

When you realise its not funny anymore!

Al-Aqsa is testing the resolve of the ummah. What will the muslims from and around Jerusalem do? What can the global muslim population do? How will the neighbouring countries, muslim countries, respond? What will leaders of muslim countries do? What do the scholars and clergymen advocate?

Even if the Islamic world does not have central leadership, although the Saudis fancy themselves for this, clearly what is needed now is to establish structures for policy-making and its implementation globally. Consultation and consensus, that is inclusive and non-sectarian, would remain the only practical option for the advancement of Islamic issues challenging the ummah.

If any work has already commenced, at no matter how small a scale, it would be encouraging. Regrettably, far short of the level needed to deal with this crisis, though!

Locally, another issue that reached boiling point was the uproar caused by stand-up comedian Joey Rasdien for making fun of Sayyyida Aa'isha Siddeeqa (رضي الله عنها) and Hazrat Abu Hurayra (رضي الله عنه).

Apparently Rasdien has apologised and expressed his regret for his insensitivity. I don't know how forgivable or unforgivable that is, although I am sure many fatwas have already surfaced on it. Personally it would not be easy to erase this from my memory, and I suppose to most muslims this comedian will not be 'funny' any more!

It was interesting to read some of the comments on social media ranging from outright condemnation to calls for tolerance. This shift in attitude based on previous reactions to past incidents, makes you wonder how times have changed. From the days of Rushdie and now Rasdien, I wonder if any ayatollah would dish out the same today as Khomeini did then!

Strange that Rasdien's act ridiculed the two personalities in the 'sunni' path crucial in the valuable science of Hadees and historical referencing. Surely he knew what he was doing. Is Rasdien a follower of the 'Qur'ani group' who are known to out-rightly reject the Hadees? Or is he a 'shia' typically

disrespecting Sahaba of Allah's noble Messenger (ﷺ)?

We can assume, and only assume, in the absence of a confession or a credible explanation by the man. Sometimes the psychology of a comedian or even the audience can be quite revealing, and if he did not want to create such an opposite effect, it was in his hands to avoid it.

We the muslims of South Africa must realise that times have changed and so has the demographics. Islam and Muslims no longer refer exclusively to the Cape Malay founders from Sheikh Yusuf (رضي الله عنه) and other exiles, nor the Indian sugarcane farmers of Badsha Peer / Soofie Saheb (رضي الله عنه) connection who after many generations of suffering injustices of apartheid are looking around to find muslims of almost every nationality sharing the facilities and infrastructure that has endured for centuries.

No doubt they have already exerted some influence on the way the muslim community is evolving. South Africa has been fairly hospitable and even generous in accommodating countless numbers of religious teachers, scholars, sufis and fund-raisers from abroad. Some of these have contributed positively to the improvement and upliftment of the community, while others may have done the opposite.

We need to carefully consider honest dialogue for the important achievement of unity, clearing issues that divide us, and moving away from ignorance and complacency. Our long-term survival depends on it. Certainly we need to be well co-ordinated and ready to take our place on the world stage, defending the honour and rights of the ummah, when needing to do so.

May Allah guide the Ummah of the final Messenger Muhammad Mustafa (ﷺ) towards the Truth, and unite us upon the Deen of Islam, saving us from falsehood and oppression at the hands of shaytaan's forces of evil! Let us get ready for the greater challenges.

Remember, al-Aqsa is not the responsibility only of the Palestinians or Arabs!

KHADEEJAH BINT KHUWAYLID

(MOTHER OF THE BELIEVERS)

Khadeejah, (ﷺ), was the first wife of the Prophet, (ﷺ), the mother of his children, the best of his wives and the first to believe in him. Her name was Umm Hind Khadeejah bint Khuwaylid ibn Asad ibn 'Abd Al-'Uzzaa ibn Qusayy (ﷺ). She was from Banu Asad, a branch of Quraysh, and her mother was Faatimah bint Zaa'idah, from Banu 'Aamir ibn Lu'ayy, a branch of the Quraysh.

She was born in Makkah, and grew up in a noble home. Her father died during the Al-Fijaar war. Before marrying the Prophet, (ﷺ), she was married to two Arab leaders. The first was Abu Haalah ibn Zuraarah ibn An-Nabbaash from Banu Tameem, who was the father of her daughters Hind and Haalah. The second was 'Ateeq ibn 'Aa'ith ibn 'Umar ibn Makhzoom, who was the father of her daughter Hind bint 'Ateeq.

Khadeejah (ﷺ), had a successful business and her commercial caravans travelled between Makkah and Madeenah. She would also hire men and give them money to invest it for her in trade. The Prophet, (ﷺ), was one of those who dealt with her in such a manner. She sent him in the company of her slave Maysarah to Ash-Shaam (greater Syria) on a business trip. When they came back, Maysarah told her about the manners of the Prophet, (ﷺ), and his honesty and purity. He also told her of the blessings which Allah The Almighty caused to appear at his hands so that her business multiplied in profit. As a result, she wanted to marry him. Soon afterwards, Hamzah ibn 'Abd Al-Muttalib, may Allah be pleased with him, met her uncle 'Amr ibn Asad ibn 'Abd Al-'Uzzaa asking for her hand to his nephew Muhammad, (ﷺ). Their marriage was consummated fifteen years before he announced Prophethood, when he, (ﷺ), was twenty five years old and Khadeejah, (ﷺ), was forty.

The couple were blessed with six children: Al-Qaasim, 'Abdullaah, Zaynab, Ruqayyah, Umm Kulthoom and Faatimah, may Allah be pleased with them.

Khadeejah (ﷺ), loved the Prophet, (ﷺ), very much and would do whatever pleased him. She even gave him her servant Zayd ibn Haarithah, may Allah be pleased with him, when she saw his fondness for him.

One of the first examples of her support for the Prophet, (ﷺ), was when he saw Jibreel (Gabriel), (ﷺ), for the first time. He was terrified and went to Khadeejah, (ﷺ), and said: "Cover me! Cover me!"

When his fear had subsided, he said: "I feared that something terrible would happen to me." Khadeejah, (ﷺ), replied, "Never! By Allah, Allah will never fail you. You maintain the ties of kinship, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you assist those who are afflicted with misfortune." [Al-Bukhari]

She then took him to her cousin, Waraqah ibn Nawfal, who assured him that Allah The Almighty had chosen him to be the final of the Messengers.

She did not hesitate for a moment to accept his Da'wah (call), thus becoming the first person to have faith in and believe in him. She supported him in the course of his Da'wah and consequently, the Prophet (ﷺ), gave her the glad tidings of a house in Paradise built of pearls wherein there will be neither noise nor fatigue. [Al-Bukhari and Muslim]

As a sign of his gratitude to her, the Prophet, (ﷺ), never married another wife during her lifetime. When she died, he grieved greatly for her. He would mention her name frequently and compliment her generously, saying: "I have been endowed with her love." [Muslim]

The Prophet, (ﷺ), was very faithful to her to the extent that he would be extremely generous and kind to her friends, even after her death. He, (ﷺ), also said that Khadeejah, (ﷺ), was the best woman on earth during her time when he said: "Maryam the daughter of 'Imraan was the best among the women [of the world at her time] and Khadeejah bint Khuwaylid is the best amongst the women [of the world during her time]." [Al-Bukhari and Muslim]

Khadeejah (ﷺ), passed away three years before the Hijrah (emigration) and the ascension of the Prophet, (ﷺ), to the heavens, at sixty five years of age. Taken from Women around the messenger.

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MOULANA SAYED YUSUF

HAJ-E-TAMATTU ... AT A GLANCE

YOUM-UT-TARWIYAH

8th Zil Haj First Day

- 1.) Make Ghusal
- 2.) Wear the Ihraam
- 3.) Perform two rakaats
Sunnat-ul-Ihraam
- 4.) Start reciting the Talbiyah
- 5.) At Mina perform 5 salaahs
(Zohr, Asr, Maghrib, Esha
and Fajr)

YOUM-UL-ARAFAH

9th Zil Haj Second Day

- 1.) After sunrise leave for Arafat
- 2.) Wuqoof after Zawaal
- 3.) Zohr and Asr performed
jointly.
- 4.) After sunset leave Arafat
without performing Maghrib
- 5.) Proceed to Muzdalifah
- 6.) At Muzdalifah perform
Maghrib and Esha together
with one Azaan
- 7.) Spend the night at Muzdalifah
- 8.) Collect pebbles.

YOUM-UN-NAHR

10th Zil Haj Third Day

- 1.) After Fajr leave Mina
- 2.) Pelt big shaytaan preferably
before Zawaal (Stop Talbiyah)
- 3.) Make Qurbani (*Damm-e-Shukr*)
- 4.) Trim or shave off the hair
- 5.) Wear ordinary clothing
- 6.) Proceed to Makkah for Tawaaf
-e-Ziyaarah and Sae'e.
- 7.) Return to Mina
(Spend the night here)

11th Zil Haj Fourth Day

- 1.) Pelt all three Jamaraats
(7 pebbles each) any time
after Zawaal till Maghrib.
Starting with the small, then
the middle and lastly the
big one.
- 2.) Remain in Mina

12th Zil Haj Fifth Day

- 1.) Same procedure as the fourth
day, pelt all three Jamaraats
(7 pebbles each) any time
after Zawaal till Maghrib.
Starting with the small, then
the middle and lastly the
big one.
- 2.) Leave for Makkah before
sunset, if not remain in Mina
till the 13th and pelt all 3
jamaraats again.

Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ هَلْ لَكَ شَرِيكَ
لَبَّيْكَ هَلْ لَكَ شَرِيكَ هَلْ لَكَ شَرِيكَ
لَبَّيْكَ هَلْ لَكَ شَرِيكَ هَلْ لَكَ شَرِيكَ
لَبَّيْكَ هَلْ لَكَ شَرِيكَ هَلْ لَكَ شَرِيكَ

*Labbayk Allahumma Labbayk
Labbayk La Sharikalaka Labbayk
Innal Hamda Wan Nimata Laka
Wal Mulk Laa Sharika Lak.*

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HAZRAT KHWAJA BANDA NAWAAZ

He was the descendant of Hazrat Ali. His forefathers resided in Hirat. One of them came to Delhi and settled down here. Sheikh Muhammad was born here on 4, Rajab, 721 Hijri. His father Syed Yousuf-bin-Ali alias Syed Raja was a holy figure and devoted to Hazrat Nizam Uddin Aulia.

Sultan Muhammad-bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with him went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years at the time Malik-ul-Umar Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad.

From the very beginning his father put him on the right track i.e. to learn and to study and gave him his early education. From his childhood he was inclined towards Religion and spent time in meditation and prayer. He was ten when his father died and his maternal grand father assumed the responsibility of his education and training and taught him initial books but he took lessons on "Misbah" and "Qadoori" from another teacher.

On the expiry of her father his mother grew angry with her brother, and returned to Delhi. He was fifteen at the time. He had heard a lot about Hazrat Nizam Uddin and Hazrat Nasir Uddin Roshan Chiragh Dehlavi from his father and maternal grand father and grew devoted to them. One day he went to say his prayer in the Jama-Majid of Sultan Qutub Uddin, there he saw Hazrat Sheikh Nasir Uddin Mahmud Chiragh Dehlavi and pledged Obedience to him on 16, Rajab.

Under the guidance of Hazrat Nasir Uddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasir Uddin strictly denied him permission and instructed him to study with attention Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah so he restarted the studies under the guidance of renowned teachers. Maulana Syed Sheriff Uddin Kaithli, Maulana Taj Uddin Muqaddam and Maulana Qazi Abdul Muqtadir and qualified for the degree at the age of nineteen.

One day he with other disciples lifted the palanquin bearing Hazrat Nasir Uddin. His long hair stuck into the foot of the palki and pained him severely but he did not

disentangle them for love and respect to the teacher. When Hazrat Nasir Uddin learnt of the episode, he was overjoyed and recited the Persian couplet

*Har ki murid Syed gaisoo daraaz shud
Vallah khilaf-e-nest ki Uoo ishq baaz shud.*

(Meaning: "Syed Gaisoo-Draaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love)."

After this incidence he was entitled Gaisoo-Draaz.

He was a great scholar on material as well as spiritual subjects. He left many books. It is said, he was the first writer of a magazine on mysticism in Urdu. He wrote about 100 books on Persian and Arabic.

Stay at Gulbarga

Having lived for about 44 years in Delhi he went to Gulbarga. He was eighty at that time. Firoz Shah Bahmani ruled over the Deccan during this period. He gave him much respect. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people.

Death

This great scholar, mystic, and the wonderful, guide attained an age of 104 years, died on 16 Ziq'a'd 825 Hijri in Gulbarga and buried there. His tomb is a place of pilgrimage for all the people, high as well as low.

Quotes

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheat and a hypocrite.

So long as a man disengages himself from all the worldly things, he would not step into the road of conduct.

Divide the night into three periods: in the first period say *Darud* and recitation; in the second sleep and in the third call His name and meditate.

The Salik should be careful in food it should be legitimate.

The Salik should abstain from the company of the worldly people.

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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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PERTAINING TO WOMEN AND HAJ

Answer

Yes, they are. It does not mean that when a woman removes her Ihraam she is out of Ihraam. No specific item (eg. The scarf) is regarded as the Ihraam. She will only be free from Ihraam after her hair has been trimmed.

Question

If a sticky fluid is discharged from a woman, will it nullify her wudhu?

Answer

Yes, her wudhu will break and it will be necessary for her to repeat it. NOTE: it is extremely important to observe the fact that discharge breaks wudhu because tawaaf without wudhu is incorrect. Observance of wudhu in the fardh Tawaaf-e-Ziyaarat without wudhu her hajj will be invalid.

Question

Is it permissible for a woman to perform Hajj without a mahram?

Answer

One of the conditions of the compulsion of hajj is that any woman whether young or old should be accompanied by a mahram for the full duration of the journey. To travel alone on any sector of the journey is a grave sin. In the event of a mahram not being available, a bequest for Hajj-e-Badl should be made.

Question

Can a woman perform Hajj with her son-in-law?

Answer

The son-in-law is her mahram. A woman may perform hajj with the following persons:

- A) Husband,
- B) Brother
- C) Paternal and maternal uncle
- D) Son-in-law. She may even go for hajj with her son-in-law after the demise of her daughter.

This is my verdict and the true knowledge remains with Almighty Allah.

Mufti Abul Hassen

Question.

Can a woman use pills / tablets to stop the flow of blood (menses) at the time of Umrah or Hajj?

Answer:

During the time of Hajj and Umrah for a woman to take pills / tablets for stopping of the menses blood is an act that is disliked. It is an action that could be dangerous for the health. Every action for Umrah and Hajj is permissible whilst a woman is in the state of Haiz (monthly cycle) except Tawaaf of the Holy Kabah and the 2 rakaats Nafil prayed after the Tawaaf.

It is narrated in a Hadith Shareef that on the occasion of the Farewell Hajj Bibi Aisha (R.A.) was in this state of Haiz and Nabi (Sallallahu Alaihi Wasallam) ordered her : " O Aisha Do everything you must do for Hajj except the Tawaaf of the Holy Kaabah." (Muslim Shareef Vol 1 Pg 385)

Therefore it is the Law of Shariah that at the time of Umrah or Hajj any woman in the state of menses must perform everything else in this state except Tawaaf and its Nafil Prayer. However when is clean / Paak again then she must make Tawaaf-e-Ziyaarat and read its Nafil Salaah.

Yes if a woman knows the dates of her monthly cycle and she knows that on the 10th of Zil-Hajj she will be in the state of Haiz (Menses) and she knows that she will not perform Tawaaf and if she waits to become Paak / Clean (complete the menses) it will not be possible, due to she leaving earlier to return to her country, then for her the ruling is that she may use the pill / Tablet for stopping the menses blood from flowing.

Question

Are women allowed to change their Ihraam during the days of haj?



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BOOK REVIEW: Change

BY NAWABISA SIGABA

In this interesting book, Jay Naidoo reflects on his historical journey as an activist fighting for political and social change in South Africa and takes stock of the degree of change in South Africa for which they fought for and what the future was like not only for South Africa but for Africa as a whole. In the first chapter of the book Naidoo takes us through his summit of Mount Kilimanjaro in Tanzania and uses this physical experience to metaphorically reflect on his experiences as a labour organiser fighting against apartheid. Naidoo makes a concession of the mistakes made by African leaders in their efforts in ushering political freedom from colonialism and apartheid for their people, while equally recognising their contributions to the struggle for freedom for African people. The point of the book is to reflect on the important question of whether as Africans, have we done enough to build on the foundations that have brought about political freedom in the African continent. The book is thought inspiring and historicises the racial divisions within the South African society and how they played a role in his life as an activist. As a decolonial scholar, I could not help but see myself in Naidoo's story and particularly in what is termed the decolonial turn; a turning moment in the life of the oppressed subject to alter and destroy the colonial matrices of power. In the second chapter, he states how he

"Either wanted to fight the perpetrators of injustice or give up and turn to social delinquency.....But there was also a bigger part of me that.....dreamt, instead of changing the matrix and altering the entire system."

This statement reflects the struggle that characterises oppressed people of the world who even after apartheid find themselves being used as cheap labour for the enrichment of a few black people and majority white people of the world. In the Book, Naidoo traces his inspiration from the Black Consciousness Movement that gave him the lens with which to scrutinise the conditions under which Black people in South Africa lived. This ideological perspective that solidified the struggle against apartheid shaped Naidoo's involvement in workers' struggles for social and economic justice in a world that treated Black workers with contempt. For Naidoo, being black was not a matter of skin colour but a political position against the system that sought to deem anything non-white as non-human or sub-human, thus Black Consciousness allowed native Africans, Indian and Coloured people to transcend their socially constructed racial barriers.

In this book, Naidoo reflects on the explosive moments of anger demonstrated against the apartheid system and its divisive laws by the

resistance movements. What he propagates for is the need for an inclusive struggle that seeks to mobilise workers, students and civil servants towards a common goal of changing the South African society for the better and make a change into the world. Naidoo speaks of the importance of organising the working class and shares some of his experiences as a union official mobilising and representing workers. The inspiration of Marxist ideology allowed him to embark on a mission to be part of the vanguard movement that would lead workers into a classless society free from racial and class oppression. This book is a great read for any community activist, unionist and social organiser who are seeking to make a real change in South African society. It provides a comprehensive historic imperative about the role of workers and students struggles in South African society and the need to organise these strata of society in building a people's movement that will bring about real economic and political freedom to the majority of South Africans still living under brute conditions. This book is essential for understanding the historical relevance of unions in organising and mobilising for broader social change in South Africa and it too gives perspectives about what how the country find itself in the predicament it is in today where there is a growing impatience with the pace of change among workers and students. The book came at an opportune time in the political landscape of modern day Union movements as COSATU has experienced over the past few years a move away from its core principle of worker control while largely giving power to its alliance partners. The values that the union movement once espoused can no longer be seen in post-apartheid South Africa where the colonial matrix of power still envelops the majority of South Africa's working class who still find themselves in an exploitative system that uses them as cheap labourers. I would recommend the book to anyone interested in organising around workers and students' struggles in South Africa as the vanguard movement that Naidoo speaks of is yet to be mobilised and usher South Africa into true economic and political freedom.



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TRUE RICHNESS!

By Abu Muhammad Yusuf

Truly, the richest person is not the one with most materials possessions nor is the poorest person one in abject poverty. True wealth lies in contentment. The Messenger of Allah (peace be upon him) is reported to have said:

"Richness is not the abundance of wealth; rather, it is self-contentment."

Discontentment makes rich people poor while contentment makes poor people rich. There was a crow which lived in the forest and was absolutely satisfied in life. But one day he saw a swan. "This swan is so white," he thought, "and I am so black. This swan must be the happiest bird in the world."

He expressed his thoughts to the swan. "Actually," the swan replied, "I was feeling that I was the happiest bird around until I saw a parrot, which has two colours. I now think the parrot is the happiest bird in creation." The crow then approached the parrot. The parrot explained, "I lived a very happy life until I saw a peacock. I have only two colours, but the peacock has multiple colours."

The crow then visited a peacock in the zoo and saw that hundreds of people had gathered to see him. After the people had left, the crow approached the peacock. "Dear peacock," the crow said, "you are so beautiful. Every day thousands of people come to see you. When people see me, they immediately shoo me away. I think you are the happiest bird on the planet." The peacock replied, "I always thought that I was the most beautiful and happy bird on the planet. But because of my beauty, I am entrapped in this zoo. I have examined the zoo very carefully, and I have realized that the crow is the only bird not kept in a cage. So for past few days I have been thinking that if I were a crow, I could happily roam everywhere."

That's our problem too. We make unnecessary comparison with others and become sad. We don't value what Allah Ta'ala has given us. This all leads to

the vicious cycle of unhappiness. Learn to be happy in what you have instead of looking at what you don't have.

There will always be someone who will have more or less than you have. A person who is satisfied with what he or she has, is indeed the happiest person in the world and will enjoy tranquility, satisfaction and peace of mind as he or she does not long for what others have or desire what he or she does not possess. The Messenger of Allah (peace be upon him) said:

"Do not incline to the worldly life and Allah will love you. Have no desire for what people possess, and people will love you."

In the present world a person's greatest good fortune lies in remaining a thankful servant of Allah Ta'ala. The person who possesses this inner contentment is really a thankful servant.

Contentment gives a person the blessing of a heart at peace. Those who are not content are eventually consumed by greed and when individuals succumb to greed, they cannot remain content, whatever the circumstances. They always keep complaining about one thing or another.

Contentment grants mental peace, while greed produces mental confusion and disturbance. Contentment makes one love others while greed makes one hate others. Contentment is a means to spiritual upliftment while greed leads to spiritual degeneration.

A feeling of contentment enables a person to rise above trivialities and live in the higher realities. It often appears that the grass is always greener on the other side of the fence but remember...

"True wealth lies in a contented heart!"




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HIDDEN SUGARS

COMPILED BY HASINA BEGUM SAYED

These sources of sugar might seem pretty obvious, but they aren't the only foods responsible for world's increased sugar consumption. Added sugars are found in thousands of common food and beverages found in most grocery stores, including "natural" and organic foods sold at health food stores. Most research suggests that for both genders and nearly all age groups, a combination of sugary non-alcoholic beverages (e.g., soft drinks and fruit-flavored drinks) and processed grain products (e.g., sweet bakery products) are where the highest percentage of hidden sugars are found.

Here are 10 of the most common "healthy" foods that actually have lots of sugar hiding in them:

1. Cereals, including hot cereals like flavored oatmeal.
2. Packaged breads, including "whole grain" kinds
Snack or granola bars.
3. "Lower calorie" drinks, including coffees, energy drinks, blended juices and teas
Protein bars and meal replacements
Sweetened yogurts and other dairy products (like flavored frozen yogurt, etc.)
Frozen waffles or pancakes
Bottled sauces, dressings, condiments and marinades (like tomato sauce, ketchup, relish or teriyaki, for example)
Dried fruit and other fruit snacks
Restaurant foods, where sugar is used in sauces, various desserts and dressings for extra flavor.

What makes avoiding sugar so confusing or difficult for most people is this: Not all sugar is inherently bad, and not all types of "sugar" are created equal. Something important to point out here is that added sugar is the real problem, not sugar in the form of fructose found in things like fresh fruit.

Fructose, the type of natural sugar found in modest amounts in real foods like fruits and even vegetables, is generally not something to worry about when consumed as part of a balanced diet because it's metabolized differently than when ingested in high amounts from processed foods. In fact, studies show that people consuming more of these fresh plant foods experience increased protection against many of the same diseases that added sugar contributes to (heart disease, cancer,

etc.).

The real problem lays in consuming hidden sugar foods like sweetened yogurts, cereals, snack bars, juices and other drinks that contain lots of refined "white" sugar and very high amounts of fructose. The primary difference between something like fruit and soda is this: Processed foods supply lots of sugar in the form of ingredients like high fructose corn syrup or maltodextrin, without also providing you with fiber, healthy fats or protein to slow down sugar absorption.

Side Effects and Health Risks Associated with Sugar Foods

1. Lead to Cravings for More
You've probably noticed that the more sugar you have, the more you want. Sugar is very habit-forming, causing changes in the "reward system" in our brains by releasing dopamine and other endorphins. Our brains have certain built-in, appetite-controlling mechanisms that let us know when we've had enough to eat and therefore should stop, causing most foods to stop being appealing after some time.

2. Rob You of Sustained Energy and Focus
It's common to feel an initial "sugar high" or burst of energy after having something very sweet, but give it a couple hours and you're likely to feel a crash. Consuming sugar foods causes a spike in blood glucose levels, which then leads to a fall. This takes a toll on your energy, not to mention your concentration, digestion, cravings and mood.

3. Increase Obesity Risk
One of the biggest problems resulting from eating more sugary foods and processed grains is that it limits the amount of fresh produce and other nutrient-dense foods people consume daily. The World Health Organization states, "Higher intakes of free sugars threaten the nutrient quality of diets by providing significant energy (calories) without specific nutrients." Particularly in the form of sugar-sweetened beverages, sugar often leads to overall high energy intake, nutrient deficiencies despite gaining weight, and increased risk of chronic diseases like diabetes or high blood pressure that are linked to obesity.

NATIONAL INDEPENDENT HALAAL TRUST



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

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RUNNING THE CLOCK ACCORDING TO SALAAH TIME

Well, let's think about Prayer not in terms of it being a chore but in terms of it being a break from the chaos of the world outside. Imagine that you are at work and your phone is ringing, your colleagues want your help, your emails are piling up, and you are beginning to feel overwhelmed, what would you do? You would take a break, right?

Prayer is a break for us and a time of meditation. It allows us to set aside the demands of the world and simply focus our hearts on Allah Subhaanahu wa ta'aala. We get up and make ablution and then find a quiet place to pray in peace.

We take ten minutes to remember our Creator and refocus our energy on what is really important and relax. Relax our hearts, our minds, and our souls. When we return to work, we are refreshed and ready to begin and then, just when we are starting to be stressed out again, it is time for the next Prayer.

So really, we should be asking, why five? Why not six?

Allah Subhaanahu wa ta'aala knows us better than we know ourselves and in His great Wisdom, He set the Prayers at perfect intervals. The first Prayer is the dawn prayer and is prayed before the sun comes up. Wow, that's early, right? Well, what time do you get up to go to work? Before sunrise? What a perfect way to start the day: a cup of coffee, some breakfast, a little conversation with Allah Subhaanahu wa ta'aala, and then off to work.

Then the next Prayer is the noon Prayer, and it is prayed usually somewhere between 1pm and 2pm. This is right around the time everyone takes a break to eat lunch and to recuperate and we also take the time to remember Allah Subhaanahu wa ta'aala again and re-center ourselves.

The third Prayer of the day is the afternoon

Prayer, and is usually prayed three to four hours after the noon Prayer: just when we're hitting the mid-afternoon slump. You know that time of the day when you are feeling sleepy at your desk and you are watching the clock tick by until you can leave? This is another great time to get up and take ten minutes to rest and re-focus, and by then it is time to head home.

The fourth Prayer of the day is the sunset Prayer, and it is prayed right after the sun goes down. How many times have you sat in the evening on your porch or in your backyard relaxing and watching the sun set? After we watch the sun go down we take a few moments to remember the Allah Subhaanahu wa ta'aala who created that sun, commanded it to set, and then made those beautiful colors for us to enjoy. What a powerful moment for reflection.

Then finally comes the night Prayer, which we pray before we go to bed. This is an opportunity to think about our day and about our blessings and to calm and quiet our minds before we sleep.

In this way we begin and end each day bowing our heads to Allah (swt) and to me this is a Divine symmetry.

The Prophet ﷺ said, "If anyone of you sees a dream that he likes, then it is from Allah ﷻ, and he should thank Allah ﷻ for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah ﷻ from its evil, and he should not mention it to anybody, for it will not harm him."

Narrated By: Hazrat Abu Said Al Khudri ؓ

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Develop the skill of good decision-making!

BY YASMIN OMAR

Those adults that keep saying that being an adolescent is easy, most probably have very short memories. They probably cannot remember how difficult those years were or, refuse to admit it! You are expected to act responsibly, yet you are not treated as if you are responsible. You are allowed to make decisions but you are not trusted to carry them through!

That is really unfair! But, unfortunately, that is a common issue, the world over! First, you have to prove yourself to adults. Your image is dependent on your problem-solving and decision-making ability.

Making decisions is a skill that has to be learnt to be done well because decisions can be life-altering. The subjects you are allowed to take in Grade 10, for example, determine which career path you take; the friends you choose will impact on the life lessons you learn; etc.

So the choices you make in life would result in a major impact on your life it could either be life-changing, life-impacting or life-damaging!

Poor and ill-timed decisions can result in undue stress and conflict. Every one could do with less stress in their lives. Developing good decision- and problem-solving skills would prove to be a worthwhile tool for life! Here are some tips to help you with problem-solving and making decisions. These can be applicable across most instances and situations you would find yourself in.

1. Name the issue, problem or concern and set yourself a target. Identifying and verbalizing an issue sets importance to the issue,

giving it an identity! Set yourself a target or goal that is workable for you. Be *specific* about what you wish to achieve; for example, a better symbol in Maths! Then, set yourself a *measurable* target; 80% in Maths in the June Exam. In this way, you have a time frame within which to work and you have been clear about what it is that you wish to achieve.

2. Put all your choices down on paper. List as many options as you can, don't think about them, just list them. For example, if you see yourself needing extra tuition to help you reach your target or; you may need to manage your time better, etc. Get someone to help you *brainstorm* all your possible options, you could get more options to work with.
3. Evaluate your options. When you allow yourself a second look, do so critically. Are there ways to *broaden*, *tweak* or, *combine* ideas to make them better?
4. Devise a plan of action. List down steps that will help you work through the options you've outlined and see which would work best for you. If you need extra tuition, where in your week will you be able to fit it in, and what would the additional cost be?
5. Evaluate and modify. If your plan has not worked; go back to it and see what needs to be changed or, modified. This may be done several times before you reach your target.

With enough practise, this will become easier; it will allow you to be more reflective and give serious thought and consideration to the steps you take. Don't be afraid to ask an adult to help you. It is all part of self-growth and development.

SIX AGAINST SIX

A saint once mentioned, " When people become involved in six things, then you should turn your attention to another six things.

1. When people become involved in many sinful deeds, then you should make an effort to perfect your own actions.
2. When people run after virtues (rewards of deeds), then you should turn your attention to fulfilling your faraa'idh (compulsory duties and actions).
3. When people become involved in external reformation, then you should make an effort at internal reformation.
4. When people become engrossed in working for this world, then you should decorate your Aakhirah (Hereafter).
5. When people seek out the faults of others, then you should search for your own faults.
6. When people start seeking happiness and pleasure of the people, then you should make a concerted effort to seek the Pleasure of the Creator. "

DEFINING THREATS

BY FAIZEL KHAMKAR

When defining a word, concept or philosophy it is important to remember that that in this process of defining need not be confined to what it is but can also be defined by what it is not. Furthermore in knowing what a threat is would enable a person or a group of people to react in a justified manner. Similarly a perceived threat or an invented threat becomes exposed.

When we examine the current position in Jerusalem it becomes clear that the alleged shooting of the rabble-rouser Rabbi by a lone person was not a threat and could not have created any situation where such alleged personal attack which would have escalated the current situation beyond the acts of violence currently perpetrated by the Zionist. Therefore the action taken by the Zionist was actions not defined by any real threat and they then became exposed in their intention. This became more apparent with the shooting of those who intended to go to worship in Masjidul Aqsa. The installation of metal detector barriers and other obstacles reminds us of the steps taken to usurp part of Masjid Ebrahim in Hebron. The threats which now emanates from these unjustified actions are real threats against the Palestinian people in an escalated form. Having closed the Al Aqsa mosque and then shooting at worshippers who are practising their faith cannot by any stretch of the imagination be defined as a threat to the Zionist government. The threatened are the Palestinian people even to the most biased of commentators.

The silence of political leaders in the so called Islamic countries except for a few muted objections is deafening. This is largely as a result of perceived threats against their position of power. This perceived threat may have some basis however because it is perceived the question arises; Are these leaders like lamps sent out to slaughter. This will be the case when you would simply resign yourself to this perception as reality without being able to plan decisively to negate this perceived threat in a way that does not subjugate the individual to the extent that self dignity becomes sacrificed. As Muslims we need to be aware of the

greater threat, a threat which is not disputed, and that is the threat of the hereafter.

We need to take cognisance of the fact that the Jerusalem matter is also a diversion from other threats against the Muslims over the world. A case in point is the issues in Europe specifically France. Gunmen appeared outside a mosque in Avignon in France and started shooting injuring eight people including a seven year old. The statement of the public prosecutor makes interesting reading. He is quoted as: "The fact that it happened in the street of the religious establishment was unconnected with it". Let us examine the background of the perceived threat. France does not believe in assimilation of its much needed workforce from foreign countries but wishes to enforce a policy of integration. This is on the basis of protecting French culture. Firstly French culture has over the centuries evolved into something that has no bearing on French custom. Secondly the French custom which became evolved over a period of time became refined and enriched only because it assimilated foreign customs into the French custom.

When we cast our glance to India and the effects of the rise in nationalistic sentiments and the result thereof is unjustified mob violence against fellow citizens who are being targeted for no other reason than being Muslim. This communal threat which is real is encouraged by the authorities in them either subtly encouraging such actions from the public platform in their political rhetoric or simply turning a blind eye to the reality of what is happening on the ground. These actions are on the basis of a perceived threat to the Hindu culture. This perceived threat has been created by political rhetoric simply to gain power. In the centuries of the existence of India, and without any material changes to the makeup of the society it cannot be that a threat has suddenly emerged from thin air.

An active campaign needs to be instituted to create awareness about this concept of threats.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

New Delhi, INDIA - Muslim organisations and civil society groups across the western Maharashtra state in India are demanding a strict law to counter mob lynching and attacks on minority groups. One of the brains behind the Aman rally in Solapur was the father of Mohsin Sadiq Shaikh, a man who was beaten to death by a Hindu group in 2014. "My son Mohsin was brutally lynched to death in June 2014 by right-wing organisations because he had a beard," said Shaikh. "Muslims are being targeted under the pretext of carrying or eating beef, transporting cows, circulating objectionable message against Hindu leaders and so on," said another organiser.

Manila, PHILIPPINES - President Rodrigo Duterte has offered self-rule to the Catholic country's Muslim minority in an attempt to defeat militants. Duterte hopes the promise of autonomy will persuade Filipino Muslims to reject the Islamic State in Iraq and Syria (ISIS) group, whose followers still control parts of Marawi, on Mindanao Island in the Southern Philippines, after nearly two months of fighting that has left more than 500 people dead. Since the 1970's, Muslims have waged a decades-old insurgency that claimed more than 100,000 lives in the Mindanao region that includes Marawi. After a peace treaty with Duterte's predecessor Benigno Aquino in 2014 failed, small rebel factions began pledging allegiance to ISIS.

Luxembourg, BELGIUM - The ban on burqas and other full-face Islamic veils has been upheld by the European Court of Human Rights. The court found Belgium had the right to impose restrictions aimed to ensure the principles of "living together" and the "protection of the rights and freedoms of others." Judges said the nationwide prohibition, which came into effect in 2011, did not violate the rights to private and family life and freedom of religion, or discrimination laws. Islamic veils have become a flashpoint for European debates over integration, extremism, and freedom of religion in recent years, with France the first to implement a nationwide burqa ban in April 2011. Belgium and Bulgaria followed, with partial or regional prohibitions now in place in Italy, Spain, Denmark, and Switzerland. The German, Austrian and

Dutch parliaments have voted in support of a partial ban on full-face Islamic veils, but no laws have yet come into force.

The Hague, NETHERLANDS - A court has ruled that an elementary school has to pay compensation to two Muslim schoolgirls who missed a class photo because it was organised on the important Islamic holiday of Eid al-Adha. Pointing out that the school only offered an alternative for individual photographs, not for class portraits, the court ruled that the school had discriminated between students by organising the event on a day when Muslim students were allowed to take holidays. The court decided that the school had violated equality legislation and instructed it to pay compensation of €500. The parents of the two students had filed a complaint after the incident, bringing a €10 000 case against the school.

Boston, USA - Officials have announced a new public service campaign to combat Islamophobia that involves posters placed throughout the city. The posters, titled "What to do if you are witnessing Islamophobic harassment," were designed by French artist Maeril. Mayor Martin Walsh's office said the 50 posters will be placed in public spaces such as bus stops and trains and will be left there for six months.

Jeddah, SAUDI ARABIA - The Indian Hajj Mission is gearing up to receive 125 000 pilgrims from 21 embarkation points from all over the country under the government-regulated scheme. Indian Consul General Mohammed Noor Rahman Sheikh said a total of 170 000 Indian pilgrims will perform Hajj this year, including 45 000 who will come through private tour operators.

London, UK - A group of eight young men have embarked on a challenging six-week journey, cycling all the way from London to perform Hajj in Saudi Arabia. The riders from the UK-based charity Human Aid also hope to raise £1 million for medical aid in Syria. They claim to be championing the principles of Islam while revisiting the early Muslim tradition of traveling to Hajj on land and overcoming any obstacles on the route.

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