An Aalim had accompanied our Hajj group and he would regularly give us a talk. That morning, before leaving, he explained that Alhamdulillah we had performed our Hajj but there still remained one more part of our journey. This final leg was to visit the Blessed Grave of RasoolAllah ﷺ, Allah Ta'aala's Beloved ﷺ.

RasoolAllah ﷺ had said, 'He who comes visiting me, bearing no purpose but visiting me, it becomes rightful for me to become an intercessor for him on the Day of Qiyaamah.' - Imam Tabraani in his Mu'jam alKabeer- Kitaab Raddul Muhktaar explains this Hadith, that whoever visits the Blessed Grave of RasoolAllah ﷺ after performing Hajj, would be visiting RasoolAllah ﷺ with the sole purpose of visiting him and will in Sha Allah gain the Shafaat of RasoolAllah ﷺ - Raddul Mukhtar-

So we are fortunate, the Aalim explained, that we are visiting the Blessed Rawdah after having performed Hajj. He went on to explain that when we are at Madinah, we should spend as much time as possible at the Rawdah Shareef, the Noble Grave of RasoolAllah ﷺ. We should not just visit it once a day.

RasoolAllah ﷺ said, There is no excuse for one of my Ummati who has time and does not visit me. -Hafidh Ibn Asaakir- We can understand from this that RasoolAllah ﷺ wishes that we visit him as often as time allows. So whenever you have the time, visit the Rawdah Shareef. Based on this Hadith, Imam Abu Haneefa ﷺ said that it is Waajib (a type of compulsory act) for whoever has the time, to go visit the Blessed Grave of RasoolAllah ﷺ. -Mullah Ali Qaari-

If you have spare time, don't say lets do some shopping. Instead, whenever you have time, visit the Blessed Grave of RasoolAllah ﷺ. In Sha Allah, this will help us gain the Shafa'at of RasoolAllah ﷺ.

The Aalim then explained that gaining the Shafa'at was a huge blessing. It can benefit us more than our entire life. Abu Taalib, the uncle of RasoolAllah ﷺ is not known to have recited the Kalima. RasoolAllah ﷺ says that he found him in the depths of Jahannam and he ﷺ raised him to the uppermost part Jahannam so that he gets the least punishment. Imam Muslim transmitted this Hadith and classified it as a type of Shafa'at of RasoolAllah ﷺ.

This Hadith gives us an idea of the power of RasoolAllah's ﷺ Shafa'at. RasoolAllah ﷺ knew Abu Taalib's condition and RasoolAllah ﷺ had the authority to take his uncle out of the punishment that was due to him and give him the least punishment. From this we can understand that Shafa'at is something that we should strive for.

Imam Subki ﷺ explains that there are five different types Shafa'ats of RasoolAllah ﷺ. And Imam Nawawi ﷺ says that those who visit RasoolAllah ﷺ with only the Niyyah of visiting him, will gain a special Shafa'at which others will not gain.

When Sahabi Sawaad bin Qaarib ﷺ met RasoolAllah ﷺ, he embraced Islam and the first thing he asked RasoolAllah ﷺ was that he ﷺ be the one to make Shafa'at for him. -Imam Bayhaqi in his Dalaail, Haafidh Abu Ya'la- So, the Sahaba would actually ask RasoolAllah ﷺ for his Shafa'at. We too need to ask him for it.

Yes, asking RasoolAllah ﷺ is a sure way of getting what you need. The Quran guarantees that those who ask RasoolAllah ﷺ will get what they want.

In Surah Wadd-Duhaa, Allah Ta'aala says to RasoolAllah ﷺ, In future your Rabb will grant you to your hearts content. Thereafter Allah Ta'aala says, Do not refuse whoever asks of you.

First Allah Ta'aala reassures that whatever RasoolAllah ﷺ desires and wishes, he will be granted that. Then Allah Ta'aala says to RasoolAllah ﷺ that he should therefore not refuse anyone who asks him.

Regarding the verse, (Oh Muhummad) Do not refuse anyone who asks of you, Hadrat Qatadah ﷺ says that it means that if anyone asks RasoolAllah ﷺ for any favour or any form of benefit whatsoever he should not refuse them. - ibn alArabi in his Tafseer Ahkaam alQuran-

Thus the Quran explains that RasoolAllah ﷺ will be given whatever he desires, and thereby, whoever asks him will not be refused. Only we need to ask him. Just as Sahabi Sawaad bin Qaarib ﷺ asked RasoolAllah ﷺ for Shafa'at, so too other Sahaba asked RasoolAllah ﷺ for different things and they were granted it. We can learn from these verses of Surah Wadd-Duhaa and the Sahaba ﷺ by asking RasoolAllah ﷺ.

Hadrat Ali ﷺ explains that three days after the burial of RasoolAllah ﷺ, a bedouin sahabi ﷺ came to the Holy Grave of RasoolAllah ﷺ. The Sahabi ﷺ threw himself onto the Holy Grave and sprinkled its sand over his head. He said, 'Ya RasoolAllah (ﷺ) we have heard your talk, and I am aware of Allah and we are made aware of you. And it is (mentioned) in that which Allah has revealed to you.

"And if upon wronging themselves they come to you (Oh Nabi ﷺ) consequentially they seek forgiveness from Allah and the Rasool seeks forgiveness on their behalf then they would find that Allah is the Acceptor of Repentance Most Compassionate. -al Quran 4:64-

The Bedoin Sahaabi ﷺ continued, 'and I have wronged myself and I have come to you, seek forgiveness for me.'

Hadrath Ali ﷺ then says that they heard it being called out from the Holy Grave of Nabi ﷺ, 'He has forgiven you.' - Imam Suyuti in his Ru'yatun Nabi ﷺ, Dalaailin Nabuwwa li ibn Sum'aani, Tafseer Imam Qurtubi - the Bedoin Sahabi asked RasoolAllah ﷺ and he received forgiveness.

He then gave another example from the time of the Sahaba. Hadrat Malik Ad-Daar ﷺ relates: In the time of the Caliphate of Hadrat Umar ibn Khattaab ﷺ there was a famine in Madinah. One person went to the Grave of the Holy Prophet ﷺ and pleaded: "Ya RasoolAllah! Seek rain for your Ummah. Because they will be destroyed due to famine!" RasoolAllah ﷺ then appeared in the dream of this man and said: "Go to Umar and inform him that rain will surely come, and tell him to do his work efficiently". Then this person came to Hadrat Umar ﷺ and conveyed the Salaam, and informed him of the dream. At this Hadrat Umar ﷺ cried and said: "O Allah! I relieve myself from that which I am habitual!" -Haafidh ibn Abi Shayba, teacher of Muslim-



Just as the sahaba ﷺ did, we now learn about one of the early Muslims going to the Blessed Grave of RasoolAllah ﷺ and putting his request concerning rain. Alhamdulillah, thereafter Allah Ta'aala did bless the people with rain.

We need to learn this lesson and take it to Madinah, take it to the Blessed Grave of RasoolAllah ﷺ because as Surah Wad-Duhaa teaches, Allah Ta'aala will grant RasoolAllah ﷺ whatever he wishes for and he ﷺ will not refuse anyone who asks him.

The Aalim concluded his talk and I realised that visiting the Blessed Grave of RasoolAllah ﷺ could end up being the highlight of my life. With those inspirational words, we jumped into our bus and were off to Madinah, the city of Allah's Habeeb ﷺ

On our way to Madinah, I kept thinking about the Kaaba, touching it when we arrived and now leaving it. These were emotional times. Whilst on the bus to Madinah, I read a booklet about visiting Madinah. I came across some of the stories about the Sahaba's ﷺ. The first story explained how Sahabi Abu Ayyub Ansaari ﷺ visited the holy grave of RasoolAllah ﷺ. He placed his head on the holy grave of RasoolAllah ﷺ. Marwaan, who was the governor at that time, saw him from the back and asked if he knew what he was doing. Sahabi Abu Ayyub ﷺ lifted up his head; looked at Marwaan and said Yes, I have come to the Messenger of Allah not to a stone. - Imam Ahmad bin Hanbal, Imam alHaythami-

The words of Sahabi Abu Ayyub ﷺ were very profound. On the one hand it meant that visiting the grave of RasoolAllah ﷺ should be filled with emotion and love. One's heart should not be hard like a stone. With a deeper thought, his words got me thinking about the Ka'aba. The Ka'aaba is stone. Yes, it is sacred and revered but it is a stone. When I touched the Ka'aaba I felt my Imaan go to high but as Sahabi Abu Ayyub Ansari ﷺ correctly indicated, visiting the Holy Grave of RasoolAllah ﷺ ought to stir more emotion.

The book went on, relating how Hadrat Bilaal ﷺ visited the Holy grave of RasoolAllah ﷺ. After the Khilafat of Ameerul Mu'mineen Abu Bakr Siddeeq ﷺ Hadrat Bilaal ﷺ went to Syria, away from Madinah. He spent several years there, without coming to Madinatul Munawwara, until he dreamt of RasoolAllah ﷺ. RasoolAllah ﷺ asked Hadrat Bilaal ﷺ as to why he had not visited Nabi ﷺ in such a long time.

Hadrat Bilaal ﷺ was obviously familiar with the saying of RasoolAllah ﷺ that visiting RasoolAllah ﷺ after he enters his grave is just like visiting during his life on earth. He also knew that RasoolAllah ﷺ had said that whoever sees him in a dream has in reality seen him. So he ﷺ set off for Madinah.

When he arrived, he went to the Holy Grave of RasoolAllah ﷺ. He cried and he rubbed his face onto the sacred grave of RasoolAllah ﷺ. He regarded RasoolAllah ﷺ as the dearest of all of Allah Ta'aala's creation, and he was now visiting him after many years. This was the intense love and respect that the Sahaba ﷺ displayed for RasoolAllah ﷺ.

Hadrat Bilaal ﷺ saw Imam Hasan and Husain ﷺ, the grandsons of RasoolAllah ﷺ. He embraced them tightly. The two grandchildren of RasoolAllah ﷺ exclaimed to Hadrat Bilaal ﷺ that it has been very long since they met him. They asked him to call out the Adhaan so they could hear it just as they used to hear it in the time of RasoolAllah ﷺ.

Hadrat Bilaal ﷺ called out the Adhaan. When he said, 'Allahu Akbar Allahu Akbar,' the ground shook. When he said, 'Ash-Hadu Al-Laa ilaha illAllah,' the ground moved intensely. When he called out 'Ash-Hadu Anna Muhummudur RasoolAllah,' the people witnessed whatever they witnessed, and the senior Sahaba ﷺ exclaimed, 'Has RasoolAllah ﷺ been resurrected?' That day all of Madinah

cried. -Haafidh ibn Asaakir, Imam Subki-

I was now getting a clear understanding of how special and how momentous visiting the Rawdah Shareef really is. Even ﷺ, who had seen RasoolAllah ﷺ; touched him and sat with him, considered visiting his Rawdah Shareef as a blessed and momentous occasion.

As we were nearing Madinah, I read about another Sahabi, Hadrat Anas bin Malik ﷺ. He was RasoolAllah's ﷺ personal servant for approximately thirteen years, so he witnessed RasoolAllah ﷺ more than many other Sahaba ﷺ. Hadrat Umamah ﷺ said, I saw Anas bin Malik ﷺ arriving at the grave of The Nabi ﷺ. Then he stood, he raised his hands such that I thought he commenced Salah, then he made Salaam to the Nabi ﷺ, thereafter he left. -Imam Bayhaqi in his Shu'ib almaan-

The incident with Hadrat Abu Ayyub and Bilaal ﷺ showed me how enthusiastically a Muslim ought to visit the Blessed Rawdah of RasoolAllah ﷺ. Now this explanation of Hadrat Anas bin Malik ﷺ standing with his hands tied, showed how we ought to physically show respect at the Blessed Rawdah. The booklet then ended by quoting a narration that the Sahaba ﷺ would stand for RasoolAllah ﷺ similar to a bird. -Masnad Imam Ahmad bin Hanbal, Qadhi Iyaadh

I thought about a bird. How it stands. It's legs are upright, but it's back is bent forward and it's head is lowered. This gave me an accurate description of how the Sahaba ﷺ would stand before RasoolAllah ﷺ. Their leaned forward, lowered their heads and tied their hands like we would in Salah. The Sahaba ﷺ did it in that way, so I too wanted to stand like them and make Salaam to RasoolAllah ﷺ at his Blessed Grave.

My bus was nearing Madinah, and I could feel my heart becoming anxious. My moist eyes told a story of my yearning. I wanted Allah Ta'aala's Habeeb (Beloved) ﷺ to be my Beloved.

When twenty kilometres were left for our journey, the Aalim addressed us over a loudspeaker. He explained that we were about to enter the blessed city, and for the next eight days we would be citizens of Madinah. For the next eight days we would be part of the physical environment around RasoolAllah ﷺ.

He then quoted a verse from Surah Wad-Duhaa: 'And we found you "Yateeman" then we gave you that which would host you.' -alQuran 93:6-

Imam Mujaahid, the key student of Sahabi ibn Abbaas ﷺ, says that 'Yateem' in this verse, means one who is unparalleled. Thus, he says, this verse means, Have we not found you (Oh Muhummud) unrivalled in your honour; there being no parallel to you, so Allah made you to be accommodated amongst such companions who would preserve you and attend to you. -Tafseer Imam Qurtubi-

Thus the spirit of this verse is that those who are around the Nabi ﷺ should constantly preserve his honour and attend to his wishes. Yes, it directly refers to the Sahaba ﷺ, but as we are going to spend the next few days at the feet of RasoolAllah ﷺ we too need to obey this verse, that is we have to spend this time focussed on honouring the Holy Prophet ﷺ.

As the Aalim finished giving us that beautiful insight, we were at the outskirts of Madinah and the Aalim said let's we begin honouring the Beloved Nabi ﷺ. We began reciting Qasida Burdah (Mawla Ya Salli Wa Sallim .....). I told my family, for the next eight days, forget shopping and dining, Mawla Ya Salli Wa Sallim .... is going to be our slogan and the Rawdah Shareef is going to be our focus. (Extracted from 'Essence of Islam, Zil Haj 1435')

# Is Our Sense of Justice Blurred?

Written by: Dr Aayesha J Soni - Vice Chairperson, Media Review Network

"If a product is made in South Africa, but the raw material for the product is only available in Israel, (we) will certify the raw material provided it is halaal." In a compellingly crafted interview with spokesperson for SANHA (South African National Halaal Authority) Muhammad Saeed Navlakhi reiterated the above, amongst various other explanations regarding his organisation's certification process. The interview was conducted after social media erupted in debate regarding the certification of "Israeli chocolate cake" as halaal by SANHA. As the most revered Halaal authorities in South Africa, SANHA and the MJC (Muslim Judicial Council) find themselves facing a dilemma many other international halaal certification organisations face too: How to successfully amalgamate the issue of Halaal and Haraam with that of modern day politics?

From the above statement issued, it is easy to conclude that it is common practice for materials manufactured on the land of Israel and imported to South Africa to be certified halaal; a fact that I find appalling. The shallowness of jurisprudential insight in most of the discussions regarding this subject has intrigued me to the point of comprehensive research, and I will try to discuss this issue from various angles. There is a vital aspect to this issue which I find often over-looked: It is haram to purchase stolen goods if one knows that they are stolen. Israel has illegally confiscated and occupied Palestinian lands, making the produce of that land and its natural resources usurped and stolen goods. Therefore, even though the actual materials have no haram ingredients about them, they most certainly cannot be halaal. How are halaal authorities, therefore, comfortable with certifying raw materials from occupied lands? Further, it is repeatedly poignantly highlighted in arguments brought up with local halaal certification organisations that "we have a problem with the Zionist regime... and when it comes to Israel that's a separate matter." It should be remembered that modern day Israel is officially run by Zionism, which is instilled within the Basic Constitution of Law that governs the country. Israel is also the same country that systematically humiliates Muslims, particularly, in an entrenched manner. To separate Israel and Zionism in 2015 is pure ignorance.

Second, whenever the issue of the boycott of Israel and halaal status is debated, there is always the undertone of the "Palestinian activists" versus the "Islamic Law". I, personally, am only an advocate for justice and human rights in Palestine (and globally) because Islam has entrenched within us the fundamental respect and belief that justice and human rights is empirical! We use no democracy-dictated definition or secular-inspired ideal of activism to guide us, but rather the life of our beloved Muhammed (SAW) and the commandments in the Quraan to lead the way in the struggle for the freedoms of our fellow human beings. Therefore, for any halaal organisation to justify certifying Israeli/Israeli-associated products halaal based purely on their ingredients and not making their decisions

based on "political expediency" is a contradiction of the fundamental principles taught to us as Muslims. There is no divorce between Fiqh and politics; especially when it is concerning the third holiest Masjid in our history. There is no divorce between Fiqh and politics; one merely has to study the seerah of our beloved Muhammed (SAW) with insight to recognise this. We have in the Sunnah a precedent for boycotting the enemies economically. It is the case of Thumama ibn Uthal (RA) who was one of the chiefs of the Banu Hanifah tribe; that when he accepted Islam he enforced a wheat embargo on the Makkkan pagans, until they were so hard hit that they implored the Prophet (SAW) to ask Thumama to lift the embargo. (Al-Bukhari/Muslim/Al-Bayhaqi). Economical means were used in a political setting to advocate for religious rights, and our Prophet (SAW) had no problem with it.

A large number of educational organisations and Islamic scholars have issued the fatwa to boycott Israel to be obligatory. The fatwa from the Rabitah of Palestinian scholars state that it is a national and religious duty to fight in any lawful manner that is required against the oppressor, including boycotting Israeli goods. Dr Husin Shahatah, a professor of the University of Azhar stressed that this boycott is a religious duty while Dr Yusuf al-Qaradawi states that anything that can weaken the oppressor and subjugate them must be implemented. Shaykh Abd al-Rahman al-Sa`di, Dr. Sa`id Ramadan al-Buti, Shaykh `Abd al-Rahman al-Sahim, Shaykh Hamud `Uqala al-Shu`aybi, Shaykh Salih Lahidan, and Shaykh `Abd al-`Aziz Rajihi are all reputable scholars who have spoken up regarding the obligation of boycotting Israel. They have used the outline for guided logic based on evidence and Islamic method called Fiqh al-Waqi' (an understanding of contemporary problems). Fiqh al-Waqi' is a discipline that discusses the current state of jurisprudence in terms of factors that affect the community, state and also about ways to protect the Muslim people and Muslim community's progress at the present and future.

The time is ripe for international Halaal authorities to apply the above principles to Israel- a regime that murdered 551 Muslim children in Ramadhan last year. Being a "Palestinian activist" is not confined to the boundaries of a secular political struggle, but it is a humanitarian crisis which automatically classifies it as a religious obligation upon us all. I am a Palestinian activist because I am a Muslim, and as a Muslim I have a deep respect for Halaal authorities and the role they play in our society today. It is for this reason that I implore them to take the step taken by so many scholars globally already, and to be bold in refusing to certify products halaal with raw materials coming from Israel as well as by manufacturers who we know directly fund the Zionist state of Israel and any other products associated with the regime that regularly bars Muslims from praying at Masjid Al-Aqsa. It is time for our Ulema to implement the marriage of Fiqh and human rights.



# Madressah Time

By Moulana Sayed Yusuf



## DARS-UL-FIQH

## QURBANI



# SOME RULES OF SLAUGHTERING

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

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

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

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

O Allah this sacrifice is from You and for You.

- 4.) Then say

"Bismillahi Allahu Akbar" بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ط  
And slaughter

- 5.) After slaughtering read this Dua:

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

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

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

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

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

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

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

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

## MEAT OF THE QURBANI ANIMAL

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

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

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

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

\* It is Haraam to sell the Qurbani meat.

## SKIN OF THE QURBANI ANIMAL

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

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

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

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

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Nabi Sallallahu Alaihi Wasallam said:  
"Look at those who are below you and  
do not look at those who are above you.  
That will be more likely to prevent you  
from being ungrateful for Allah's  
bounties on you." (Bukhari)



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# Q&A

BY MOULANA  
SHAH FAISAL  
KHAN SAHEB

## EXCELLENCE OF SACRIFICE

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

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

## WHAT IS THE TRADITION OF NABI EBRAHIM ﷺ

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

## THE STATEMENT OF THE HOLY QURAN:

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

Intention and sincerity is the centre of everything

Dear friends in Islam this Qurbaan (sacrifice) is a great means of guidance for people of Imaan till the

day of judgement. It is a reminder of the great incident of Ebrahim and therefore the beloved prophet ﷺ stated that when sacrificing the animal do so with full devotion. Allah has mentioned in the Quran "Allah only accepts the practices of the pious ones".

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

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

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

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

An Urdu poet beautifully says: "Ay musalmaan sunny eh huktaah dares quraan meh hein azmatey Islaamo muslim sirf qurbani meh hein".

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

## Philosophy of sacrifice

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



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# SUGAR CRAVINGS

COMPILED BY HASINA BEGUM SAYED

## Why Do We Crave Sugar?

There are many reasons why we go for sweet things. That appetite may be hardwired. "Sweet is the first taste humans prefer from birth," says Christine Gerbstadt, MD, RD, a dietitian. Carbohydrates stimulate the release of the feel-good brain chemical serotonin. Sugar is a carbohydrate, but carbohydrates come in other forms, too, such as whole grains, fruits, and vegetables.

The taste of sugar also releases endorphins that calm and relax us, and offer a natural "high".

Sweets just taste good, too. And that preference gets reinforced by rewarding ourselves with sweet treats, which can make you crave it even more. With all that going for it, why wouldn't we crave sugar?

The problem comes not when we indulge in a sweet treat now and then, but when we over-consume, something that's easy to do when sugar is added to many processed foods, including breads, yogurt, juices, and sauces.

## How to Stop Sugar Cravings:

If you're craving sugar, here are some ways to tame those cravings.

- Give in a little. Eat a bit of what you're craving. Enjoying a little of what you love can help you steer clear of feeling denied.
- Combine foods.eg: dip a banana in chocolate sauce and that gives what you craving, or mix some almonds with chocolate chips." As a beneficial bonus, you'll satisfy a craving and get healthy nutrients from those good-for-you foods.
- Go cold turkey. Cutting out all simple sugars works for some people, although "the initial 48 to 72 hours are tough. Some people find that going cold turkey helps their cravings diminish after a few days; others find they may still crave sugar but over time are able to train their taste buds to be satisfied with less.
- Grab some gum. If you want to avoid giving in to a sugar craving completely, try chewing a stick of gum. Research has shown that chewing gum can reduce food cravings.
- Reach for fruit. Keep fruit handy for when sugar cravings hit. You'll get fiber and nutrients along with some sweetness. And stock up on foods like nuts, seeds, and unsweetened dried fruits.
- Get up and go. When a sugar craving hits, walk away. "Take a walk around the block or [do] something to change the scenery," to take your mind off the food you're craving. Choose quality over quantity. Learn to incorporate small amounts in the diet but concentrate on filling your stomach with less sugary and [healthier] options."
- Eat regularly. Waiting too long between meals may set you up to choose sugary, fatty foods that cut your hunger. Instead, eating every three to five hours can help keep blood sugar stable and help you avoid irrational eating behavior.
- Sugar is generally made up of both fructose and

glucose molecules. Fructose and glucose are metabolized differently by your body; when consumed in excess, fructose triggers your liver to convert it to fat, while glucose triggers a blood-sugar spike and the release of insulin, a fat-storing hormone, to counteract the spike. Eating too much sugar may stimulate your appetite rather than satisfy it, so after eating sugar, your body can actually crave more food.

• But that's not even the worst part: In addition to its association with obesity, excess sugar consumption has been linked to serious conditions like insulin resistance, high triglycerides, fatty liver, heart disease, and type 2 diabetes.

• Clearly, most everyone could stand to cut back. Here, four painless ways to start:

• Don't sip sugar: Beverages are a big source of sugar in many diets, and most of the time they don't even fill us up. Researchers speculate that the human body didn't evolve to register liquid calories the same way it does solid foods. When you're trying to drop pounds, nixing sugary drinks can easily help you slash 500 calories a day from your diet.

• Think au naturel: "Curb cravings with fruit," advises Katie Cavuto Boyle, R.D., a dietitian and personal chef in Philadelphia. Fruits contain sugar, but their other main ingredient, fiber, slows down the absorption of sugar into the bloodstream, blunting the dangerous high-low cycle.

• You'll still want to exercise portion control, though, especially with canned, dried, and tropical fruits like pineapple and mango, which are concentrated sources of sugar and calories.

• Sweat for sweets: Yes, working out helps you burn calories, but it may also protect against the harmful effects of sugar, according to researchers at the University of Colorado. Plus, fructose combined with other sugars can improve exercise performance by helping to boost energy.

• Sap your cravings: If you're going to have sweeteners, you might as well choose ones that offer extra health perks, such as honey and maple syrup. There's long been buzz about honey's antioxidant and antibacterial properties, and a group of researchers at the University of Rhode Island discovered that real maple syrup contains 54 antioxidants, 20 of which have known health benefits. But teaspoon for teaspoon, both honey and maple syrup have roughly the same number of calories as sugar, so be sure to drizzle them on sparingly. Try some on cottage cheese or yogurt, or mix a bit into tea.

• Take baby steps: Scale back slowly and you may find your sugar cravings diminishing. Use a little less sugar in your coffee each week until you can drink it black (or with a little low-fat milk or a pinch of cinnamon). You might be surprised to find that after a few weeks of black coffee, one sip of a mochaccino is simply too sweet. "Your taste buds adjust over time. And your thighs will follow suit

# THE WELL OF ZAM ZAM AND THE DREAM OF ABDUL MUTTALIB

BY MOULANA AHMED KHOROLO - SAABERIE CHISHTY DAWAH CENTRE

During the time of Hazrat Ebrahim and Hazrat Ismail (alayhussalaam) there was a tribe named Jurhum who lived in Yemen. Due to drought at that time, they left Yemen in search of greener pastures. Coincidentally, on route they met Hazrat Ismail (alayhisalaam) and Bibi Hajira (alayhasalaam) close to the well of Zamzam. They took a liking to the place and decided to reside there. After sometime Hazrat Ismail (alayhisalaam) got married in that tribe, and after receiving Prophet Hood, He was sent to tribes of Amaliqah, Jurhum and the people of Yemen. Hazrat Ismail (alayhisalaam) passed away at the age of hundred and thirty years and was buried alongside his mother in the Hateem. Thereafter in accordance to his wasiyat (bequest), his son became the custodian of the Ka`bah. Like this the responsibility of the Ka`bah remained in the progeny of Hazrat Ismail (alayhisalaam).

However after many years a feud broke out between the tribes-Banu Ismail and Banu Jurhum. The Banu Jurhum gained victory and took over the reins of power in Makkah. They oppressed the people to such an extent that they extradited the members of the Banu Ismail. When their oppression, injustice and disrespect to the Holy house of Allah became too much, all the surrounding Arab tribes mobilized against them. They forcefully had to flee from Makkah. However, before leaving, they removed all the things that were in the Holy Ka`bah and buried them in the well of Zamzam. Thereafter they closed the well in such a way that it was leveled to the ground and there remained absolutely no sign of it.

After the Banu Jurhum fled, the Banu Ismail once again came back to reside in Makkah. But no attention was given to the well of Zamzam. It remained like that until the time of Hazrat Abdul muttalib (grandfather of our Nabi Muhammad ? ).at that time Allah intended that the well should once again become apparent. Thus, through a true dream. Hazrat Abdul Muttalib was ordered to dig at the spot. The signs of that spot were shown to him in the dream.

Hazrat Abdul Muttalib says:" I was once sleeping in the Hatim when a person came to me saying: dig the'

barrah'. I asked "what is that?" but the person went away. The next day when I slept at the same place, I saw a dream. The person said: dig the madnunah. I asked regarding it but He went away. On the third day he said: dig the Taiba, and went away. On the fourth day, he said (in the dream), dig the Zamzam. I asked, what is Zamzam? To which he replied: a well the water of which will never finish nor lesson. It will satiate many pilgrims."

After seeing this dream a few times, Hazrat Abdul Muttalib realized it was a true dream. He narrated this dream of his to the Quraish and expressed his intention of digging at that spot. Despite the Quraish being opposed to the idea, Hazrat Abdul Muttalib took the necessary tools and, with his son Harith, he reached that spot and started digging. Abdul Muttalib himself dug and his son Harith removed the sand. After digging for three days, the well became apparent. Hazrat Abdul Muttalib exclaimed with great joy: Allahu Akbar, this is the well of Islamil (alayhisalaam)"

Thereafter Hazrat Abdul Muttalib prepared a few ponds near the well of Zamzam from which the pilgrims could drink. However, a few mischief makers and jealous people used to contaminate these ponds at night. In the morning Hazrat Abdul Muttalib used to clean them up. When their wrong doings became too much, Hazrat Abdul Muttalib made dua to Allah. He was told in a dream that he should make the following dua: " O Allah, I do not permit people to bath in this water. I only permit them to drink it:

The next morning Hazrat Abdul Muttalib announced that no one is to bath in the well of Zamzam. Thereafter whoever intended to contaminate the water, used to be afflicted with a disease. Thus people refrained from their wrong doings.

This entire incident is mentioned in detail in::(1) TABAQAT IBN SA`AD pg.49, 50. (2) KHASA`IS KUBRA VOL.1pg.43, 44. (3) ZARGANI VOL.1 pg 94. (4) AL BIDAYYAH WAN NIHAYYAH VOL.2pg 244

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# INNOCENCE OF THE CHILD

BY FAIZEL KHAMKAR

In South Africa we find the memory of the picture of Hector Peterson's lifeless body held in the arms of a comrade still etched in our memory. We had similar pictures gracing the newspapers in respect to the Palestinians as well the liberation struggle of Bosnia. It appears that the stereotyping of these pictures by using the very young becomes the standard for various liberation struggles. We now find the picture of the lifeless Aylan Kurdi washed ashore on a beach in Turkey. The difference between this picture and the previously mentioned pictures is that we find the lifeless body alone, and not in the arms of a grieving or desperate person. Let us sincerely hope that this is coincidental and not because this picture becomes a symbol to rally around a migration problem. The alternative would be callous in the extreme.

When we see a child through the eyes of humanity feelings of love, hope, compassion and the need to protect runs through our veins. However there are others who would see it differently as it affects their quest for greed and power. Another child symbolises less wealth and a possible threat to power. A standard of this attitude can be found in Phiroun. This world is not devoid of phirouns.

These children whose pictures are widely revealed do not truly reflect the whole picture of the gruesome experiences of children throughout the world. The millions of children of Iraq following the invasions of that country by the United States of America and their allies have been quietly forgotten. The weapons used in these wars and its resultant effects especially to those exposed to the chemical radiation reflect not mass destruction but mass inhumanity. The under nourishment of the children of Sub Saharan Africa because of the greed system of usurping resources immorally for purposes of greed has not been entered into the history of modern times. It is these narratives which need to be told and tackled.

We look at the symbols of these children in liberation struggles and in areas of conflict and yet we fail to investigate and interrogate the reasons behind this. The world creates monsters as a facade in order to hide

and protect the real culprits. The Syrian experience is not one of accident but rather one of design. The fact that the plan has to date gone horribly wrong does not negate the fact that this is a created problem to satiate greed and enhance power. Germany has officially made a bold statement that the reasons for the tragedies unfolding should be investigated. The world waits where that statement will lead to. We wait with abated breath to see if this will be with a sincere desire to resolve issues for the betterment of the world's population or if it will be only intended as a political enhancement ploy. It appears as though the migration problem facing Europe rather than the welfare of millions of children has forced this discourse. This reflects the very nature of the beast which we are faced with.

The migration problem is being portrayed as of greater significance than the well being of innocent children. Germany will bear the brunt of the migration problem in Europe as it is set to accommodate an estimated eight hundred thousand migrants. Indeed they should be applauded for this act. Polls in Britain show that the British now want "out" of the European Union largely because of the migration problem. The old saying of what you sow is what you reap has come back to haunt Europe. The principles stand of standing up to the so called value system of the Europeans is now being threatened with the mass exodus of the migrants from areas where the European value system was intended to be forced down the throats of these indigenous people at the expense of the well being of children has resulted that these value systems are being challenged in their own back yard has now been termed the migration problem. The investigation which Germany is calling for is all inclusive then the puppet masters and not the puppets will be revealed. This would include many countries from the European Union.

It is time to stand up for human values failing which the world could become the slaughter fields of innocent children.




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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

**Riyadh, SAUDI ARABIA** – The Grand Mufti of Saudi Arabia, Sheikh Abdulaziz Al-Asheikh, has described the Iranian film 'Muhammad Messenger of God' as un-Islamic, and said that its production is not permitted under Shariah. Al-Asheikh warned against showing or circulating the film, saying that it mocks and belittles the Prophet (SAW). He said the Prophet (SAW) has special physical and moral features that should never be portrayed in film. About 140 movie houses in Iran began showing the film this month. The film's producers say that it features the life of the Prophet. They said it was the most expensive film in Iran's movie history, costing about \$40 million to produce, and would educate people. The film has also been denounced by Al-Azhar in Egypt and the Muslim World League.

**London, UK** – The number of hate crimes against Muslims in London has risen by 70% in a year and women who wear veils are particularly targeted, according to Metropolitan Police statistics which showed that 816 Islamophobic offences were reported, as compared to 478 offences from the preceding 12 months. 'Tell Mama', an organisation that monitors Islamophobic incidents, said that about 60% of victims were women who wear the hijab, who were either taunted or insulted in various public places, such as in shopping malls and public transport; as well as in the workplace.

**Moscow, RUSSIA** – The Muslim population in the Russian capital has increased to over 1.5 million over the past decade, according to Russia's

Muslim leaders. There are hundreds of mosques in Moscow, but not enough to accommodate the huge number of worshippers, forcing many to pray on the streets. According to experts, the number of Muslims in the city has grown dramatically in the past two decades due to increased migration from predominantly Muslim Central Asia, Azerbaijan and Russia's North Caucasus.

**Dhaka, BANGLADESH** – A historic mosque in Bangladesh is on the verge of ruin after suffering from neglect by the authorities, according to its custodians, who said that despite archaeologists' repeated warnings of losing the historical site, little has been done about it. The 406-year old Atia mosque was built on the bank of the Louhajang River in Delduar in 1609 as a gift by the Mughal emperor Jahangir. Reflecting the beauty of Bengali art, the nine-foot walls of the mosque are decorated with colourful terracotta plaques, many of which are now fading or damaged.

**London, UK** – A pub (establishment licensed to serve alcoholic drinks) in Derby city in south Britain was purchased by Muslims after it was offered for sale by its owner, as community leaders promised to turn the building into a community centre for Muslim families. The Secretary of Jamia Mosque, Nazir Hussain, stressed that the mosque officials had no plans to demolish the building. The pub is not the first of its kind to be purchased by UK Muslims, as in May 2012, British Muslims welcomed the official approval to their plans to turn a former pub in west Norfolk into an Islamic community centre, saying it



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will help Muslims extend bridges in the community. According to a 2011 census, the United Kingdom is home to a Muslim community of nearly 2.8 million, or 4.4 percent of the total population.

**London, UK** – A British veiled Muslim woman is taking part in the world's longest ocean race. 32-year-old Noreen Rahman, a mathematics teacher from Walthamstow, East London, aims from this step to defy the negative misconceptions surrounding her faith and the hijab by participating in the 10th Clipper Round The World Yacht Race. Rahman is one of the 700 participants from 12 teams who will spend a year travelling the globe during the eight-stage race.

**Sarajevo, BOSNIA** – A Bosnian Muslim player has expressed happiness after receiving approval from the International Basketball Federation (FIBA) to don her hijab during matches. "I am very happy. I have always fought for what I believe is right," professional basketball player Indira Kaljo said. Kaljo made her comments during her visit to the Turkish capital Istanbul, where she represented Saudi Arabia's female basketball team Jeddah United. The 27-year-old player was among two female Muslims who called on FIBA last August to revoke the ban on hijab ban during matches.

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