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The meeting of Imam Malik and Imam Abu Hanifah
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Bismillah

Assalaamu Alaikum,

Just as people have been created with different appearances, they have different opinions and levels of understanding. In Islam differences of opinions do exist and they are to be considered as mercy from Allah (swt) as it reflects the flexibility of this religion and its easiness. However, it has to be noted that the ease and flexibility of Islam is based on how the Creator Allah has set it and prescribed it for us, and not based on people trying to modify it according to their own desires. Allah said "Allah intends for you ease and He does not want to make things difficult for you" (Al-Baqarah verse 185).

Therefore the only people who have the authority to lead us or to show us the flexibility of this religion are the scholars who Allah has bestowed with useful and great knowledge. Within that boundary of gifted knowledge those scholars might have different opinions regarding certain issues. They reach their conclusions based on their effort and research they have been through to come to a verdict. It is because of this effort that they are rewarded according to what the Messenger of Allah (pbuh) said, i.e. The one who gets it right will attain double reward where as the one who gets it wrong will have a reward for his effort.

Isn't it amazing and funny when the followers of the opinions of those scholars fight or argue amongst each other on their behalf? Only little or no knowledge leads to these kinds of arguments. These arguments and differences should not lead to accusing one another of blasphemy. Even Allah has named both parties who fight as believers when He said in Suratul Hujurat "If two groups among the believers fall to fighting, then make peace between them both" verse 9. Verse 10 starts with "The believers are nothing else than brothers".

One of the great examples of scholars respecting each other and sacrificing their opinion for the sake of the other is what Imam Shafie did when he was in Iraq and led prayers of the Hanafi Muslims. He used to pray like Hanafis indicating that this is as a respect to Imam Abu Hanifa and his followers.

Finally let us always remember to beg Allah to show us the truth as truth and grant us the ability to follow it and to show us the falsehood as falsehood and grant us the ability to avoid it.

K. Yousuf

Khalid Yousuf
Imam of Adelaide City Masjid

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The Meeting

Understanding why differences of opinion exist, and how it can benefit Islam and Muslims.

Abu Obaydah

Before Malik and Abu-Hanifa's encounter, Imam Malik used to say, "Beware of the people of opinion." Abu-Hanifa's school was called the "school of opinion." Before their meeting, there was a lot of talk and exchange of letters but they only met during the rituals of the Hajj.

When they finally met, they chose to address three issues which were viewed differently by each party. The first jurisprudential issue was about how to address hypothetical questions; things that had not taken place yet. In Imam Malik's juristic school of thought, we should not imagine situations and ask about things that have not happened, as this distracts people from already existing issues and lead to controversy. Imam Malik brought his evidence from various ayahs and ahadith. He stated the ayah where Allah (SWT) says what can be translated as, "They ask you concerning the new moons (Literally: crescents)." (TMQ, 2:189). Such questions are meaningless. Allah (SWT) replies in the ayah, that can be translated as, "Say, 'They are fixed times for mankind, and (for) the Pilgrimage.'" (TMQ, 2:189)

His other evidence was that Omar Ibnul-Khattab (RA) cursed the one who asked about situations that have not happened and used to say, "Do not engage us with things that have not happened, keep people busy with the truth instead."

People used to come to Imam Malik and ask him hypothetical questions and he used to get angry and tell them not to ask about things that have not happened yet. Those people were usually from Iraq where Imam Abu-Hanifa was, who supported this kind of questions.

As for Imam Abu-Hanifa, his approach was based on inventing situations that have not happened. He invented 60, 000 such situations.

In their meeting Imam Malik disapproved Imam Abu Hanifa's view. Abu-Hanifa replied that the circumstances in Iraq are different from Madinah. Iraq is the capital of the Caliphate and everyday there are new things being introduced and they should be prepared, while in Madinah problems are fixed and limited.

Then, he gave an example when he discussed with his students a situation of a woman whose husband traveled and was absent for so long that she thought he was dead and hence she married another man. Suddenly, the man returned. What should be done then? Imam Malik wondered why they would ask about things that have not happened, but Abu-Hanifa said that in Iraq, where soldiers went on conquests, this might occur and they should be ready for such situation. Imam Malik was silent.

Imam Abu-Hanifa reminded him of what the Prophet (SAWS) said when a man came to him saying, "Imagine if a man comes to take my money, what shall I do?" The Prophet (SAWS) told him not to give it to him. The man asked again, "Imagine if he fights me?" The Prophet (SAWS) urged him to fight him too. The man asked, "Imagine if he killed me?" The Prophet (SAWS) said that he would be a martyr. The man asked once more "Imagine if I killed him?" The Prophet (SAWS) said that the man killed would go to the hellfire.

Abu-Hanifa said that the Prophet (SAWS) was asked by about a hypothetical situation four times. When Malik said that this was for a purpose, Abu-Hanifa replied, "In Iraq we do it for a purpose too." Then, Al-Layth Ibn-Sa'ad said, "Glory to Allah. By Allah, you are enriching Islam." Imam Malik kept people away from indulging in trivial issues and Imam Abu-Hanifa was questioning the future to protect people. That was what the Prophet (SAWS) did. He forbade asking about things that are hypothetical and replied to an important situation that could happen in the future.

Both Imams reached a conclusion of holding on to what they were doing, but to then integrate both approaches for the benefit of Islam.

The four principles previously mentioned certainly to this debate. Their difference of opinion is a natural phenomenon because the minds and environment of Iraq are unlike those of Madinah. Their difference of opinion resulted in an environment that enriched Islam. The calm and honest dialogue helped in presenting the various opinions and truths from all aspects. Meanwhile, the manner of conversation between both men was civilized, polite and outstanding.

The issues they discussed were not petty. Nowadays some people leave the obligatory issues related to the unity of the Muslims and dispute over trivial matters. Both Imams differed on core issues, but there was love and understanding between them.

"Both Imams reached a conclusion of holding on to what they were doing, but to then integrate both approaches for the benefit of Islam"

The second issue which the imams disagreed on was that of the consensus. In Islam, in order to reach a solution for any question is look it up in the Qur'an. If you did not find it, to look it up in ahadith, if not; then apply the rule of the consensus of the scholars.

Imam Malik believed that the consensus should be that agreed by the people of Madinah only because the companions of the Prophet (SAWS) lived and died there and so did his nine wives who saw all his actions and witnessed all his deeds. They are about 10,000 companions.

A man came to Imam Malik and asked him about disputed matters. The Imam said, "Search for the opinion of the people of Madinah. When you find it, be sure that it is the truth." He said to another one, "You can find knowledge in Madinah, as Qur'an was not revealed in Euphrates (meaning Iraq and Abu Hanifa's school)."

Imam Abu Hanifa was 13 years older than Imam Malik, yet he respected him. He replied, "Malik, the conquests during the reign of Omar Ibnul-Khattab distributed the Companions (RA) all over the world. You say that in Madinah there are 10,000 companions. In the last battle of the Prophet (SAWS) there were about 120,000 companions, so where are the rest? You cannot deny that Omar Ibnul-Khattab sent the companions particularly to teach people in different countries."

He started to numerate some companions such as Mo'az Ibn-Jabal whom the Prophet (SAWS) described to be the most knowledgeable and sent him to Yemen. Also, he mentioned Abdullah Ibn-Mas'od whose way of reciting Qur'an was recommended by the Prophet (SAWS) for the people. He added the names of Abu-Dthar, Zobair Ibnul-A'wam, and Sa'ad Ibn-Abu-Waqas in Egypt, Hudhayfa Ibnul-Yaman, Abdullah Ibn-Mas'od, and Ali Ibn-Abu-Talib in Iraq, Abu-Ubayda Ibnul-Jaraah, Bilal and Abul-Dardaa' in Syria, etc.

Then, he narrated the hadith of the Prophet (SAWS) where he said that his companions are like the stars any of which can guide people. Imam Abu-Hanifa went on to say that the brilliance of Omar Ibnul-Khattab is what led him to send the companions all over world and kept some in Madinah to keep a balance. Thus, Imam Abu-Hanifa showed Imam Malik that the distribution of the companions was for the sake of the integration of the ummah.

Al-Layth Ibn-Sa'ad said, "By Allah, this also, is an integration of the ummah."

When you look from another angle you can see another aspect of the truth. This is the virtue of difference; to help you see the truth from all its aspects. If all people think alike, they will see only one side of the truth, but Allah (TWT) whose name is the Truth wants you to see all the sides.

The third issue tackled in the meeting was about the school of opinion and hadith. Imam Abu-Hanifa expands the explanation of the ahadith to the extent that he concluded 100 lessons from one hadith. Imam Malik saw that it as an exaggeration and overloading the hadith which the Prophet (SAWS) did not want.

Imam Abu-Hanifa replied that in Iraq, Greek, Roman and Persian philosophies and sciences are invading them, so he needs to keep people fixed on the path of the Prophet (SAWS). That is why he was searching in ahadith to counter the new ideas. On the other hand in Madinah, there are none but the companions and their followers, so there is no need for expansion in elaborating ahadith. Al-Layth Ibn-Sa'ad said, "This too is integration" Both Imams complement one another in keeping Islam.

If you discuss your problems calmly and honestly with your wife of husband, many problems will be solved. Similarly, if the religious scholars around the world do the same, many problems will be solved.

After the two Imams left the meeting, Al-Layth Ibn-Sa'ad, an Egyptian Imam whose juristic school of thought was just as superior as the other four Imams but had no students to spread it, was keen on knowing the impression of both sides.

He went to Imam Malik and asked him. Malik wiped his sweat and said, "By Allah, Abu-Hanifa made me sweat. By Allah, he is a true jurist. I've never seen a man debating like that. By Allah, if he told you that this iron rod is made out of gold, he would convince you."

Al-Layth went to Imam Abu-Hanifa who said, "I debated hundreds of men, but have never seen a man accept the truth as fast as him."

We need to teach the coming generations these manners. This is important for everyone; journalists, politicians, people working in the media, scholars, husbands and wives, parents and children.

What happened after that? First, Imam Abu-Hanifa sent his son Hammaad to Madinah to learn the jurisprudential approach of Malik and his book 'Al-Mu'ata'. Then, Imam Malik asked for the books of Abu-Hanifa to benefit from them.

Meanwhile, Muhammad Ibnul-Hassan, a student of Abu-Hanifa's, held a session in Iraq to present the approach of Malik.

Once, Imam Abu-Hanifa sent to Imam Malik consulting him on an issue before announcing his opinion to the public. Abu-Hanifa did not agree about naming a sinful person a disbeliever. Imam Malik agreed, so Abu Hanifa announced it. This did not arise from one meeting only, but there were

numerous correspondences which contributed more to their integration.

The Abbassid Caliph Al-Mansour once came to Imam Malik offering him to cancel all other jurisprudential approaches, making Malik's approach prevail, and also writing his book in gold and keeping it inside the Ka'ba.

Imam Malik who once rejected all other approaches and asserted on the opinion of the people of Madinah told him not to do so because the companions of the Prophet (SAWS) are spread all over the world. Those were Abu-Hanifa's words from their encounter.

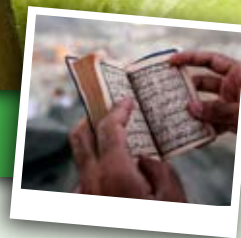
Look at the superb manners and morals of differentiating with someone as well as handling the truth.

The first principle indicates that difference is a universal fact that needs to be respected. You have to respect that variation is a part of our existence. The second principle shows that variation complements us; it is an advantage and not a drawback. You have to look at this as an enriching advantage. The third principle is that at the moment of dispute, calm and honest dialogue helps you see the truth from all perspectives. Truth is one, but it has many aspects and paradigms.

The fourth and final principle is that at the moment of conflict; never forget the proper manners of dialogue. You must believe in those four principles as the basis of coexistence. ■



Got something to say?
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Virtues of the Quran

By Um Obaydah

Prophet Muhammad (pbuh) said:

- The best of you is he who learnt the Holy Quran and taught it to others. (Bukhari)
- Whoever read the Quran and memorized it and believed its Halal to be Halal and its Haram to be Haram (accepted its commandments of Halal and Haraam), Allah will accept the intercession for such 10 people on from him whom Hell had already become Wajib. (Tirmidhi, Ibn-e-Majah)
- Whoever is an expert in reciting the Holy Quran is with the Kiraman Katebeen and whoever reads the Quran with pauses and it is difficult for him, that is, his tongue does not move easily and he recites with difficulty for him there are two rewards (Albukhari).
- The one who has memorized Quran will be told to read and climb and recite with Tarteel (clear

and distinct recitation) like you used to read with Tarteel in the Dunya; your place will be where you read your last Ayah (Sahih Aljame').

- Learn the Quran and read it because whoever learned the Quran and read it and did Qayam with it is like a bag filled with Musk whose fragrance is spread everywhere and whoever learned the Quran and slept that is he did not do Qiyamul Layl is like a bag which is filled with Musk and its mouth has been closed. (Tirmidhi, Ibn Majah, Nisae)

My dear muslims, lets make some time from our daily life to read at least 10 pages of the Quran, and not just keep the Quran for Ramadan. Lets try to finish one time of reading the Quran atleast every two months. I want to congratulate those whom Allah chose to be from the people of the Quran which are the people of Allah. Lets come to the Quran, and lets listen to what Allah wants from us, lets understand its words, and lets not just keep it on the shelf.

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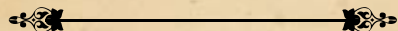
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EXPLANATION OF THE HOLY QUR'AN

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess.

*Indeed, Allah does not like those who are self-deluding and boastful. (4:36)
(None can inform you like Him Who is Aware.) (35:14)*



In Islam we have doctrines, worship, etiquette, and propriety. Now if worship is mentioned, we immediately think of prayer, fasting, Zakat, and Hajj. However, worship has more to it than this restricted definition. It encompasses everything we do, while we are doing it well and for the sake of Allah alone. It means doing our work well and honestly, being fair and kind to our wives, and treating our neighbours well. This broad Quranic definition of worship brings about more than a hundred thousand commandments that can be added to the extended Quranic and prophetic sense of worship.

How, then, could have these commandments been contracted to mere ritualistic worship?

Muslims have contracted Islam to only ritualistic worship, which is why we are now undeveloped and behind the times. Some of us do our prayers and fast Ramadan, but we also do immoral things. Some people who regularly go to pray in mosques sell CD's that show pornographic movies. Haven't these people ever thought that this kind of activity contradicts the teaching of their religion?

Separating the rituals of worship from the ethical worship is the most dangerous practice that can harm our religion. If Islam is limited to rituals only, it will no longer exist. What proves this fact is the following Hadith: Ibn Omar (RAA) narrated that the Prophet (PBUH) said: Islam is built upon five: testifying that there is no God but Allah and that Muhammad is His messenger, praying, fasting in Ramadan, paying Zakat, and performing Hajj.

So Islam (as a system) is one thing and these five pillars (it's foundations) are another. They are not the same thing. To illustrate, if I say that a fifty story building is built on fifty pillars, does this mean that the pillars are the building itself? Of course not. The rituals of worship gives you a spiritual boost, whereas ethical worship is Islam itself. This ethical worship, the morals of Islam, the attitude of Islam, must be observed constantly for the worshipper to feel the benefits.

Jafar (RAA) the Prophet's companion described the prophet as a man "whose honesty, truthfulness, chastity, and ancestry we all know. He commanded that we should be truthful, that we should stay in contact with our kinship, that we should be kind to our neighbours, and that we should stop bloodshed and violating people's privacy."

The companions took Islam as codes of conduct that included morals, ethics, chastity, straightforwardness, and honesty. When they understood Islam in the light of these ethical values, they could spread their religion worldwide. Muslims nowadays are more than the third of the world's population (over 1.8 Billion), but they have no influence at all. Even man-made faiths have rituals that consist of certain movements, poses, and hymns and chants. They too have had their faith contracted to mere rituals which have no relevance to the way they live. It does not affect on their homes, their work, or their business. The biggest problem, therefore, is our understanding of Islam as only a collection of rituals. Islam is so much more than praying, fasting, paying zakat, and performing hajj. The word 'worship' should be inextricably intertwined with every detail of our daily life.

When will we make the change to live as Muslims every minute of every day?

Worship is obedience to Allah's approach as a whole:

This is why Allah says: **"Worship Allah"**

HADITH

Ibn 'Umar said, "When the Prophet, may Allah bless him and grant him peace, returned to us from the Battle of the Parties (Ahzab), he said, 'No one should pray Asr before they get to Banu Quraydha. For some of them Asr became due on the way. Some people said, 'We will not pray until we get there.' Others said, 'No, we should do the prayer. That was not what he meant.' This was mentioned to the Prophet and he did not rebuke any of them." (Bukhari 18 / 904)

Lessons deduced from the hadith:

- 1) Difference of opinions among the companions whether to pray Asr or not, even though Prophet (saws) explicitly mentioned and commanded where to pray Asr.
- 2) It was their difference in understanding the intent of the command of the Prophet (saws).
- 3) Prophet (saws) did not rebuke anyone.
- 4) They did not defame each other on the basis of their differences, neither did they say to the other as heretic or sinner.

The Friendly Reminder.

'And remind, for indeed the reminder benefits the believers' (51:55)

By Abu Abdullah

Allah says in the Quran:

"And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man." (17:53).

Be careful **what** you say to others and **how** you say it. Shaitan will take any opportunity to make your brother/sister interpret your words in a bad way. Before you speak, think of the person, their personal situation, their honour, their feelings and any people who are present, before you speak to them or advise them.

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My Story

By Simon Kwan A.K.A. Khalil Abdul-Malik

Growing up in an atheist family, I never believed anything to do with religion. I thought people who were into religion were people who had nothing better to do than to talk about god. My meaning of life was to chase after happiness.

But there was always this little thought in my head that there is probably someone up there watching us.

I first met one of my closest Muslim brothers during high school. I thought he was just like any other friend I met. We used to hang out, talk about life and just have fun.

When I first met his family, they were extremely kind, welcoming and generous towards me. They insisted on feeding me, made sure I was comfortable and genuinely cared about me. These people I met for the first time were treating me better than anyone I've ever met.

I was surprised at their positive attitude towards me. I wanted to possess the kindness and generosity that they were showing me. I wanted to understand their perspective and values in life. I realized that a lot of the Muslims I've met were quite the opposite of what the media portrays them as.

I grew interested in current issues in the world. I wondered why society these days is increasingly losing their morals, values and respect. And I wanted to gain more insight into the Muslim beliefs, to try and make myself a better person.

Then I just decided on asking my friend, what is Islam? Talking to him really ignited my beliefs. I started to truly think about how everything on earth was created, the delicacies of the human body, the wonderful harmonious and peaceful nature of the earth. I started to realize that there must be some amazing power that created all this. I wondered, what really is the purpose of our lives? The only certainty in life is death. But what happens after you die?

We decided to head to a local Islamic centre. I could feel the genuine support and happiness that the Muslims at the centre had, because I wanted to learn more about their religion. Some of us decided to make our way to the car park of the Islamic centre because it was a quieter location and we could have a more informative conversation that way. The Muslim's helping me out then explained to me more about the basics of Islam, how to be a good Muslim and answered all the questions that I had. The five pillars of Islam I thought, everyone should be following.

I didn't want to wait another day to acknowledge god and give him my thanks and appreciation. So, I decided to take the Shahada then and there. It was a beautiful night and we were in a car park of the Islamic centre! It wasn't the most glamorous moment, but it was the most surreal and crazy, yet natural heartwarming experience for me, in my life! A month prior to that, I would have never guessed I would become Muslim. It was a natural transformation of my life and since then, I've never looked back. Even though I've gained a lot more responsibilities in life, at times I wish I had become Muslim earlier. That is my story.

Simon

Wise Words

By Abu Abdullah

Allah says in the Quran: **"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best."** [16 : 125]

Allah orders His Messenger Muhammad (and the believers) to invite the people to Allah with wisdom and fair preaching. Meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah. And argue with them with that which is best.) meaning, if any of them want to debate and argue, then let that be in the **best manner, with kindness, gentleness and good speech**, as Allah says elsewhere: "And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong." (29:46) Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said: "And speak to him mildly, perhaps he may accept admonition or fear (Allah)" (20: 44).

Iman Boosters

5 easy tips to increase your Iman

By Talal Elmawey

1. Praying in congregation in the Masjid is essential and is one of the best things you can do.
2. Staying around the right crowd. Pick your friends carefully, it is important to have friends who would advise you if you fail and encourage you if you do good.
3. Make Dua. Dua (supplication) is so important. It brings you closer to Allah, allows you to turn to Allah in all situations and communicate anything that's on your mind.
4. Remember what Allah has provided for you, as we should always look at others below us and thank Allah for what he has given us.
5. It's always good to spend some time with the family and talk about Islam, talk about the greatness of Allah so that you may come closer to him, talk about Paradise so you may enter it, talk about Hell Fire so that you will fear to go near it.

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Ramadan in Review

By Abu Ameena

Another Ramadan has passed, and it seems that every Ramadan disappears faster than the one before it. During Ramadan most of us would see our brothers and sisters and excitedly say "Ramadan Mubarak!", but how do we really feel about Ramadan in our hearts?

Are we dreading the effort of fasting? Are we thinking about having bad breath at work? Are we unhappy about having to make an effort to stop our minor haram habits?

Do we feel like we can't wait until Ramadan is over so we can indulge in our favourite foods, go back to our bad habits, and let our lives resume as normal?

This is the test of your heart.

If your heart is healthy in an Islamic sense, then you will be eagerly anticipating the fasting, the breaking fast, the nightly tarawih prayers, and you will be excited about giving it your all in the last 10 days to pull hard on the reins and turn your life towards Allah.

However, if deep in your heart you feel that Ramadan is an annoyance, an inconvenience, and you are counting down the days until it is over, then my dear brothers and sisters this is a disaster.

Ramadan is over, but you do not have to wait for the next one to make a difference to your life. Be the Muslim you have always wanted to be. That happiness, that connection with Allah, that contentment, that light is waiting for you any time you want to reach out and grab it, whether it is Ramadan or not.



Prayer

By Abu Imran

When IICSA volunteers arrived at the park for the Eid Prayer, the grass was long and needed cutting, it was wet, and the sky was overcast and grey. Alhamdulillah, within a few short minutes, Adelaide City Council staff arrived to cut the grass, and the sun came out to dry off most of the dampness. Allah intervened and made the day perfect for us.

The Marquees were set up, the jumping castles were blown up ready for the eagerly awaiting children. An estimated 1000 Muslims arrived to pray the Eid prayer and listen to Imam Khaled's inspiring Khutbah in the park with their families. After the Khutbah the Muslims were greeted with free drinks and all those kids waiting for the jumping castle jumped until their hearts were content.

All praise is due to Allah for making this Eid Prayer a success and for bringing the people and the weather and the entertainment all on the same day so beautifully. Praying outside on Eid is a Sunnah of Prophet Muhammad, so that all the members of the community (even those women who cannot enter the Masjid) can come together and celebrate. It was truly and inspiring sight to see so many Muslims standing together, bowing together, and kneeling together to their creator. It is easy to mentally picture Prophet Muhammad PBUH and the companions doing the same.



Festival

By Abu Imran

After what Allah had blessed us with on the day of the Eid prayer, we were expecting huge numbers for the Eid Festival. The day began nice and early with all the rides, Adelaide City Council banners and umbrellas, marquees, stalls and stall holders, and car parking attendants ready by 10 am.

Bonython Park was buzzing with people enjoying the beautiful and sunny day that Allah had given us. Attendees were given a wide variety of halal foods to select from, from the humble sausage to curries, kebabs and even halal sushi. After Dhuhr prayer the event became very busy, with more than 2000 people filling every corner of the park with an estimated 5000-6000 throughout the day. People were lining up at every food stall and ride, and children were spoiled for choice between show bags, lollies, cotton candy, and a host of rides to choose from such as the dazzling sizzler, animal farm, jumping castles, camel rides, air super slide and many more. The young brought footballs and soccer balls, the more seasoned found a comfortable table or shady spot to enjoy the company of their brothers and sisters. The atmosphere was so attractive that many non-Muslims joined in the celebrations, sharing in the atmosphere of Muslim celebration.

Over 1000 Islamic DVD's, books, leaflets, English Qur'ans and CD's were distributed on the day, all absolutely free of charge. By the end of the event, there were still well over 1000 people around who wanted to celebrate into the night while IICSA volunteers started to clear the Marquees and rides.

All praise is to Allah for giving us a beautiful, successful day where the Muslims of Adelaide could enjoy themselves. Thank you to the Adelaide City Council for allowing us to use their parklands, not once but twice. Thank you, the volunteers, who put in so much effort in planning, organising and executing such a day, without which would have been very different. In sha Allah plans are already well underway for the next Eid festival on the 6th of November. IICSA is planning more rides, more food, more seating, more freebies, and more Muslims insha Allah. So bring your families, tell your friends and come and enjoy a nice day out celebrating Eid in a family-friendly environment.

For more info regarding the festival, or if you would like to volunteer/help, contact Hasan on 0421 228 748.

If you would like to book a stall for the festival, contact Basil on 0425 855 140.



Adelaide Muslim Prayer Times

"My Lord, make me an establisber of prayer, and [many] from my descendants. Our Lord, and accept my supplication." (14:40)

October - Dhul-Qa'da/Dhul Hijjah

November - Dhul Hijjah/Muharram

December - Muharram/Safar

Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1 Sat	4:28	5:53	12:06	3:38	6:19	7:39
2 Sun	5:26	6:51	1:06	4:38	7:19	8:40
3 Mon	5:24	6:50	1:05	4:38	7:20	8:41
4 Tue	5:23	6:49	1:05	4:38	7:21	8:42
5 Wed	5:21	6:47	1:05	4:38	7:22	8:43
6 Thu	5:20	6:46	1:04	4:39	7:23	8:44
7 Fri	5:18	6:44	1:04	4:39	7:23	8:45
8 Sat	5:17	6:43	1:04	4:39	7:24	8:46
9 Sun	5:15	6:42	1:04	4:39	7:25	8:47
10 Mon	5:14	6:40	1:03	4:39	7:26	8:48
11 Tue	5:12	6:39	1:03	4:39	7:27	8:49
12 Wed	5:10	6:38	1:03	4:40	7:27	8:50
13 Thu	5:09	6:36	1:03	4:40	7:28	8:51
14 Fri	5:07	6:35	1:02	4:40	7:29	8:52
15 Sat	5:06	6:34	1:02	4:40	7:30	8:53
16 Sun	5:04	6:32	1:02	4:40	7:31	8:54
17 Mon	5:03	6:31	1:02	4:40	7:32	8:55
18 Tue	5:01	6:30	1:01	4:41	7:32	8:56
19 Wed	5:00	6:29	1:01	4:41	7:33	8:57
20 Thu	4:58	6:27	1:01	4:41	7:34	8:58
21 Fri	4:57	6:26	1:01	4:41	7:35	8:59
22 Sat	4:55	6:25	1:01	4:41	7:36	9:01
23 Sun	4:54	6:24	1:01	4:41	7:37	9:02
24 Mon	4:52	6:23	1:00	4:42	7:38	9:03
25 Tue	4:51	6:21	1:00	4:42	7:39	9:04
26 Wed	4:49	6:20	1:00	4:42	7:40	9:05
27 Thu	4:48	6:19	1:00	4:42	7:41	9:06
28 Fri	4:47	6:18	1:00	4:42	7:41	9:08
29 Sat	4:45	6:17	1:00	4:43	7:42	9:09
30 Sun	4:44	6:16	1:00	4:43	7:43	9:10
31 Mon	4:42	6:15	1:00	4:43	7:44	9:11

Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1 Tue	4:41	6:14	1:00	4:43	7:45	9:13
2 Wed	4:40	6:13	1:00	4:43	7:46	9:14
3 Thu	4:38	6:12	1:00	4:44	7:47	9:15
4 Fri	4:37	6:11	1:00	4:44	7:48	9:16
5 Sat	4:36	6:10	1:00	4:44	7:49	9:18
6 Sun	4:35	6:09	1:00	4:44	7:50	9:19
7 Mon	4:33	6:08	1:00	4:44	7:51	9:20
8 Tue	4:32	6:07	1:00	4:45	7:52	9:22
9 Wed	4:31	6:06	1:00	4:45	7:53	9:23
10 Thu	4:30	6:05	1:00	4:45	7:54	9:24
11 Fri	4:28	6:05	1:00	4:45	7:55	9:25
12 Sat	4:27	6:04	1:00	4:46	7:56	9:27
13 Sun	4:26	6:03	1:00	4:46	7:57	9:28
14 Mon	4:25	6:02	1:00	4:46	7:58	9:29
15 Tue	4:24	6:02	1:01	4:46	7:59	9:31
16 Wed	4:23	6:01	1:01	4:47	8:00	9:32
17 Thu	4:22	6:00	1:01	4:47	8:01	9:33
18 Fri	4:21	6:00	1:01	4:47	8:02	9:35
19 Sat	4:20	5:59	1:01	4:48	8:03	9:36
20 Sun	4:19	5:59	1:02	4:48	8:04	9:37
21 Mon	4:18	5:58	1:02	4:48	8:05	9:39
22 Tue	4:18	5:58	1:02	4:49	8:06	9:40
23 Wed	4:17	5:57	1:02	4:49	8:07	9:41
24 Thu	4:16	5:57	1:03	4:49	8:08	9:43
25 Fri	4:15	5:56	1:03	4:50	8:09	9:44
26 Sat	4:15	5:56	1:03	4:50	8:10	9:45
27 Sun	4:14	5:56	1:03	4:50	8:11	9:46
28 Mon	4:13	5:55	1:04	4:51	8:12	9:48
29 Tue	4:13	5:55	1:04	4:51	8:13	9:49
30 Wed	4:12	5:55	1:05	4:52	8:13	9:50

Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1 Thu	4:12	5:55	1:05	4:52	8:14	9:51
2 Fri	4:11	5:55	1:05	4:52	8:15	9:52
3 Sat	4:11	5:54	1:06	4:53	8:16	9:53
4 Sun	4:11	5:54	1:06	4:53	8:17	9:55
5 Mon	4:10	5:54	1:06	4:54	8:18	9:56
6 Tue	4:10	5:54	1:07	4:54	8:19	9:57
7 Wed	4:10	5:54	1:07	4:55	8:20	9:58
8 Thu	4:10	5:54	1:08	4:55	8:20	9:59
9 Fri	4:10	5:54	1:08	4:55	8:21	10:00
10 Sat	4:09	5:54	1:09	4:56	8:22	10:01
11 Sun	4:09	5:55	1:09	4:56	8:23	10:02
12 Mon	4:09	5:55	1:09	4:57	8:23	10:02
13 Tue	4:09	5:55	1:10	4:57	8:24	10:03
14 Wed	4:10	5:55	1:10	4:58	8:25	10:04
15 Thu	4:10	5:55	1:11	4:58	8:26	10:05
16 Fri	4:10	5:56	1:11	4:59	8:26	10:06
17 Sat	4:10	5:56	1:12	4:59	8:27	10:06
18 Sun	4:11	5:56	1:12	5:00	8:27	10:07
19 Mon	4:11	5:57	1:13	5:00	8:28	10:08
20 Tue	4:11	5:57	1:13	5:01	8:29	10:08
21 Wed	4:12	5:58	1:14	5:01	8:29	10:09
22 Thu	4:12	5:58	1:14	5:02	8:30	10:09
23 Fri	4:13	5:59	1:15	5:02	8:30	10:10
24 Sat	4:13	5:59	1:15	5:03	8:31	10:10
25 Sun	4:14	6:00	1:16	5:03	8:31	10:11
26 Mon	4:15	6:00	1:16	5:04	8:31	10:11
27 Tue	4:15	6:01	1:17	5:04	8:32	10:11
28 Wed	4:16	6:01	1:17	5:05	8:32	10:11
29 Thu	4:17	6:02	1:18	5:05	8:32	10:12
30 Fri	4:18	6:03	1:18	5:06	8:33	10:12
31 Sat	4:19	6:03	1:19	5:06	8:33	10:12



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Sisters Section

Being steadfast now more than ever

By Aise Sert

Assalamu Aleykum Wa Rahmatullahi Wa Barakatuhu,

As a Muslim woman, being the flag bearer of Islam at times can be rough, unbarring and sometimes strenuous. Whether it be our non-Muslim peers asking us a question that sometimes we don't know the answer to, whether it be someone making a comment in the lecture theatre that turns all heads on you, or some random lashing out rude remarks. Whatever it may be, we stand out from the crowd. It is safe to say that dealing with those situations can be one of today's biggest tribulations for Muslim sisters universally.

When we look at the greatest flag bearers of them all, from the time of our Prophets (SAW) over 1400 years ago, we realise our problems in life are quite miniscule in comparison. Some of these women include, Aisha, Asiyah, and Maryam.

'Abdullah b. 'Amr (RA) reported Allah's Messenger (SAW) as saying: "The whole world is a provision, and the best object of benefit of the world is the pious woman."

One of the best examples is our mother Ai'sha (RA), the Prophet's wife who, even after our Beloved (SAW) passed away, would teach the Sunnah to the Sahaba. Aisha (RA) was blessed with high intelligence, wisdom and memory. She was no college student, professor or scholar, still people of higher education used to approach and learn from her. She had valuable knowledge, a deeper understanding of Quran and Sunnah, not only because she

witnessed them at time of revelation, but because her teacher was our Prophet Mohammad (SAW). She had eloquent speech, great patience, generosity and was very respected by men and women equally.

Abu Musa al-Ashari once said, "If we companions of the Messenger of God had any difficulty on a matter, we asked Aisha about it"

Asiyah, who adopted Musa (AS) and the wife of Pharaoh, supplicated to Allah while her husband was unaware, as he believed that he was God also. She chose death instead of royalty because the rewards for believing in Allah were much greater in Akhirah.

"And Allah has set forth an example for those who believe: the wife of Fir'awn (Pharaoh), when she said: 'My Lord! Build for me a home with You in Paradise, and save me from Fir'awn (Pharaoh) and his work, and save me from the people who are unjust'" [Al-Tahreem 66:11]

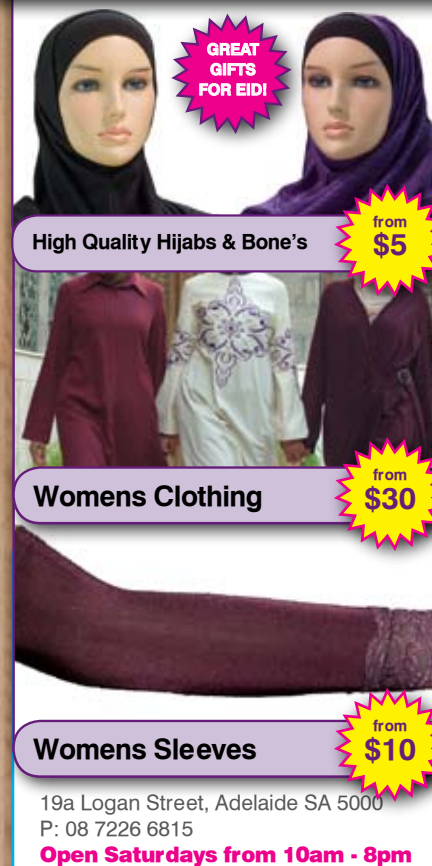
Another great mother of ours is Maryam (RA), Isa (AS) mother, one of the only women who received a revelation by the Angel sent by Allah. "And Mary, the daughter of 'Imran, who guarded her chastity and We breathed into her of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout" (66:12)

We should strive to be more like these flag bearers of Islam, who persevered in the path of Allah, and despite what Allah tested them with, they never lost faith. A woman's status in Islam is superior and dignified, we are the primarily the teachers in which we assemble an honourable Ummah. It is in our nature to nurture, at a young age we embed the importance of Tarbiyah (Manners and education), Ilm (knowledge), Tawakkul (Faith in Allah) and Taqwa (Fear of Allah) in the next generation of Muslims. When times get tough, just remember we are from the religion of truth, and we should not fear anything except Allah.

Wanted:

IICSA is looking for Muslim women who are qualified to provide day care. Are you one of them? If so, please email info@iicsa.com.au to list your name on our registry.

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Profits strictly go to supporting IICSA and all of its work.

Want to be involved in creating an Islamic TV channel for Adelaide?

If you have skills or experience in multimedia or film production or would just like to help out in anyway, Contact Dr. Zaki on 0433 055 041

Street Talk!

By Abu Abdullah

If your old enough to remember Adelaide and the age group of the people who prayed in the masjid's around ten years ago, one image that would flash back would be one of old men praying with a few children running around.

During this time most of the youth would be likely to be found in the city streets on Friday and Saturday nights.

In a society where the world is at their feet and all that ones soul desires at the click of a button many youth are quickly finding that this world really is a deceiving pleasure. as Allah states in the Qur'an: "...And what is the life of this world except the enjoyment of delusion." (3:185)

And true to this, these young brothers, felt the delusion and fakeness of this world, something deep inside was missing, something which they could not buy, Islam.

Some of the scholars of tafseer say that if you look at the ones who emigrated from Mecca to Medina; later on every one of them became a leader of a state or a leader of an army. So Allah gave them a better status in this world then what they had in Mecca. That is in this world; in the hereafter the reward is even greater.

Truly, Whoever leaves something for the sake of Allah, Allah will give that person that which is something better in this world and the next!

Over the last ten years, wa lillahil hamd, the masjids are filling up with young enthusiastic brothers who have given up the world for the sake of Allah and have devoted their lives to obeying Allah and His Messenger and with this, Allah has given them honour and dignity and something that they would never give up for the world and what it contains.

We ask Allah to guide the brothers and sisters and to keep us steadfast on the right path.

Wa Jazakum Allahu Khairan,
WaSalam Alaykum.

IICSA Arabic School

By Hamza Vayani

Assalamou Alaykum,



Firstly, I thank Allah that He alone has made this possible and He alone continues to bless it and benefit the next generation of Muslims in Adelaide inshaAllah.

The IICSA Arabic School was established on the basis of the Hadith of our beloved (pbuh): "The best among you is he who learns the Qur'an and teaches it to others"

What began in 2009 as a simple Saturday class in the City Masjid consisting of a few sincere children and a couple of blessed teachers, has become the largest Arabic School in SA, walhamdoulilah.

Fast forward 2 years, with the Help of Allah, and the time and effort put in by those involved, the IICSA Arabic School now has over 230 registered students and a total of 35 teachers and volunteers running it.

The school started with a single Saturday afternoon session but due to the high demand of the Adelaide Muslim community, the school now has two sessions running every Saturday with a waiting list currently growing. A third session will be opening up shortly inshaAllah.

As with any Islamic work, the blessing in it lies in obeying Allah in all matters. This is why full segregation of boys and girls has been put into place along with strict modest dress code for both male and female teachers. The school allocates time for prayer breaks as well as Islamic code of conduct regarding behaviour and manners.

This year has seen a number of developments at the Arabic School which include the following:

All teachers have undergone or are in the process of undertaking teacher registration, police screening and character checks, child safe environment and ethnic school board accreditation. This is a significant piece of work that is designed to ensure our children are safe;

and that the education offered at by the school is of a high standard.

The Arabic School Curriculum continues to develop and will build on the teaching of Arabic Language, Reading & Writing. As part of this the school is developing a Homework Diary which we expect will be launched soon. It is hoped that the Homework Diary will allow teachers, students and parents to work together in tracking learning and progress.

As well as utilising the Sturt Street Community School for the girls, the IICSA building on Logan Street (for the boys) has been revamped with the centre being painted, carpeted and the classrooms designed to be more student friendly than years before. We also have better coordination of the class timetables, coordination of breaks and improved ability to manage fire evacuations with the installation of an audio announcement system.

All student information, attendance, behaviour and learning progress are being recorded through an e-student record. As part of this the school also has an text messaging system and web page to communicate key information about the school.

Payment of Fees is optional. However, receipt of fees and donations are gratefully received to support purchase of text books and equipment to enhance student learning and experience at the school.

With all that is said however, the Arabic School still has more to do and we need your help. We are not complacent and are keen to involve parents, students and the wider community in building on what has been achieved so that we can improve our school even further. Specifically we are looking for volunteers to assist with time, skills and expertise in many areas, if you would like to help, please visit us at 19a Logan Street, Adelaide on Saturday's from 4pm-7:30pm.

In closing, We ask Allah (swt) to keep our intentions on the right track, to guide us, to accept our work and to continue to bless us in all that we do.

And our final dua, Alhamdoulilahi Rabbil 'Alameen.

For Arabic School Term Dates, Times, Locations, and Details, log on to www.iicsa.com.au.

Snapshots!



Islamic Information Centre of SA

Summer School.

Want to register your child for IICSA's Summer School Program these holidays?

Registrations:

Date: Saturday Dec 3rd or 10th

Time: anytime from 10am - 8pm

Location: IICSA (19a Logan St, Adelaide)

Summer School will begin on Saturday 17th December inshaAllah. More info will be available on www.iicsa.com.au towards the end of the year inshaAllah.

Make Dua' for our favourite student Mohammed Al Baltagie!



The Prophet (saws) said: "**The dua of a Muslim for his brother (in Islam) in his absence is readily accepted...**" [Sahih Muslim]

Mohammed, who is loved by all who know him, is in hospital and needs your dua'! The aim is, for the thousands reading this, to make dua' for Mohammed's recovery **from your heart**.

*We ask Allah the Almighty, Lord of the Magnificent Throne, to make you well o Muhammad. We ask that this time is a purification and that he raises you in rank and increases you in iman. We ask you to remove the harm, O Lord of humankind and heal him, for You are the Healer and there is no healing except Your healing, with a healing which does not leave any disease behind. Give him and his family patience and tranquility. **Ameen!** You are in our Dua's Mohammed.*

A Common Vision

By Dr. Zaki Ibrahim

Collaboration can be defined as “coming together to work toward a common vision.” This is an essential skill to make our voice heard and our presence felt. It results in greater achievements than would be attained by one organization working alone.

As a muslim, we are prescribed by Allah not only to perform salah, fasting, hajj and zakat but also to spread this beautiful religion. This should be our common mission. Obviously the primary target should be our own community. This could be done more easily and more effectively if we collaborate together. Many examples were shown by Prophet Muhammad SAW in the early stage of settlement in Madeenah. He collaborated with many different groups. The freedom that the Muslims attained at madeenah during this time was fully utilized by the prophet to make the Muslim's society stronger and united.

Allah mentioned in Al Quran: “help one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment (Al Maidah 2).

Many quality values have to be in place in order to achieve mutual collaboration. These are some of the principles that will guide us in our effort to expand our collaboration in wider societies within our community:

- Adapting to change
- Not taking credit for the colleague's or other organisation's work
- Learning to appreciate and recognising other members or organisation's presence
- Treating everyone with respect and dignity
- Being a good communicator (special reference to listening skills)
- Sharing the information and knowledge that benefits all in a team

“Coming together is a beginning; Staying together is progress; Working together is success” said Henry Ford

Sudanese Community

By Dr. Abu Anees

South Australia contains a Sudanese community comprising two distinct ethnic Sudanese identities. One of the identities is from an Arabian-Islamic background while the other remains African.

The Australian Bureau of Statistics indicated that the Sudanese community is currently one of the fastest increasing groups in Australia.

Over the past 10 years, the number of people arriving from Sudan has increased by an average of 34 per cent each year due to the large number of Humanitarian Programmed entrants that the Australian Government has accepted from Sudan.

In the 2002-03 fiscal years, Sudan became the Humanitarian Programmer's essential support country and has since offered more than 33 per cent of programmed entrants. 12 per cent were Muslims and five per cent identified with another religion, no religion or did not state a religious belief.

The Sudanese newcomers may face some problems until they get settled in Australia. Families have to deal with different rates of taking up the English language within the same family, as well as the difficulty faced in finding a job when you are new to the country and still learning the language.

We ask Allah SWT to make things easy for all of our Sudanese brothers and sisters who are challenged by starting a new life here in Australia.

Pakistani Community

By Shahid Khan

The Islamic republic of Pakistan emerged on the map of the world as an independent sovereign state on 14th August 1947, as a result of the division of former British India. It is bounded by Iran in the west, Afghanistan in the north-west, India in the east and south east and Arabian Sea in the south. There is a common border with China alongside Gilgit and Baltistan in the north. Pakistan covers 796,095 sq.km with a population of 132.35 million. It consists of such physical regions as a) the western offshoots of Himalayas which cover its northern and north western parts of which the highest peak K-2 rises to 8611 meters above sea level; b) the Balochistan plateau c) The Potohar Plateau and salt range and d) The Indus plain, the most fertile and densely populated area of the country getting its sustenance from the Indus River and its tributaries.

The objectives of the Association are:

- To develop a better and deeper understanding of Pakistan, its culture, religions and people.
- To encourage and promote friendship, goodwill and better understanding between the Pakistani - Australians and Australians in general.
- To encourage and organise sporting activities for its members.
- To provide and promote educational facilities – particularly teaching the national language, Urdu, for those who desire to learn it.
- To encourage and/or organise literary and similar cultural activities for the members to have close contact with similar local and national organisations.
- To welcome and help new arrivals whether migrants, temporary residents or students in South

Malaysian Community

By Dr. Risman Shah

Unity, a way of life and a clarion call

Eid Mubarak everyone. The recent Eid has been blessed with the unity of resolve epitomized by the congregational Eid al Fitr prayers at Bonython Park. There is far less diversity in our small Malaysian commune, nevertheless, the palpable goodwill evident reminded me of the blessings that Allah has bestowed upon us, 'O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another' (49:13).

This goodwill and brotherhood needs to be fostered into the mature and inclusive form described in the preceding ayat, 'the Mu'minin are a single brotherhood, make peace and reconcile between your two brothers, and fear Allah that ye may receive Mercy' (49:10). Here Allah s.w.t. has made peace, reconciliation and taqwa as a precondition for mercy. Let us not fall into the quagmire of internecine feuds and incessant blame. Let us be Muslims in spirit and practice, not mere shape and form.

Unity needs purposeful action and good intentions in our hearts and in our perception of others. The Prophet has reminded us, 'none of you will have faith till he wishes for his (Muslim) brother what he likes for himself' (Sahih Al-Bukhari). So let us treat every muslim as we treat ourselves and let us part with the wise words of Syekh Muhammad Rashid Ridha; "Let us cooperate in matters of agreement, and let us excuse each other in matters of contention."

Knowledge is understanding that a tomato is a fruit.
Wisdom is not putting it in a fruit salad.



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(Bukhari and Muslim)



University of Adelaide

By Amzar Azmi

The Islamic Students Society of University of Adelaide (ISSUA) is a selfless organization that is run by open-minded University of Adelaide students with one goal in mind. That goal is to enhance unity among Muslims and non-Muslims alike. ISSUA has grown to be very influential within the university campus and a wider circle in the year 2011.

Some of the highlights this year in the way of events include:

- Grand Iftar that were held for five days during the holy month of Ramadan
- Cleaning Musolla Day in which the prayer room premises are cleaned and refreshed
- Food for Thought lectures
- Ramadan Knight, a special one day course
- Qiyamullail for brothers
- Zumba fitness party for sisters
- Futsal for brothers

In collaboration with IICSA, ISSUA also organised public lectures by American celebrities and fellow Muslims Omar Regan and Amir Junaid Muhadith (formerly Loon) who visited us from overseas.

As with anything there is still a lot of room for improvement. The main limitation within ISSUA is that it does not have a great diversity in the committee members' background. We therefore invite all The University of Adelaide students to ISSUA's Annual General Meeting and to be nominated to be in the committee for 2012.

For further details contact Fathima on 0425 785 955 (Issua Liason committees) or visit our facebook page Islamic Student Society of Adelaide University (ISSUA).

Saudi Community

By Dr. Wael Holbah

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, Lord of all that exists and may His peace and blessing be upon His Prophet and Final Messenger Muhammed (pbuh).

The Saudi Arabian Students Association in Adelaide is approximately 800 students, including male and female. They come to various universities in Adelaide to learn in different levels (Diploma, Bachelor, Master and PhD), to obtain different experiences as well as open their eyes to the future, whether it be academic, social or religious.

As a Saudi Arabian community, we really appreciate IICSA for their assistance to host us in their beautiful centre during the holy month of Ramadan to break our fast together. May Allah bless their centre, which are not only for specific purposes but for all Muslims needs. May Allah rewarded them. We also appreciate their staff who deal with others in a nice and kind way.

Our hope as Saudi Arabian Community to continue working with IICSA and to follow their achievement and assist them if they need any help. We also wish to become as one big community to serve all muslims and give non-muslims a beautiful and a clear picture about Islam.

Wa Jazakum Allahu Khairan

Wassalamou Alaykum



ALWASAT

Al Wasat is a Free Australia-wide English/Arabic publication which touches on topics of concern within the Muslim community. Available at your local Muslim Business.

SCORE BOARD



By Basil Yousef

Alhamdoulillah Central United Football Club (CUFC) with its four teams: under 7's, under 9's, under 13's and under 15's, have progressed significantly in all aspects of the game. In our first year in the competition everyone involved has faced some challenge, whether it was the management, coaches, organisers, spectators or players. Yes we did make mistakes, but what

I'm certainly proud to say that we learned from those mistakes and those mistakes made us wiser, stronger, enhanced our skills and made us more prepared for the next year.

Looking at some of the notable milestones of the past season, we currently have 79 players registered in the Football Federation of South Australia, and we are looking forward to increasing this number in the coming season by 30%.

Under 7s Team: A team that have improved their understanding of all football basics, and improved their skills, lead to the winning of several games against well established teams.

Under 9s Team: A team that have some very talented youth with a above average football skills for their age, and we are very proud of them. With their highly skilled and dedicated coach they managed to have the home games record clean, being undefeated in all home games and beating much more experienced teams like Adelaide city.

Under 13s Team: A team that has experienced amazing growth in their skill level, so much so that they have attracted positive comments from coaches of other teams. This team is younger in age than some of the competitors but they are certainly able to hold their own. Next year we plan to register this same team in the under 12 category, which would give us a real shot at the championship in sha Allah.

Under 17s Team: This team that has talented players and are enjoyable to watch. Every game they played was challenging, and could go either way. The level of the teams in the competition was very close, and Central United

strikers have scored 61 goals in total, keep in mind that the season has not yet finished and there will be plenty more goals to come insha Allah.

In sha Allah we are dedicated to continue improving every year, therefore we are planning to hold end of the season tryout sessions to enable us to sign up more players for the 2012 season. By starting the preseason earlier with intensive training techniques aimed at improving players fitness and endurance, we will be able to work on our weaknesses and dominate the coming season in sha Allah.

TO REGISTER FOR NEXT SEASON:

Contact Basil on 0425 855 140
or email: basil.mashni@hotmail.com



Go Central, GO!

KIDS CORNER

FIND-A-WORD ISLAMIC PUZZLE

TRY AND FIND THE WORDS LISTED BELOW
IN THE PUZZLE. **BISMILLAH!**

T I D R D A B A J I H
Z I M P Q D Q P A E A
H R P N I Z P P S A L
A O M J E H R M M I E
S U S A A E I Q A S E
R A I R L S M H I H M
M J U R W A I A S A A
P N I A K K S L L H E
B N K B A I V A A A I
F R L O H K H L M C D
W D A W A H O D A H Z

AISHAH	DAWAH	HIJAB
ALAMEEN	DHIKR	ISLAM
ASMA	EID	MASJID
ASR	HALAL	MISWAK
BADR	HARUN	SALAM

DID YOU KNOW?

There are seven whom Allaah will shade in His Shade on the Day when there is no shade except His Shade. One of them is :
'A youth who grew up in the obedience of Allaah.'

OBEYING
ALLAH & HIS
MESSENGER

BEING GOOD
TO YOUR PARENTS

DID YOU KNOW?

The Prophet's cousin, Ali ibn Abi Talib (ra) was only 15 years old when he became a muslim and it was on the day after Prophet Muhammad's (saws) Prophethood!

GOOD
MANNERS

DAILY DUA'

A WEAPON OF THE BELIEVER

Prophet Muhammad (saws) defined du'a as worship, he said: "Supplication (du'a) is worship ('ibaadah)." [Abu Dawood].

It was reported from 'Abd-Allaah ibn Mas'ood that the Prophet (peace and blessings of Allaah be upon him) said:
"No person suffers any anxiety or grief, and says:

"Allahumma inee 'abduka, ibnu 'abdeka, ibnu amateka, naa 'seyatee beyadika. Maa dhin feyya 'hukmuka. 'Ad lun feyya qa dhaa uka es aluka bekullis min huwalaka sam-mayta bi hi naf saka ae enzaltahu fee ketaa bika. Aw 'alamtahu a 'hadan min khalqika a wis ta' thar ta behi fee 'il mil ghaybe 'an da ka en taj 'alal qur'aaaaan na rabee'a qalbee, wa nuu ra 'sadree wa jalaa a 'husnee watha-haa ba hamee"

"O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety"

- but Allaah will take away his sorrow and grief, and give him in their stead joy."
(Ahmad 1/391)

ISLAMIC QUIZ?

- 1) Mention five creatures created without parents? (animals or humans)
 - 2) List five colours mentioned in the Quran with the chapter and verse.
 - 3) What is the largest number mentioned in the Quran? (example 3, 4, 5, 6, 7, 8, are numbers mentioned in the Quran).
- SMS your answers with your full name to 0413 157 681 for your chance to win an Islamic DVD valued at \$25!

Answers for last quiz:
1) The man was given Fish.
2) Inside the Ka'ba.
3) The man was travelling.

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Animal rights and Halal slaughter (حلال)



By Abu Obaydah

The Prophet (S) has said:

"Allah (SWT) calls for mercy in everything. So be merciful when you slaughter; sharpen your blade to relieve its pain."

According to Kmoonpuri (1998), the prescribed method of slaughtering an animal in Islam saves the animal from any kind of pain. When the animal's major blood vessel in the neck is cut, that produces an immediate stunning effect. The advantage of not cutting the spinal cord is that the brain continues to send it electrical impulses to the heart, instructing it to pump blood. All the blood is drained from the body. The reactions and movements in the animal that occur after this are from the natural muscular contraction and no pain is experienced by the animal. Kmoonpuri (1998) mentions two researchers, Gucl and Erbil who explain that the blood can cause toxicity in the animal's meat if it is allowed to remain inside the animal. All has to be drained, and the Islamic way of slaughtering takes care of that.

Professor Schultz and Dr. Hazim of the Hanover University in Germany surgically implanted several electrodes at various points on the skull of animal subjects; then made a deep incision with a sharp knife on the neck of the jugular veins and carotid arteries of both sides. Some animals were then slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and the carotid arteries of sides as well as the trachea and esophagus (Islamic Method). Other animals were stunned using a Captive Bolt Pistol (CBP). During the experiment, electroencephalograph (EEG) and electrocardiograms (EKG) recorded the condition of the brain and the heart of all animals.

The results were as follows:

Effects of slaughtering by Islamic Method:

1. During the first three seconds after slaughtering, the EEG did not record any change, thus indicating that the animal did not feel any pain during or immediately after the incision.
2. For the following three seconds, the EEG recorded a condition of deep sleep unconsciousness. This is due to the large quantity of blood leaving the body.
3. After this total of six seconds, the EEG recorded zero level, showing no feeling of pain at all.
4. As the brain message (EEG) dropped to zero level, the heart was still pumping and the body convulsing, driving maximum blood out of the body.

Effects of slaughtering by Stunning:

1. The animals were apparently unconscious soon after stunning but the EEG showed severe pain immediately after stunning.
2. The heart of the stunned animal stopped beating earlier than the one slaughtered the Islamic way thus resulting in the retention of more blood in the meat.

Professor Schultz and Dr. Hazim of the Hanover University in Germany concluded the following through an experiment:

The Islamic way of slaughtering is the most humane, compassionate and sympathetic method of slaughter (no pain, deep sleep recorded due to the large quantity of blood exiting the body), and that the captive bolt stunning practiced by the other methods causes severe pain to the animal.



Creamy Prawn Pasta

authentic
italian
recipe

By Blarra Jeroff

Ingredients

- 350 grams raw peeled prawns
- 1 onion finely diced
- 2 garlic cloves finely diced
- 2 tomatoes finely diced
- 1 tsp garlic powder
- 1 tsp dried basil
- 1 tsp chilli flakes
- 1-2 cups pouring cream
- 350 grams pasta
- Salt and pepper

Method

- 1) Cook the pasta according to the packet instructions
- 2) In a large saucepan with a bit of oil fry the onions until golden brown and soft then add in the tomatoes and fresh garlic
- 3) Once onion and tomatoes are soft add in the chilli, garlic powder, basil, salt and pepper
- 4) Fry for 1 minute and then add the cream. If you want a more saucy pasta, add more, if not add less
- 5) Bring the cream sauce to a simmer. At this point taste the sauce to see if it needs more salt, pepper or chilli
- 6) Add drained pasta and mix through
- 7) Sprinkle with fresh parsley and serve.

Serves 3.



Sweet Tooth

Prophet
Muhammad's
Favourite

Narrated Sa'd:

I heard Allah's Apostle saying:

"Whoever takes seven Ajwa dates in the morning will not be effected by magic or poison on that day." (Bukhari)

Prophet Muhammad's favourite food was the Ajwa date. It is mentioned in Quran and many ahadith and is a blessed and beneficial food grown by Allah for His servants to enjoy in this world and in Heaven.



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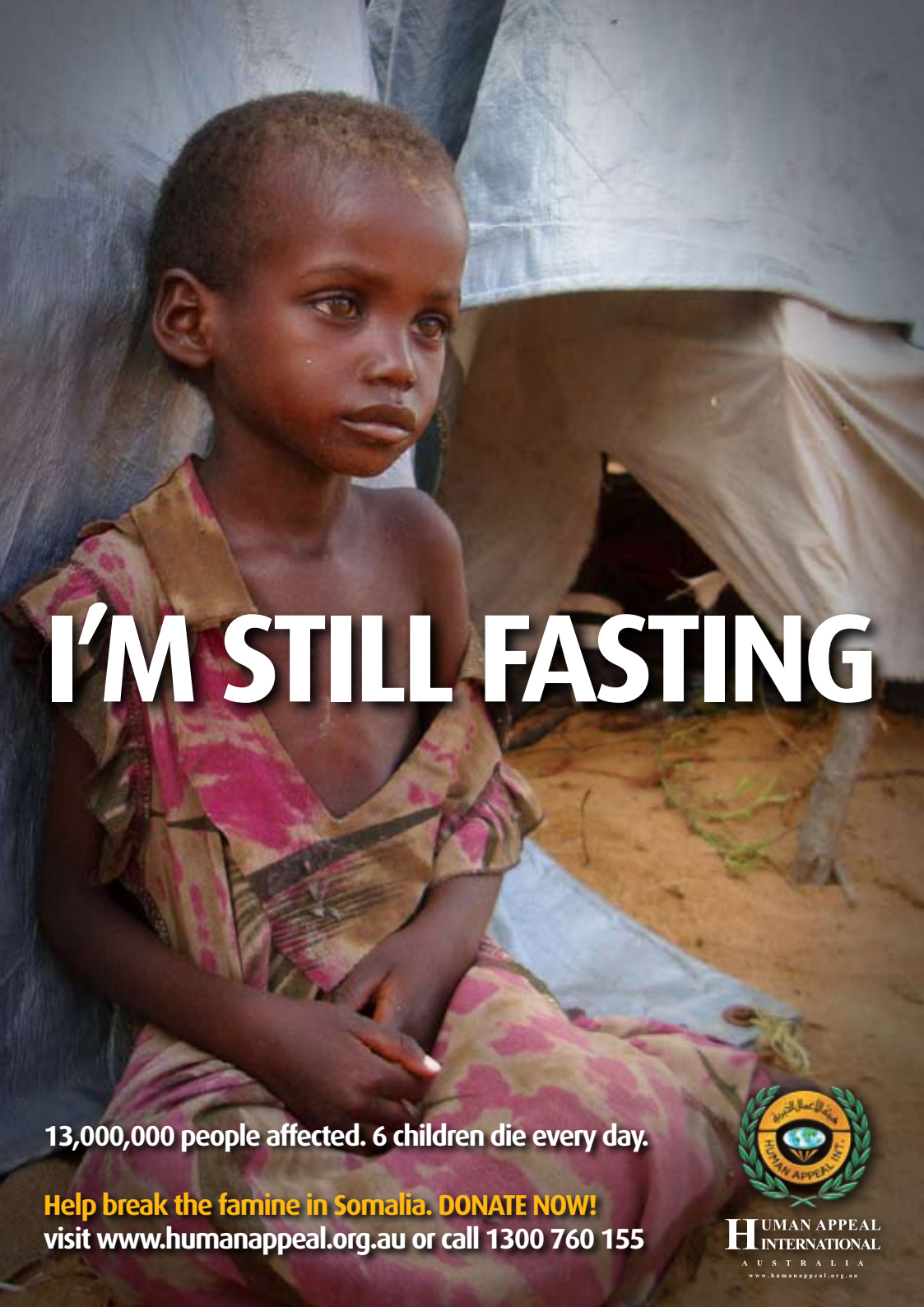


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