

الكوثر

Al Kausar

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اللَّهُمَّ انصُرِ الْإِسْلَامَ وَالْمُسْلِمِينَ

Allahummansuril Islam wal Muslimeen

O Allah help Islam and the Muslims



Pretoria, SOUTH AFRICA – As the Israeli bombardment of Gaza and Lebanon continued unabated despite international outcries, South Africa filed its Memorial to the International Court of Justice (ICJ) in its case on the Application of the Convention on the Prevention and Punishment of the Crime of Genocide in the Gaza Strip (South Africa vs. Israel). The Memorial – the name for the document recording the main case of South Africa against Israel – contains evidence which shows how the government of Israel has violated the genocide convention by promoting the destruction of Palestinians living in Gaza, physically killing them with an assortment of destructive weapons, depriving them access to humanitarian assistance, causing conditions of life which are aimed at their physical destruction and ignoring and defying several provisional measures of the ICJ, and using starvation as a weapon of war and to further Israel's aims to depopulate Gaza through mass death and forced displacement of Palestinians. South Africa's case at the International Court of Justice is a comprehensive presentation of the overwhelming evidence of genocide in Gaza, the government said.

Vienna, AUSTRIA - Several EU nations have reported a rise in anti-Muslim, as well as anti-Semitic acts since October 7, 2023, when Hamas attacked Israel, which then launched a retaliatory offensive on Gaza, according to the European Union Agency for Fundamental Rights (FRA). FRA spokeswoman Nicole Romain said nearly one in two Muslims in the EU face racism and discrimination in their daily life, "a sharp rise" from 39 per cent FRA found in the last edition of its survey in 2016. The highest rates were recorded in Austria, Germany and Finland. Young Muslims born in the EU and women wearing religious clothing are especially affected, the report added.

Minnesota, USA - After a decade of delays, legal woes and vandalism, Minnesota's first Muslim-exclusive cemetery will be opened early next year. "This was always a dream of the Muslim community to have its own cemetery," said Jaylani Hussein, executive director of the Minnesota chapter of the Council of American-Islamic Relations. There was a legal battle against the development by the township before it was struck by vandals in 2017 and 2021. "Today we show that love wins. Today we show that our community's resilient," Hussein said. "We have a right to bury our loved ones just like everybody else."

Mumbai, INDIA - The Bombay High Court has ruled that Muslim men can register more than one marriage as their personal laws entitle them to have four wives at a time. The court was hearing an application filed by a Muslim man who sought to register his third marriage with a woman from Algeria in February 2023 but was rejected on grounds of a marriage act in Maharashtra. The Thane Municipal Corporation refused to issue the couple their marriage certificate on the basis that under the Maharashtra Regulation of Marriage Bureaus and Registration of Marriage Act, the definition of marriage contemplates only a single marriage and not multiple unions. A High Court bench termed the authority's refusal as "wholly misconceived".

Karachi, PAKISTAN -Police fired tear gas and swung batons at thousands of protesters after the demonstrators tried to break through a security barricade. Around 2,000 supporters of the Tehreek-e-Labbaik Pakistan party tried to reach the city's press club to oppose another demonstration staged by civil society groups about the killing of a blasphemy suspect while he was in custody. Supporters hurled rocks at officers and torched a patrol car when police stopped them from reaching the press club. The party said one of its members died in the violence. Police arrested around 20 people from both demonstrations.

Ankara, TURKEY - US-based Muslim cleric Fethullah Gulen, who was accused by Ankara of organising a failed 2016 coup, has died in exile in the United States aged 83, his movement and the Turkish government said. Gulen, who lived in the United States since 1999, was accused by his one-time ally, Turkish President Recep Tayyip Erdogan, of heading a "terror organisation". Turkey's TRT public television said the preacher, who had lived in Pennsylvania for a quarter of a century and was stripped of his Turkish nationality in 2017, died in hospital.

"To start something good is your job, and to see it completed is the work of your Creator."

- Shaykh Sayed Abdul Qadir Jilani

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BRICS held its 2024 summit in Russia in the city of Kazan. There were more than thirty states represented at this summit which reflects the appeal this platform has amongst emerging markets.

BRICS was formed as a platform for emerging markets to enable economic co-operation to take place and such arrangements are not new. However, since the conflict started in Ukraine and the economic war started by the United States and its European allies against Russia, BRICS ended up broadening its area of co-operation. Additional stimulus to the broadening of the platform arose with the United States starting an economic war against China to enable the protection of the economic hegemony the United States had enjoyed since the end of the second world war. It is with this background that we need to understand the 2024 BRICS summit.

Several resolutions were passed, three of which are scrutinized in this article. The first of which is the agreement to form a grain corridor. This should not be looked at in isolation but the agricultural sector needs to be included. The issue here is that all members of BRICS are also members of the World Trade Organization. They are therefore bound to the international agreements which they had signed. It is well recorded that these agreements are biased towards the so called first world countries. Any agreement which BRICS decides on will have the effect of starting a global crisis in the agricultural sphere because the current dictatorial powers. If it is intended that a fairer distribution must take place it can only take place with the dismantling of current

agreements. When that happens, the economic global war will start. Who will suffer as a consequence? The poor and vulnerable. Currently the position of agricultural products is that the cream of the crop is exported whilst the balance is left for the masses. This is an untenable situation. Will the new process change this position? Great doubts must be expressed but it will be a wait and see scenario.

The second resolution was in the condemnation of the Zionist entity for the horrors, genocide, and ethical cleansing that they are perpetrating against the Palestinians and more specifically against the people of Gaza. Surely, they know that mere condemnation does not work more so when it comes to a pariah state that has lost their moral compass many decades ago. A bloc whose combined GDP exceeds the combined GDP of the G7 and according to some experts exceeds the GDP OF the G20 they have the financial muscle to make a real difference. When the Zionist entity relies solely on the G7, without which it is toothless surely the leverage that BRICS can levy can make a critical difference.

The third resolution is the creation of an International Monetary Fund (IMF) like mechanism. With all BRICS members also holding membership of IMF the question arises what would make this fund different? The IMF is a tool of neo-colonialism and is used to enslave third world counties and obtaining the resources of these third world countries. There can be no problems with the de-dollarization process as this will bring about a fairer and a multi polar economic system which is beneficial. However, we know that one of the key components of BRICS i.e., China has proven with the Shri Lankan loan that it is unscrupulous. Will neo-colonialism exist with different competing parties? If this is the end result then we should expect endless global conflicts.

BRICS must decide where it wishes to stand as it cannot have a foot in both camps to be successful. It must also endorse a strong moral position as opposed to what we have at present and it must become transparent in its application failing which we the masses will continue to be deprived of our basic rights whilst the elite become stronger and richer.

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Sinwar Last Stand



By Iqbal Suleman

"They will say that this is the victory photo and the end of the battle and we have assassinated Sinwar" Just as Yahya Sinwar predicted, the Zionist Regime was euphoric about his death and could not contain their joy. In this state of colonial euphoria they released the photograph and video of Sinwar's last moments. In doing so they exposed their own lies and depicted Sinwar as he was to the people of Palestine, a great freedom fighter and martyr in the struggle for self-determination. Israeli officials throughout the last year reported to mainstream media outlets that Sinwar was hiding out in a tunnel, using Israeli prisoners as human shields in order to protect his own life.

In the Islamic tradition, martyrdom bears witness and the martyrdom of Sinwar shattered all the lies of the well-oiled Zionist and Imperialist media. There was not a single Israeli prisoner with Sinwar. He was not dug out in any tunnel underground. He was out in the open in the frontlines of the battle with his comrades resisting the Israeli occupation soldiers. He stood shoulder to shoulder with his comrades defending Palestine and fighting for freedom. The Israeli Army came at him with merkava tanks, missiles and drones. Sinwar had only his gun. This was not a man fearful of death but rather exposed himself to death all the time. There were no Palestinian civilians near him or Israeli prisoners with him. His death was a rebuttal of Israeli propaganda that comes out of western media outlets accusing resistance leaders of hiding among Palestinian civilians and Israeli prisoners.

Yahya Sinwar grew up in a refugee camp in Khan Younis in Gaza. He spent 22 years as a political prisoner in Israel and upon his release he returned to fighting the Occupation. Sinwar's end was an epic moment of defiance. He and his comrades first exchanged fire with Israeli soldiers and three of his comrades were killed whilst Sinwar was seriously wounded, he went into a dilapidated building. The video footage shows him wearing a Palestinian Keffiyeh, bleeding profusely in the ruined building, mortally wounded and with one hand amputated. Lean and lanky, bearded, a rugged looking revolutionary. His last weapon is a stick, red, drenched in his own blood, in his last moments, he still finds the courage to pick up the stick and throw it towards the Israeli drone. Mortally wounded and experiencing excruciating physical pain, his facial expression is one of a warrior's rage shouting out loud "Screw you Zionist settler soldiers, I will not surrender to you, I will not bend, I will not beg, I'm going out fighting". Sinwar does not scream or cry from the pain he experiences, instead his facial expression is that of a fearless defiance as he throws the stick at the Israeli drone. The final middle finger and expression of defiance towards Israeli Zionism.

There is potent memory that returns to the public consciousness, that of Abu Fadl Al Abbas, the great comrade of Imam Hussein, who keeps on fighting after the enemy cuts off his hand. Then the memory of the Prophets (p.b.u.h) comrade Jafar ibn Abi Talib who himself had his hands cut off but keeps on fighting in battle. Sinwar's bravery also exposes the Zionist cowardice. Even though Sinwar was mortally wounded, outnumbered and alone in the dilapidated building, the many Zionist soldiers present were afraid to go into the building and take him on. Instead they had to use tank shells and drones to bomb the building with Sinwar in it. It demonstrates the fear that Zionist soldiers have in coming face to face with Palestinian resistance fighters.

Sinwar was a leader like Muhammad (p.b.u.h) who fought at the frontlines with his comrades. Sinwar fought like any other Palestinian

freedom fighter and led from the front. This is eternally inspirational for the Palestinian Liberation Struggle. Unlike Netanyahu who extricates himself from the frontline, wears a war vest for the cameras and then runs back to his palatial villa, Sinwar lived and died like a Gazan. His dead body lay among the ruins of the Rafah rubble just like the approximately dead 180 000 other Palestinians.

Israeli media reported that "Sinwar died like a Gaza dog". This should be no surprise as Israelis through their leaders like Yoav Gallant consider all Palestinians to be animals. More importantly it shows how differently the world is seen by the oppressor and the oppressed, the colonizer and the colonized, the occupier and the occupied. How do the people of Gaza see Sinwar's death?

Adil, a sixty year old Gazan felt that Sinwar died like a working class hero, he said "He died wearing a military vest, fighting with a rifle and grenades and when he was wounded and bleeding, he fought back with a stick. This is how heroes die".

Rasha, a displaced poor Palestinian mother of four children explained "This is how leaders go with a rifle in hand. I supported Sinwar as a leader and today I am proud of him as a martyr".

Ali, a thirty year old Gaza worker "I had watched the video 30 times since last night, there is no better way to die. I will make the video a daily duty to watch for my sons and grandchildren in the future".

"I have well memorised this sentence from Imam Ali "There are two days in a person's life, the day when death is not your destiny and the day when death is your destiny. On the first day, no one can harm you and on the second day, no one can save you"

Sinwar lived his life according to this teaching of Imam Ali, fearless of death, consciously aware that he will one day die but until that day he fearlessly fought against his oppressors. Sinwar's head had a large open wound as a result of the building falling down on him when the Zionist blew it all up. In this way he met death like most of the Palestinian people killed in the Israeli genocide with buildings crushing their bodies. There he lay dead, head cracked open in the rubble of Gaza. When Gazans see this, they see themselves, their children, their mothers, their fathers, their grandmothers and their grandfathers who all died amidst the rubble.

"I saw nothing but beauty" said Zaynab bin Ali after looking at the shredded and mutilated bodies of the family of the Prophet after the resistance on the fields of Karbala. What is this beauty? The beauty of the human spirit in its insatiable thirst for freedom and justice. The refusal to submit or surrender to tyranny, occupation, injustice and colonialism. The oppressed masses see their freedom fighters as the most beautiful of human beings. As South Africans, it forces us to particularly remember Griffiths Mxenge the iconic freedom fighter and human rights lawyer slaughtered in the most gruesome manner by the Apartheid Governments death squad. Griffiths was killed with three okapi knives, a hunting knife and a wheel spanner. There were 45 stab wounds on his body. They ripped his stomach open. Like the revolutionary Zaynab, the people in the global south see nothing but beauty in the martyred bodies of their freedom fighters like Yahya Sinwar, Griffiths Mxenge, Steve Biko and Che Guevara. The one thing that we have learnt from history is that we love and remember Che, Biko and Griffiths but does anyone remember or love the killers of Che, Biko and Griffiths? Decades down the line, a little kid in a ghetto will wear a tee shirt with the picture of Sinwar and throw a stone at a soldier pointing a gun. Decades down the line, will anyone love or remember the killers of Sinwar?

Iqbal Suleman

Suleman is a social justice lawyer and former head of the law clinic for Lawyers for Human Rights in Pretoria.

From Khan Younis to Khartoum the struggle continues!

By Mariam Jooma Çarıkçı

As South Africa's legal team delivered evidence to the International Court of Justice to prove their case against Israel for genocide in Gaza, I couldn't help but think back to when similar accusations were made against Sudan nearly eighteen years ago. Under Omar al-Bashir, Sudan faced severe sanctions and intense international activism amid claims of ethnic cleansing in Darfur, where violence was framed as a conflict between Arabs and Africans.

This idea of an "Islamist Arab" government committing human rights abuses turned Darfur into a focal point for celebrity activism. George Clooney emerged as a leading voice, calling for sanctions and even getting arrested at a protest outside the Sudanese embassy. He founded the Satellite Sentinel Project, utilizing advanced satellite imagery to monitor human rights abuses and presenting findings to the U.S. Senate. Clooney's dedication was so intense that he once remarked that much of his earnings from commercials went toward keeping a satellite over Sudan to monitor al-Bashir.

The world appeared grateful for Hollywood's involvement in Sudanese affairs, influencing U.S. foreign policy towards perceived rogue states. There was no need for an ICJ application to validate accusations against Sudan; the narrative fit neatly into Washington's geopolitical framework. The country had been a stop for Osama bin Laden in the 1990s and was notorious for its anti-Zionist policies, making it a target for international condemnation.

The atrocities in Darfur were indeed grave and unacceptable. Yet, as we witness the ongoing violence in Gaza, why do Palestinians still have to "audition" for their humanity? The focus should shift from what Palestinians are to what they resist. Much like the Darfur conflict in the 2000s, the Palestinian struggle is rooted in opposition to an expanding Zionist settlement. This colonial project aligns seamlessly with Western imperial interests, complicating any moral outrage regarding the suffering of Palestinians, mostly women and children.

In Sudan, grievances of marginalized populations were amplified to facilitate U.S. geopolitical ambitions. The nation's strategic location near the Red Sea drew attention from various global powers, including Russia. Sudan's elite dominance and environmental degradation further inflamed tribal conflicts, yet these complexities often elude U.S. policymakers who prefer simpler narratives of Arab versus African violence.

The dynamics of the conflict post-Bashir reveal that neither faction is truly championing democracy. The Rapid Support Forces (RSF) under Mohamed Hamdan Dagalo (Hemedti) are backed by the U.S. and UAE, which have vested interests in Sudan's agricultural and energy sectors. The UAE controls significant farming operations and has invested heavily in Sudan's economy, which they fear might be jeopardized by democratic reforms.

On the other hand, General Abdel Fattah al-Burhan of the Sudanese Armed Forces (SAF) poses no real threat to Western interests. Instead, it is his ties to Russia and China that raise alarms in Washington.

The recent BRICS summit highlighted the shifting power dynamics, prompting the U.S. to impose sanctions on Sudanese officials. These sanctions were ostensibly in response to the SAF's use of Russian weapons, yet the hypocrisy is glaring given U.S. support for Israel's actions in Gaza.

The path to lifting Sudan's "terrorist" label was laden with conditions: normalization with Israel, compensation for past terrorist acts,

cooperation on counterterrorism, political reforms, and assurances of stability. Meeting these demands led to Sudan's removal from the U.S. terrorism list in December 2020, allowing the country to seek international aid and investment.

It's crucial to recognize that the U.S. maintains a military presence in Sudan, even after the United Nations Mission in Sudan (UNMIS) closed earlier this year. Under the guise of supporting U.S. nationals during the evacuation from Sudan, the U.S. has kept troops in the country, alongside its bases in the Horn of Africa.

General Burhan has little intention of honoring the 'transitional' aspect of his government's title. In 2020, he agreed to grant Russia free access to Port Sudan in exchange for arms. This arrangement not only allows Russia to access the Sudanese port but also positions it strategically near its allies in Syria and Yemen. Such access would enable Russia to conduct naval and military activities, influence international trade in the Red Sea, and strengthen its ties with Iran by escorting Iranian oil tankers through the strait.

Coup after coup, the power—if not the legitimacy—of the Sudanese state has rested with its military. This is a convenient reality for both Western and Eastern interests, focused on maximizing their benefits from engaging in Sudan. In this equation, neither Burhan, Hemedti, nor the leftist parties possess substantive legitimacy. It's evident that no one in authority truly represents the will of the Sudanese people.

Like many other Muslim countries that emerged from the fall of the Ottoman Empire in 1923, the Sudanese people long for stability, peace, and prosperity. However, they are not willing to sacrifice their identities as Muslims for these aspirations. The conflict among parties arose in opposition to suggestions of removing Islam from the Sudanese constitution in favor of a secular, non-denominational charter. For ordinary Sudanese, Islam is not just an integral part of their identity; it's deeply tied to their struggles against imperialism.

Islam has united the majority of Sudanese, transcending regional, tribal, and perceived racial differences. The legendary Darfuri warriors exemplify this unity through their spiritual resistance to British colonial rule, which contributed to the chaos of the post-Caliphate world.

Foreign interventionists in Sudan primarily aim to reconstruct the army, reorienting its ideological foundation to detach Islam from the state's character. Like the establishment of a Western-oriented Republic of Turkiye after the Ottoman Empire's demise—one that violently suppressed any reference to Islam—the current Sudanese generals are alienated from their Muslim constituents.

Yet, just as Islam revitalized in Turkey after nearly a century of secular dictatorship, the people of Sudan may find their voice, offering an alternative to the exploitative Western model of elite rule. Perhaps the Turkish whirling dervishes of Konya will be joined by the chanting of Omdurman's African dervishes across the Nile, forming a chorus of liberatory prayer for a world that returns to justice for all. From Konya to Khartoum, and Khan Younis to Kazan, the power of a united Ummah stands as the strongest brick in the wall of resistance.

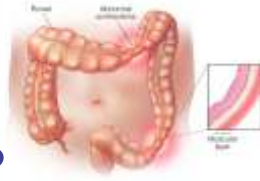
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What is Irritable Bowel Syndrome (IBS)?



Irritable bowel syndrome (IBS) is a common digestive disorder characterized by abdominal pain, cramping, and changes in normal bowel function, including bloating, gas, diarrhea, and constipation.

Symptoms of Irritable Bowel Syndrome (IBS)

Irritable bowel syndrome is a group of symptoms you have had for at least 12 weeks in the last 12 months. It always involves abdominal pain or discomfort along with two of the following three characteristics:

- Pain or discomfort relieved by defecation
- Change in the frequency of bowel movements
- Change in the appearance of stools
- Natural Remedies for Irritable Bowel Syndrome (IBS)

• Peppermint Oil

Peppermint oil is widely used for irritable bowel syndrome. It is thought to reduce the abdominal pain and bloating of irritable bowel syndrome, possibly by blocking the movement of calcium into muscle cells in the intestines and easing excessive muscle contraction there. Peppermint is considered a carminative herb, which means that it is used to eliminate excess gas in the intestines.

Although peppermint oil is available in many forms, it should only be used in enteric-coated capsules otherwise the oil can relax the lower esophageal sphincter and cause heartburn. Peppermint oil, especially in excessive doses, may result in nausea, loss of appetite, heart problems, nervous system disorders, and lead to kidney failure and even death. Peppermint oil should not be taken internally by children or pregnant or nursing women. Peppermint oil may interact with the drug cyclosporine (used to prevent organ transplant rejection and for rheumatoid arthritis and psoriasis), so they should not be combined unless under medical supervision.

* Food Intolerances

Food intolerances may play a role in irritable bowel syndrome, possibly by triggering immune responses in the gut, leading to low-grade inflammation and an imbalance of intestinal bacteria. The most common food intolerances reported by people with irritable bowel syndrome are dairy and grains. A trained practitioner can supervise an elimination and challenge diet. Many foods are removed from the diet for a brief period of time, then re-introduced sequentially to isolate the body's reaction to the offending foods. Since grains are a common culprit, it is important to remember that carbohydrate digestion begins in the mouth and that chewing grains thoroughly allows amylase, the digestive enzyme present in saliva, to digest the grains.

* Eat Fiber Rich Food

Eat fresh vegetables and fruits. Eat a fiber rich food. Fiber improves working of the intestine and stabilizes the symptoms. Avoid caffeine and

Compiled by
Hasina Begum Sayed

Health



fat. They may cause cramps in the intestines. Drink at least eight glasses of water every day. Avoid carbonated beverages. Gas produced due to their consumption will worsen the symptoms. Eat small meals frequently instead of a large meal. Eat foods which contain good amounts of carbohydrates e.g. rice, pasta and so on. Exercise regularly. Do not take tension. De-stress your life. Do not take laxatives too often.

Here are some foods that do have the potential for aggravating the digestive system:

- Fatty and fried foods
- Foods and drinks containing artificial sweeteners and sugar substitutes
- Gas-producing vegetables (broccoli, cabbage, beans)
- Alcohol
- Caffeine

Fruits, if you have an intolerance to fructose

Dairy products, if you suffer from lactose intolerance

Foods to eat:

- Bland Foods
- When you are having an irritable bowel episode that involves an upset stomach and diarrhea, it is a good idea to eat only bland foods until the episode passes. Bland foods are very mild and are unlikely to cause further symptoms.

• Soothing Foods

- There are certain foods you can eat that may help soothe your upset stomach caused by IBS. Peppermint candy or tea may have a soothing effect, because peppermint tends to neutralize stomach acid. Additionally, ginger biscuits or ginger ale may help calm your stomach as well.

Fiber

- If you suffer from IBS, you should consistently eat foods that are high in fiber. Fiber aids in digestion and can help keep you regular, reducing episodes of constipation and helping you to avoid hemorrhoids, which can be caused from straining. Fruits, vegetables and whole-wheat foods are generally high in fiber. Additionally, there are a number of fiber supplements available on grocery store shelves today.

Low Fat Foods

- Irritable bowel symptoms can be triggered when a person with the condition eats greasy foods or foods that are high in fat. It is a good idea to choose foods that are lower in fat as a part of your regular diet. You can opt for similar alternatives such as choosing baked potato chips over traditional potato chips.

Safe Foods

- IBS tends to manifest differently from person to person. For this reason, it is important for you to test your reaction to different foods. If you notice a particular food causes symptoms a couple of times, you may want to avoid it. It is a good idea to keep a list of foods that tend to flare up your symptoms, so you know what to avoid.



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BATTLE OF MUTAH

The Battle of Mutah was fought in Jamadil-Ula, 8th year of Hijri, near the village of Mutah (currently located near the city of Karak in Jordan), between Muslims and the army of Roman Empire.

Background of the Battle: Islam was not to remain confined to Makkah and Madinah. Prophet Mohammad ﷺ sent letters and messengers to different rulers and head of tribes and invited them to Islam. For this purpose, He sent Al-Harith bin Umair Al-Azdi (رضي الله عنه) to Busra (currently located in Hauran, Syria). Busra's governor and people were Arabs but they were Christians and they were subject to the Byzantine Empire.

On his way, Al-Harith was intercepted by Shurahbil bin Amrul-Ghassani, the governor of Al-Balqa and representative of Byzantine Emperor. When Shurahbil heard that Al-Harith was the envoy of the Prophet ﷺ, he killed Al-Harith brutally. Killing envoys and messengers used to be regarded as the most awful crime at that time and amounted to the degree of war declaration.

Formation of Muslim Army: When the Messenger of Allah ﷺ heard that Al-Harith رضي الله عنه had been killed, he ﷺ and companions (رضي الله عنهم) became very grieved. After evaluating the incident, the Messenger of Allah ﷺ formed an army. He appointed Zaid bin Haritha رضي الله عنه, his freed slave, to command the army that consisted of 3,000 Muslims, which was their largest army.

Narrated by Abdullah bin Umar رضي الله عنه, who said: "Rasulullah ﷺ appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah and said,

"If Zaid is martyred, Jafar ibn Abi Talib should take over his position, and if Jafar is martyred, Abdullah bin Rawaha should take over his position." Bukhari:

Three Thousand Muslims prepared themselves to set off. When they were about to set off, they bade farewell to the Messenger's chiefs and saluted them.

Then, the Muslim army marched forth, the Messenger of Allah ﷺ accompanied them until he said farewell and returned.

The Prophet ﷺ recommended that they reach the scene of Al-Harith's murder and invite the people to profess Islam. Should the latter respond positively, then no war would ensue, otherwise fighting them would be the only alternative left.

He ﷺ ordered them: "Fight the disbelievers in the Name of Allah, neither breach a covenant nor entertain treachery, and under no circumstances a new-born, woman, an ageing man or a hermit should be killed; moreover neither trees should be cut down nor homes demolished."

3,000 Muslim Army vs 200,000 Byzantine Army: The Muslim army went on their way as far as Ma'an in Syria where they heard that Heraclius had come down to Ma'ab in the Al-Balqa with 100,000 Greeks joined by 100,000 men from Lakhm, Judham, Al-Qayn, Bahra and Bali (Arabian tribes allied to the Byzantines). When the Muslims army of 3,000 men heard this, they spent two nights at Ma'an pondering what to do as they had never thought of encountering such a huge army.

Abdullah Ibn Rawahah رضي الله عنه encouraged the men saying: "Men, what you dislike is that which you have come out in search of, viz, martyrdom. We are not fighting the enemy with numbers, or strength or multitude, but we are confronting them with this religion with which Allah has honored us. So come on! Both prospects are fine: Victory or martyrdom."

Muslim went forward until when they were on the borders of the Al-Balqa. The Greek and the Arab forces of Heraclius met them in a village called 'Masharif'. When the enemy approached, the Muslims withdrew to a village called Mutah. There the forces met and the Muslims made their dispositions: the right wing led by Qutbah Ibn Qatadah رضي الله عنه of Banu Udhrah and the left wing by an Ansari called' Ubaya Ibn Malik رضي الله عنه.

Shahadat of Zaid ibn Haritha, Jafar ibn Abi Talib and Abdullah bin Rawaha رضي الله عنهم: When fighting began, Zaid Ibn Harithah رضي الله عنه fought holding the Messenger's standard, until he died from loss of blood among the spears of the enemy. Then as per instructions of Prophet ﷺ, Jafar ibn Abi Talib رضي الله عنه, who subsequently called "the flying Jafar" or "Jafar with two wings

due to his bravery" took the banner until he was martyred.

Abdullah bin Rawaha رضي الله عنه then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he died a martyr.

Hazrat Anas رضي الله عنه said: The Prophet ﷺ had informed the people of the martyrdom of Zaid, Jafar and Ibn Rawaha رضي الله عنهم before the news of their death reached. The Prophet ﷺ said, "Zaid took the flag (as the commander of the army) and was martyred, then Jafar took it and was martyred, and then Ibn Rawaha took it and was martyred."

At that time the Prophet ﷺ's eyes were shedding tears. He added, "Then the flag was taken by a Sword amongst the Swords of Allah (i.e. Khalid ibn Al-Walid) and Allah made them (i.e. the Muslims) victorious." Bukhari

Khalid bin Walid رضي الله عنه as Commander of the Muslim Army: The honour was unanimously granted to Khalid bin Al-Waleed رضي الله عنه, a skilled brave fighter and an outstanding strategist. It was reported by Al-Bukhari that he used nine swords that broke while he was relentlessly and courageously fighting the enemies of Islam. Allah knows how many unbelievers Khalid رضي الله عنه wounded and killed while breaking nine swords.

Khalid Ibn Al-Walid رضي الله عنه said: "On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand." Bukhari

Khalid رضي الله عنه undertook the duty of commandship just before the evening. After one or two attacks, it got dark and both parties returned to their encampment. Khalid رضي الله عنه was a great tactician of battles; he could startle the enemy with his tactics. During the night, he thought about some plans and tactics that would startle the enemy. When the sun rose, Khalid رضي الله عنه positioned his men in such a way that they appeared to look greater in number. The strategy was to cast fear into the hearts of the Byzantine by fooling them that fresh reinforcements had arrived. When the Byzantine enemy saw them, they were startled and scared and said, "It means auxiliary troops arrived at night to help the Muslims. We have not seen those soldiers on the right before."

The enemy soldiers, who were still under the effect of the sudden blow they received the day before, were scared and worried; they were looking at one another wondering what to do.

When Khalid رضي الله عنه noticed that the enemy was spiritually affected by this tactic, he ordered the Muslim army to attack at once. They attacked and scattered the enemy. The swords, which were drawn in the way of elevating the word of Allah, hit the enemy army very hard. The seemingly magnificent army of the enemy had to run away. It looked as if an eagle had attacked chickens. The enemy soldiers looked as if they had been glued to the ground. They could not dare to follow the Islamic army; it was a big defeat for them.

Martyrs and Deaths of the Battle: The Muslims sustained twelve martyrs (some sources say 15) whereas the number of casualties among the Byzantines was unknown although the details of the battle point clearly to a large number.

Prophet ﷺ Knew everything about the Battle: Yala bin Umayyah رضي الله عنه arrived in Madinah before the army and went to the presence of the Rasulallah ﷺ and wanted to narrate what had happened, Rasulallah ﷺ said, "I will tell you what happened." He رضي الله عنه narrated what had happened exactly. Yala رضي الله عنه said, "I swear by God, who sent you with the true religion and book that you did not omit even one word about the incidents."

Rasulallah ﷺ said "Allah eliminated the distance between us and I saw the battlefield through my eyes." (as narrated by Ibn Kathir)

Welcome of the Muslim Army in Madinah: The Muslim Army started their journey back to Madinah with the dignity and majesty of gaining a bright victory. The army that was coming was not the army of Zaid رضي الله عنه but the army of Khalid bin Al-Walid رضي الله عنه, who was given the name "Seyfullahi-s-Sarim" (the Sharp Sword of Allah). Despite scorching heat, everybody, children and adults of Madinah, gathered at a place called Juruf, outside Madinah, to welcomed their heroes.

Outcome of the Battle: Even though the battle did not satisfy the Muslims' objective, namely avenging Al-Harith's murder, it resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields.



Love's Struggle Against Hindutva Hate

By Ram Puniyani

This 1st Oct a Barially Court gave life imprisonment to a Muslim man in case of a complaint of sexual assault. In the judgment the justice commented that it is a case of love Jihad, which the police have failed to present that way. The girl was a Hindu. During the court proceedings the girl did withdraw the complaint on the ground that she had to lodge the complaint under the pressure of Hindutva group.

The Lordship will have none of it; probably the social propaganda was ruling his verdict. Judge Diwakar in his judgment commented sui generis that Muslim men target Hindu women to get married. The judgment went on, "In simple words, love jihad is the practice of Muslim men to convert women from non-Muslim communities to Islam by pretending to love them and marrying them. Illegal conversions through love jihad are carried out by some anarchist elements of a particular religion or are made to do so or are involved in a conspiracy... A huge amount of money is required for love jihad. Hence, the fact of foreign funding in love jihad cannot be ruled out..." Foreign funding in love jihad is a novel concept; wish the judge had named the country which is sending the money for this.

While propaganda around love jihad was the first one in jihad series, now of course there are number of jihads which are popularized, land jihad, UPSC jihad, flood jihad, Corona jihad amongst others. There are downright communal anchors which specialize in tabulating the types of jihad, if Muslims are in near or remote way to any happening. This is a classic case of trivial issues being magnified to demonize the religious community, which is regarded as belonging to 'foreign religion' and is targeted in covert and overt way to be presented as the 'enemy other'. This creation of 'enemy other' lies at root of communal politics, Hindu Nationalist politics, which is dominating the social scenario in India.

Propaganda about love jihad is not very old. Just a couple of decades earlier some Christian Bishops from Kerala started this calumny and it was picked up more intensely by Hindu nationalists. Since their propaganda machinery is well oiled from RSS Shakhnas, to RSS run schools, sections of media, social media and a parallel social media with IT cell in particular. The propaganda that there is an organization funding the Muslim youth to lure Hindu girls was investigated and was found to be a hoax.

Many things have been attributed as the purpose of love jihad. The first one is the demographic one. So far the major propaganda is that Muslims have 'Four Wives twenty Children' and they will overtake the Hindu population soon. The love jihad, conversion of Hindu girls through love jihad and producing children has been added on to it. Yet another aspect which has been added to it is that these girls are trained to be part of Islamic State for fighting for them.

The core aim of love jihad propaganda has to be linked to the patriarchal values which accompany the nationalism in the name of religion. The phenomenon of rising atrocity on rape and increase in the incidents of rape runs parallel to the rise of communal politics. Teesta Setalvad points out, "Women of targeted communities are singled out

as 'symbols of honor' of the communities when the horrors and bestiality of violence are unleashed on them. We saw this during the Partition-related violence, 1946-47; Nellie Assam, 1983; Delhi, 1984; Bombay, 1992-93; Gujarat, 2002; and most recently in Manipur, 2023... the reasons are sociological, historical and ideological. We must always remember that the BJP is ruled by the ideological fountainhead, the Rashtriya Swayamsevak Sangh (RSS) and the Hindu Mahasabha—extreme rightwing outfits that are based on a deep-rooted vision of not just a militarized faith but of a misogynist control of women and their sexuality."

One recalls here the reprimand by the Hindu Nationalism's foremost ideologue Vinayak Damodar Savarkar. Commenting a Shivaji's noble act of returning the daughter in law of Kalyan governor (A Muslim) brought to him by his plundering army Savarkar criticizes Shivaji for not taking revenge but returning her with honor.

In the wake of the rising chorus of 'Love Jihad', historian Charu Gupta stated this is a mechanism to control the lives of women, "The fake claim by the Hindu right that there is love jihad organization which is forcing the Hindu women to convert to Islam through false expression of love is similar to campaign in 1920 against alleged abductions, whether 1920 or 2009, Hindu patriarchal notions seem to be deeply entrenched in such campaigns, images of passive victimized Hindu women at the hands of inscrutable Muslim; abound and any possibility of women exercising their legitimate right to love and their right of choice is ignored."

It is in this light that one sees the intense activities of Bajrang Dal on occasions like Raksha Bandhan etc, when they go to Hindu households and tell the parents to keep a 'watch' on their daughters. The propaganda on the issue has caught up and is affecting different sections of society. There are many cases where the Muslim youth are attacked. Priyanka Todi and Rizwan Khan Story ended in tragic death of Rizwan Khan. Even the reverse of this sometimes becomes true at times when Ankit Bhandari is done to death by the relatives of the Muslim girl he was in love with.

The case of Hadiya, Akhila Arunan, converted to Islam is very revealing. She converted to Islam due to interaction with Muslim friends. Later she married Shafik Jahan. Her father was given her custody by the court on the ground that she has been indoctrinated and will be recruited for ISIS work. She went up to Supreme Court where her testimony was heard and was restored with her husband.

In Kerala many a Yoga centers have come up to convince the Hindu girls intending to marry a Muslim to bring her back to Hindu fold and abandon her love for the Muslim man. Many a girls have complained of force and blackmail being applied to them.

The judgment mentioned above shows as to how this propaganda is affection out society overall, including the judges who are supposed to base their verdict on concrete evidence.

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Muslim Women in History: Pioneers in War, Politics, and Scholarship

By Shireen Ismail

The role of Muslim women in Islamic history and their contributions in various fields, including warfare, politics, and scholarship, have been significant and transformative.

This article explores the multifaceted roles that Muslim women have played throughout history, highlighting their courage, intellect, and leadership.

Contributions in Warfare: Muslim women have demonstrated remarkable bravery and capability in military contexts. One of the most notable examples is Asma bint Abi Bakr, who fought alongside her husband, al-Zubayr ibn al-Awwam, during the Battle of al-Yarmuk. Under the command of Khalid ibn al-Walid, Asma not only participated in the fighting but motivated the male soldiers, demonstrating her dual role as a warrior and a morale supporter. Similarly, Khawlah bint al-Azwar distinguished herself in the same battle, wearing a mask that concealed her identity while she fought courageously against the Byzantine forces. Her braveness in battle earned her the admiration of her fellow soldiers, and her actions exemplified the courage of women in the face of adversity.

Another remarkable figure, Umm Hakim, fought alongside her husband, Ikrimah ibn Abi Jahl, who commanded a battle defending a crucial bridge. After her husband was killed, Umm Hakim rallied a group of women to repel the Byzantine forces, demonstrating not only her bravery but also her leadership in a time of crisis. Khalid ibn al-Walid honored her by renaming the bridge after her, a testament to her significant contribution to the battle. The Battle of al-Ramlah is another striking example of women's involvement in warfare. A battalion composed entirely of women successfully defended their position against a much larger Byzantine force. Despite being heavily outnumbered, these women fought fiercely, leading to a surprising victory that showcased their strength and determination. This battle, along with others, illustrates that women were not merely passive observers but active participants in the military efforts of their time.

The first person known to have established a mobile clinic during the time of the Prophet Muhammad (ﷺ) was Rufaydah al-Aslamiyyah. She was a pioneering female figure who cared for the wounded during battles, particularly in the Battle of Uhud. Rufaydah set up a tent on the battlefield where she treated injured soldiers, demonstrating her commitment to healthcare and her significant role in supporting the Muslim community during times of crisis. The Prophet Muhammad (ﷺ) recognised her efforts. He allowed her to continue her work, which marked an essential step in integrating women into medicine in early Islamic society. Women often set up makeshift hospitals or care stations near the battlefield to assist the injured. They would provide those wounded with medical care, comfort, and support, ensuring they received the necessary attention. Additionally, women often took on the responsibility of looking after children, especially when their fathers were away fighting or had been injured.

Political Engagement: In addition to their military contributions,

Muslim women have played vital roles in political discourse and leadership. Aishah (رضي الله عنها), the wife of the Prophet Muhammad (ﷺ), is perhaps one of the most prominent examples. She led an army to express her political views regarding the assassination of the third Caliph, Uthman ibn Affan, showing her influence and assertiveness in political matters. Many women supported Ali ibn Abi Talib, the fourth Caliph, in his opposition to Muawiyah ibn Abi Sufyan, engaging in debates and discussions that shaped the political landscape of their time.

Hind bint Zayd of the Ansar established a political forum in her home, where discussions against Muawiyah took place. Her eloquence and ability to articulate her views made her a respected figure in political circles. Similarly, Umm Kulthum bint Ali ibn Abi Talib was known for her powerful speeches that moved audiences to tears, illustrating her ability to influence public sentiment. Women like Fatimah bint al-Hasan, who ruled as Queen in Sanaa, and Queen Arwa bint Ahmad, who governed Yemen for nearly 40 years, further exemplify the political power that women carried. Their leadership and administrative skills contributed to the stability and governance of their regions, proving that women could hold high positions of authority.

Achievements in Scholarship: The contributions of Muslim women extend beyond warfare and politics into the realms of literature and scholarship. Sukaynah bint al-Husayn was a notable literary critic and hosted poets in her home, fostering a vibrant literary culture. Her engagement with literary figures and her appreciation for poetry highlight women's intellectual contributions to Islamic society. In the field of Islamic studies, women have made significant strides, particularly in the transmission of Hadith. Maymunah bint Saad, a servant of the Prophet (ﷺ), is recognised as a reliable transmitter of Hadith, and her contributions to Islamic scholarship are well-documented. Fatimah bint Amad al-Fudayli was another prominent scholar known for her extensive library and her role in educating other scholars in Makkah.

The achievements of women in education are further exemplified by figures like Nafisah bint al-Hasan, who was known for her piety and scholarship, and Lady Shuhdah, who taught literature and Islamic history in Baghdad. Their contributions to education and scholarship have left a lasting impact on the intellectual landscape of the Islamic world.

Conclusion: The historical roles of Muslim women in warfare, politics, and scholarship challenge demonstrate their active participation in various fields and underpin the importance of recognising and valuing their contributions to Islamic history and society. The examples provided elucidate that Muslim women have played vital roles in shaping history, demonstrating their courage, intellect, and leadership. Acknowledging these contributions is essential for a comprehensive understanding of Islamic history and the significant impact of women within it.

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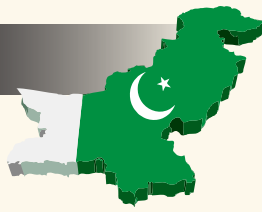
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Breaking free from the Colonial Legacy



By Moulana Muhammad Hussain Noori

The situation of the current education system in the world is worrying and troublesome. Pakistan like most Muslim countries does not possess its own education system; they continued with what was left behind by the British and take pride to this very day in acquiring an education that is British affiliated.

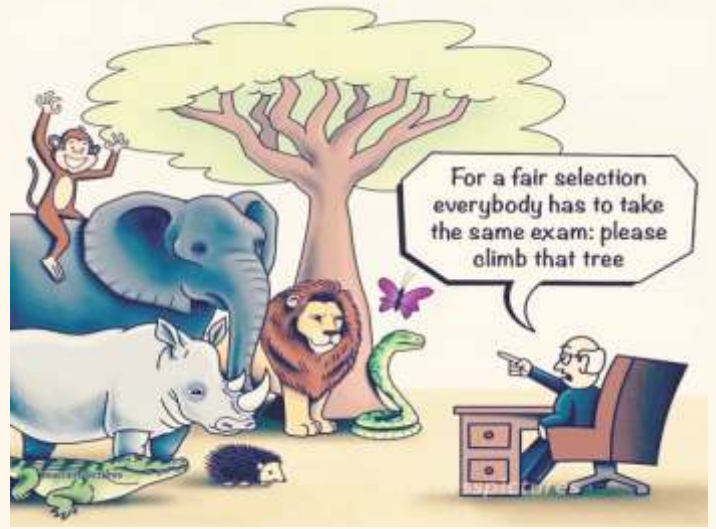
The problem with the British or American education system in the Muslim world, regardless of how effective it might be for a westerner, to the most prepares an entire generation of people that go out seeking for jobs, becoming corporate slaves rather than entrepreneurs or end up becoming bureaucrats that run the country on behalf of their western leaders. For decades all we have seen come out of that education system is generations of people that are deprived of critical thinking, innovative thought and the sense of a culture and civilization of their own.

All the efforts of our forefathers that sacrificed their very lives to try and free us from the bondage of western slavery seems to have gone to waste for we have already considered their education system as the only solution to the problems of the 21st century.

We seem to remain blind to the actual facts on the ground for if their education system was really the only solution then why is the western world so morally bankrupt. We live in a world where the so called educated people are contributing all their research and studies to modern warfare and ultimately to the degradation and destruction of the human species. We have a million dollar plane carrying a hundred thousand dollar missile to be dropped on top of a hundred dollar tent. Just an example as to how advanced the world has really become through the help of western education.

Allama Iqbal once asked, what is slavery, he said, to be deprived of the sense of beauty and art, when a free man points to a work of art and calls it art, that alone becomes a piece of art for we cannot trust the vision of slaves can we.

These words are filled with meaning and depth. We have lost sight of art and culture all together and have deprived ourselves from all fields of creativity.



The standard of our education has fallen so low that we can hardly see beyond the horizon of 'pass and fail'. We do not acquire an education in search for the truth, to discover our true human potential or become better human beings, all we are concerned about is whether we will pass or fail.

We keep studying and absorbing information but have no idea what it is all about. Most of what a Pakistani child studies in school, he has never once seen it with his own eyes. That is why he can never be certain of what he has studied. If he were to see it, he would be able to question the lack or absence thereof. Because we do not learn through direct observation and experience we remain subjective to the ideas of others, unable to take the initiative on our own, failing to make any effective holistic use of our education and the most we end up doing is serving the interest of those that have designed this education system with our limited roles.

To top it up we have segregated and separated the various sciences into water tight compartments having no relation with one another. It has been given the name of specialization. The sciences of today resemble a dead carcass, where the scientists (vultures) greedily each take their piece away. Where the pieces of a puzzle remain scattered forever without the possibility of being able to see the entire picture.

This is the best way of keeping humanity at large enslaved to a system where each person knows just enough so that he is best able to serve the interests of his master.

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SHEIKH SAYED AHMED KABEER AR RIFAI



Sheikh Ahmad Al Kabeer ar- Rifai (AD1107-1183) was born on Monday on 27th day of Rajab 500. His birthplace was in the town of Ummu ubaydah (Hasen) in the township of Bathaeh at the Wasit province of Basra, Iraq. He passed away on Thursday, Jumada al-Awwal 12, 578 A.H. (1183 A.D.), in the town of Wasit, in Basra, Iraq.

His father was Sayyid Ali Abul Hasan and mother was Fatima al-Ansari the daughter of Yahya Najjari. His Sheikh was Ali Al Wasiti. When he was seven years old, his father passed away in 507 A.H in Baghdad and buried there. Soon after, his maternal Uncle Sheikh Mansur ar-Rabbani took him into his care and educated him.

He memorized the holy Qur'an by the age of seven. In this year, after the demise of his father, his maternal Uncle Mansur al-Rabbani moved with his family to the region of Dikhla. There he sent his nephew to Abul Fadl Ali al-Vasiti, who was an expert in the canon law of Islam, a commentator of the holy Qur'an, and a great preacher.

He occupied all his time with obtaining religious knowledge, and indeed Allah Almighty bestowed him the knowledge. In due course, even his own teachers and the people who taught him respect learned the essence of respect when they were in his presence.

In addition to attending the Dhikr gatherings of his uncle, Sheikh Mansur ar-Rabbani, Sheikh Rifai also attended the courses of his other uncle, Sheikh Abubaker, who was a great scientist of his era and the sultan of scientists. He eventually memorized the book Tanbih, which deals with the Fiqih (Islamic jurisprudence) of Shafi School according to Imam Abu Ishaq Al SShirazi, and wrote an explanation about the book.

The Compassionate Mind: He's talks, his actions, his behavior and his every breath were for the sake of Allah Almighty. He always had a smiling face, was modest and good-tempered, endured suffering, and was very patient. He did not get personally cross with anyone, and did not want any help for his own person. On the contrary, he loved for Allah, and even his anger was for Allah. He did not rebuke anybody who behaved in a manner that he did not like. He considered neither his family nor himself superior to other people. Speaking about this he said, "According to the Islamic law, everybody is equal to everybody else: it doesn't matter if they are close relatives or if they are strangers to us." The righteous people more are closer to Allah.

He used to go to the houses of the leprous and bedridden, wash their clothes, bring their meals, sit and eat with them, and pray for them. When he heard that the people of his city were sick in a far-off city, he used to visit them. He also cured wounded animals, and said, "Compassion for the creatures of Allah is one of the qualities that bring human beings closer to Allah."

Abu Musa al-Haddadi said that in the town of Haddahiyya there was a woman whose children were always stillborn. This woman said, if I have a child, I would give this child in the service of Ahmed Rifai. A few years

later, she had a daughter who was hunchbacked and lame. Because of this, the other children in the village always made fun of her. One day, Ahmed Rifai was visiting this town and all the people went to the road to see him. The little girl threw herself at Rifai's feet and cried out, "You are my mother's Sheikh; please heal me from these problems!" and wept. When Sheikh Rifai saw her situation he cried as well, and praying over her, he placed his hands on her back and head. The girl's back and leg were both healed. This is why, Ahmed Rifai is called the Father of the Lame.

Once, Sheikh Rifai (ؒ) spent forty days caring for a dog with leprosy in the wilderness. When he returned and was asked why he had spent so much time caring for an unclean beast, he replied, "When I die and meet my creator, what would I have said if He asked me why I hadn't helped one of His creatures?"

One Friday, when Sheikh Rifai (ؒ) woke up for prayer, there was a cat asleep on his robe. He asked his wife to bring the scissors, cut off the part of his robe where the cat lay, stood up and went to prayers. When he returned, the cat had awakened and left, so he asked his wife for thread to sew the robe back together. When he saw his wife's displeasure at what he had done to his robe, he said "Do not worry, nothing but goodness happened and I did not suffer because of this; this was a good thing." He would often say, "Compassion for the creatures of Allah is one of the qualities that bring human beings closer to Allah."

Teachings and Good Actions: Hadrat Sayyid Ahmad ar- Rifai t used to advise people to guard themselves from overindulging in the things that are neither recommended nor forbidden by religious law, such as overeating and oversleeping. He used to recommend worshipping at night. He also used to recommend keeping away from people who do not know their limits, who behave in excessive manner, who see themselves as superior to others, and who argue with each other.

He used to do his service by himself, repair his own shoes, and carry the firewood which was prepared for him to the houses of people who were sick, orphaned, fallen or without relations or friends.

He helped the blind find their shoes after worship, and also helped guide them to the places that they wanted to go. He respected old people and recommended respecting them. He always used to quote the words of our Prophet Muhammad (saw), "If a person shows respect to old people and those in need, Allah will assign people who will respect them when they are old."

He was very kind and compassionate to orphans. He would cry for the poor, grow merry with their joy, and behave very modestly towards them. He considered himself as one of them.

Great people in Hadrat Sayyid Ahmad ar- Rifai 's time said, "The most important reason for his reaching his high station was his great kindness to all creatures and his humility."

He used to show respect to the wise and the experts in the canon law of Islam and wanted everybody else to respect them. He said, "The wise are the leaders and fundamentals of the community."

Hadrat Sayyid Ahmad ar- Rifai was not inclined towards worldly things. He did not store any possessions at any time: although he had great wealth, he did not own more than two garments at the same time, either in summer or winter. His wealth was much more than the wealth of governors and famous rich men. He used to distribute his revenue to dervishes and to people who came to the dervish lodge. Upon his passing away, his possessions were given to the people.

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Hazrat Imam Jalal al-Din al-Suyuti رحمته الله (1445–1505) was an influential Egyptian scholar, theologian, and prolific writer in Islamic history. Known for his extensive contributions to Islamic sciences, particularly in Quranic exegesis (Tafsir), Hadith, jurisprudence (Fiqh), and history, al-Suyuti رحمته الله is widely regarded as one of the most significant scholars in the Shafi'i school of thought.

Born in Cairo, al-Suyuti's رحمته الله father was a jurist and scholar, which provided him with a scholarly environment from an early age. He excelled in his studies, mastering a variety of subjects, and eventually became a teacher himself. His knowledge spanned multiple disciplines, and he reportedly authored more than 700 works. Among his most famous writings are **Tafsir al-Jalalayn**, a widely respected tafsir of the Quran co-authored with his teacher Jalal al-Din al-Mahalli, رحمته الله and **Al-Durr al-Manthur**, رحمته الله another extensive Quranic commentary.

Al-Suyuti رحمته الله was known for his focus on authenticity and clarity, often referencing earlier scholars to ensure the reliability of his interpretations. His work in Hadith collection and verification, especially in *Jami' al-Saghir*, is highly valued, as he compiled thousands of sayings of Prophet Muhammad صلى الله عليه وسلم, classifying them meticulously according to their strength and authenticity.

Though he encountered some opposition from other scholars, al-Suyuti's رحمته الله dedication to Islamic knowledge has left an enduring legacy. Today, his works continue to be widely read, studied, and appreciated in Islamic seminaries and universities worldwide, highlighting his impact on Islamic thought and scholarship.

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