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“He gives wisdom
to whom He wills”

(Quran 2:269)

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Bismillah

The Arabic word "Hikmah" meaning "wisdom" has been mentioned in the Quran and paired with the word "kitaab" meaning "book of Allah" more than 10 Times. It implies that every Prophet PBUH who has been taught Allah's revelation, has also been granted Hikmah. Religious understanding and wisdom is one of the essential components of conveying Allah's Message to people. This is also the reason why The Messenger of Allah PBUH was commanded in Suratun-Nahl, "Invite to the way of your Lord with wisdom and fair preaching..." (16:125). This wisdom that accompanies the book or revelation is inspired by Allah SWT and could be earned by individuals if they follow His instructions. In confirming this, Allah said "He grants Hikmah to whom He pleased, and he, to whom Hikmah is granted, is indeed granted abundant good" (2:269).

Therefore we must continuously ask Allah to grant us wisdom as it is the key element not only in calling people towards Allah SWT which is an honorable task, but also a key element in enhancing excellent relationships with people and resolving differences and disputes with them.

To emphasize the need for wisdom, the Prophet PBUH Said, "Wisdom is the lost property of a believer. Wherever he finds it he will take it." The implication of this Hadith is also that a believer would be in need of a piece of advice full of Hikmah or wisdom that leads his or her way in dealing with a certain issue in the best manner and they wouldn't spare any effort to take it, no matter where it is coming from, as long as it brightens their mind and helps them in having excellent relationship with others.

As a non-arguable principle, Allah SWT wouldn't command us to do something without guiding us to the way that would help us in executing the command. If you have been commanded to call people to the path of Allah with wisdom then practicing what Allah ordered in regard to Manners and behaviors leads to having a wisdom granted from Allah. Therefore practicing patience, not rushing, gentleness, politeness, caring for others, compassion, not rushing in to criticizing them, admitting one's own faults, listening more than talking and learning from others mistakes are some of the practices that open the way to Allah's wisdom. Allah SWT said in praising Luqman who has been granted Hikmah "And indeed we bestowed upon Luqman Al-Hikmah..." (31:12)

Luqman was asked "how did you attain wisdom?" He replied "by watching people's faults and mistakes and learning from them." May Allah grant us Hikmah. Ameen.

K. Yousuf

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Those Chosen By Allah



He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. (2:269)

By Abu Obaydah

Wisdom provides us with the capacity to solve real life problems. So, acquiring wisdom becomes a must if we want to live meaningful and happy lives. As we live through life and its experiences, it is vital that we reflect on such experiences to make our subsequent steps in life easier.

As Immanuel Kant, a famous philosopher said that "Science is organized knowledge. Wisdom is organized life." So, if wisdom enables a person to make more sound decisions, take a shortcut path to success, recalibrate values for the better, and simply live a better life, then why not spend time reflecting on our own experiences as well as learning from others? As Will Durant, a renowned philosopher and Pulitzer Prize winner stated, "A wise man can learn from another man's experience; a fool cannot learn even from his own."

The human mind is vital for our existence and, in a sense, it is what makes us human beings. The ability to think profound thoughts, comprehend subtle issues, speak with wisdom, and differentiate right from wrong can be accomplished only with the power of our mind. Without a doubt there is no one on this earth who does not know the importance of these qualities. But there is a very important reality that many people don't know or fail to realize. Not everyone is as wise as people presume. Everyone has a certain amount of innate intelligence, but wisdom is a special capacity developed through specific conditions. These two notions, intelligence and wisdom, are usually perceived to mean the

same thing by the general public. However, in the Qur'an the reality of the human status is summed up in the phrase: "most of them lack wisdom". (Surat al-Ma'ida: 103)

Anyone who fears Allah and obeys the Qur'an is wise. However, most people are not aware that they can easily possess such a blessing. As they assume that wisdom is purely innate, they do not think it probable that they could acquire anymore than they already have.

For example, it is similar to a child believing that the world consists only of his house, his classroom, his teacher, and his toys. Obviously, it is not possible for the child to leave his little world and see the whole world with a mature pair of eyes. That is why all his ideals, his worries, and his activities are restricted to his own little world. Whereas, a mature adult, observing this child's life, can clearly see how restricted the child's world is. This is because the adult possesses the experience and knowledge that the world does not consist of just a house, a classroom, and a couple of toys.

So, a similar comparison can be applied to wisdom. A person lacking wisdom assumes that he knows the truth about everything, that he is the wisest person, and lives the most wonderful life. As a result, he believes that he treads the most righteous path. As he sees no possibility of leading a better life, a better way of thinking, he cannot compare and realize the difference. Whereas in the Qur'an, the gift of wisdom is mentioned as a great blessing which provides a superior way of life, the ability to comprehend greater issues, and thinking capability.

The words of the Quran and teachings of our prophet Muhammad PBUH guide us to a wealth of both wisdom and knowledge. In fact, Allah calls Quran the "Book of wisdom" in many places in the Quran. He says: "These are the verses of the Book of wisdom" (10:1). The Almighty also says: "Indeed, We have sent it down as an Arabic Qur'an that you might understand" (12:2).

The Quran emphasizes the importance of wisdom throughout its text. Allah sent prophets and messengers to propagate that wisdom. He says in one verse: "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know." (2:151)

In its text, the Quran also teaches us wisdom through the words of a person named Luqman. Although not a prophet, Allah had granted him enormous wisdom. He was wise enough to have an entire chapter named after him. As Allah says in the Quran "And indeed We bestowed upon Luqman Wisdom and religious understanding saying, 'Give thanks to Allah' and whoever gives thanks, he gives thanks for the good of his own self. And whoever is ungrateful then Allah is Rich, (Free of all needs) worthy of all praise" (31:12)

In his book "Stories of the Prophet", Ibn Katheer writes that Luqman was described as an Ethiopian slave who worked as a carpenter. Because of his wisdom people went to him to settle their affairs and therefore he was also known to be a judge

Luqman's wisdom in the Quran is described in the context of him explaining it to his son. It is described in the Quran in the following verses.

Not worshipping partners with Allah

And remember when Luqman said to his son when he was advising him: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.'" (31:13).

Being dutiful to ones parents

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks to Me and to your parents, and to Me is the final destination" (31: 14) "But if they both try to make you join in worship with Me others that of which you have no knowledge, then do not obey them, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do" (31:15)

Accountability

"O my son, if there is anything equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forward. Truly Allah is subtle, well aware" (31:16).

Prayers

"O my son, perform prayers, encourage people for all that is good, and forbid people from all that is

evil, and bear with patience whatever befalls you. Truly these are some of the important commandments ordered by Allah with no exemption" (31: 17).

Arrogance

"And do not turn your face away from men with pride, nor walk in insolence through the earth. Allah does not like every arrogant boaster" (31:18).

Humility

"And be moderate (or show no insolence) in your walking, and lower your voice. Truly the harshest of all voices is the voice of a braying donkey" (31:19).

So, we can take all of these verses as examples of wisdom.

Other words of wisdom from Luqman not narrated in the Quran, but in the aforementioned book of Ibn Katheer:

Luqman on Respect and Honor

Narrated Ibn Wahb: I was told by Abdullah Ibn Ayyash Al-Fityani after Umar, the freed slave of Afrah as saying: "A man came to Luqman, the wise and asked: Are you Luqman? Are you the slave of so and so? He said: "Yes!" The man said: You are the black shepherd! Luqman said: As for my black colour, it is obviously apparent, so what makes you so astonished? The man said: You became frequently visited by the people who accept your judgments! Luqman said: O cousin! If you do what I am telling you, you will be like this. The man said: What is it? Luqman said: Lowering my gaze, watching my tongue, eating what is lawful, keeping my chastity, undertaking my promises, fulfilling my commitments, being hospitable to guests, respecting my neighbours, and discarding what does not concern me. All these made me the one you are looking at." Lowering of the gaze usually refers to not looking at men / women (other than your spouse) with desire and to look at them only for valid reasons as prescribed in our religion.

Luqman on the Value of Wisdom

Narrated Damurah after As-Sariy Ibn Yahia as saying: Luqman said to his son: "O my son, truly wisdom has brought the very poor to the courts of kings"

Luqman on giving and accepting wisdom

I was told by my father after Amr Ibn Uthman after Damurah Ibn Hafs Ibn Umar as saying: "Luqman

placed a bag of mustards beside him and started to advise his son, giving him with every piece of advice a mustard seed until the bag ran out. He said: O my son, I gave you advice that if a mountain was given, it would split"

Luqman on the need to have a pleasing tongue and sound heart

Yazid Ibn Hamn and Waki told us after Abul Ash-hab after Khalid Ar-Rab'i as saying: "Luqman was an Ethiopian slave who worked as a carpenter. One day, his master ordered him to slaughter a goat and bring him the most pleasant and delicious two parts of it. Luqman did so and brought him the tongue and heart. The master asked: Did not you find anything better than these? Luqman said: No. After a while, the master ordered him to slaughter a goat and to throw the foulest two parts of it. Luqman slaughtered the goat and threw away the tongue and heart. The master exclaimed and said: I ordered you to bring me the most delicious parts of it and you brought me the tongue and heart, and I ordered you to throw away the foulest parts of it and you threw away the tongue and heart, how can this be? Luqman said: Nothing can be more pleasing than these if they were good, and nothing can be more malicious than these if they were malignant."

Luqman said to his son: "O my son, I have never regretted being silent. If words are silver, silence is golden."

Luqman on the need to have kindness, mercy and love for others

Abu Muawiyah told us after Hisham Ibn Urwah after his father as saying: "Wisdom dictates: O my son: Let your speech be good and your face be smiling, you will be more loved by the people than those who give them their sustenance." And, he said: "It is stated in the wisdom -or the Torah - : "Kindness is the head of wisdom." And, he said: "It is stated in the Torah: "As you show mercy to others, mercy will be shown to you."

Luqman on giving

And, he said: "It is stated in the wisdom: "You will gain what you give (or, harvest what you grow)."

Luqman on friendships

And, he said: "It is stated in the wisdom: "Love your friend and the friend of your father."

Luqman on patience, knowledge, and goodness

Abu Qulabah said, "Luqman was once asked, 'Who is the best one in terms of patience?' He said, 'It is the one who practices no harm after observing patience'. Those who asked him said, 'Who is the best one in terms of knowledge?' He said, 'It is he who adds to his own knowledge through the knowledge of others'. They asked, 'Who is the best from among all the people?' He said, 'It is the wealthy'. They said, 'Is it the one who has properties and riches?' He said, 'No! But, it is the one if whose good was sought, he would not hold it back or prevent it, and it is the one who does not need anything from others'.

Luqman on the need to keep good company and to consult scholars

Abu Sa'id said, "Luqman said to his son: "O my son! Let only the pious men eat your food, and consult the scholars over your affairs." All of these stories about Luqman are considered not authentic in narration although some might be narrated by Ibn Kathir, but the scholars say we can use the weak narrations to encourage people to do the optional good deeds, so they can be used. Finally, wisdom in matters is one of the blessings that Allah grants to His creation. The Almighty says in the Quran: "He grants wisdom to whom He pleases, and he, to whom wisdom is granted, is indeed granted abundant good. But none remember except men of understanding." (2: 269).



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DAILY DUA' : THE WEAPON OF THE BELIEVER

By Abu Imran

The Prophet (pbuh) used to supplicate Allah during the day and night by many different supplications, in which he asked Allah for something and sought protection from some other things. Some of the supplications are mentioned here:

1. *Ya hayyu yaa qayyoom, birahmatikaa ast-agheeth, aslih lee sh'anee kullah, walaa takilnee ilaa nafsee tarfata 'Aayn.* [At Tirmithi]

(O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to rely on myself, even for the blink of an eye).

2. *Allaahumma innee as-alukal-'Afwa wal-'Aafiyah, fid-dunyaa wal-aakhirah, allaahumma innee as-alukal-'Aafwa wal-'Aafiyah fee deene, wadunyaya wa ahlee, wa malee, allaahummastur*

'Aawraatee, wa aamin raw'aatee, allaahummah-fathnee min bayni yadayya, wamin khalfee, wa'aan yameenee, wa'aan shimallee, wamin fawqee, wa-A'oothu bi'aathamatika an ughtala min tahtee. [Abu Dawud]

(O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay. O Allah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth).

When the Prophet (pbuh) used to ask Allah for something, he would ask him with certainty and believe whole heartedly that Allah will respond to his Dua. We should follow the sunnah in the manners of his dua too.



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EXPLANATION OF THE HOLY QUR'AN



"Allah is Ever All-Sufficient, All Wise."

4:130

A young woman who had finished high school, applied for a teacher's job, and was required to carry out some medical tests before starting her new job. Unluckily for her, the tests showed that she had Tuberculosis. She suffered a lot of pain and had to go into medical quarantine and complete isolation. This made her turn to the Lord, Allah, the Most Gracious, with sincere devotion and faithful repentance. She began to offer prayers and wear Hijab. Some time later, her brother consulted the hospital and was greatly surprised when they apologized to him that the results of the medical analysis, which showed that his sister suffered from Tuberculosis, belonged to someone else. They told him that his sister was perfectly healthy and had no Tuberculosis and that she was given the results of someone else's analysis by mistake. In other words, Allah, the Most Gracious, caused the people working in that hospital to commit such a seemingly horrible, but unintended mistake so that the young woman may return to Him.

Another Muslim sister was sent from her home country of Syria to one of the Arab oil-rich countries in order to teach mathematics there. However, after she arrived in that country, the school headmistress asked her to teach Fiqh (Islamic jurisprudence) and Quranic interpretation instead of mathematics. When she apologized for not being able to teach Fiqh, having never taught it before, the headmistress threatened to cancel her application and send her back to Syria with no job. In other words, she had no other choice but teach Fiqh and Quranic interpretation. She had to read religious books in order to prepare for the lessons she had to give. At the time, that teacher did not believe in wearing the Hijab. However, while she was reading the Quranic Verses that had to do with Hijab, she suddenly burst into tears because she was greatly touched by them. From that day she repented to Allah and started to wear the Hijab. In other words, that teacher's repentance came when she was forced to read such Quranic Verses and teach them to her students. Allah, the Most Gracious, made the headmistress' insistence a means to the teacher's sincere repentance.

These examples show clearly that all things happen by Allah's divine will, that whatever Allah wills will inevitably come to pass, that Allah's divine will is associated with His absolute divine wisdom, and that His divine wisdom is associated with Absolute Good. No leaf on a tree could fall down except by Allah's absolute divine will and wisdom. Too many seemingly evil things turn out to be good in the end, and in Allah's Kingdom, there is no injustice in the real sense of the word. Even unjust tyrannical rulers or leaders are, as it is said, Allah's Sword on the earth. He takes retribution by them and from them. Therefore, whenever we hear of an incident that seems to have any kind of injustice on Allah's part, we should not give hasty judgments or think that Allah is unjust or unfair, since we do not know the whole story. If we knew the whole story, we would firmly believe that Allah is All Just and All Wise.

Then why do some people suffer from diseases? The answer is that we should say "This belongs to Allah's absolute divine wisdom". This is because if you had enough time and power to trace all the facts as they really are, you would inevitably find out that things are best exactly as they are.

In this context, people may ask, "Why can't they have kids? Why did they die so young? Why did they live a long life? Why is he rich? Why is she poor? The answer is always "This belongs to Allah's absolute divine wisdom". I reiterate, we should always attribute all things that we see or hear to Allah's absolute divine wisdom. It is the same whether such things are seemingly pleasant or unpleasant. That is because it is impossible for Allah, Glory to Him, to act unwisely, for He is the All Powerful, the One, the Existent, the Perfect and, hence, the All Wise.

HADITH

The Messenger of Allah (pbuh) said:

"He is successful, the one who has accepted Islam, who has been provided for sufficiently for his needs, and has been made content by Allah with what Allah has given him." [Muslim]

Nowadays when people say, 'He/she is very successful' what they mean is, 'He/she is making a lot of money.' In the above mentioned hadith, Allah (swt) explains to us who can really be called successful. It's not having a nice car or a big house in nice suburb, or a high paying job. It is 1) The great blessing of Islam 2) Having their basic needs fulfilled 3) And the possession of a thankful heart.

May Allah make us of them, Ameen.

The Friendly Reminder.

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

By Abu Abdullah

We turn to Allah when we face problems but it is Allah who gives us these problems in the first place because He **wants** us to turn to Him. There is a reason for everything in life and for the muslim it is always good.

Rasulallah said: **"Strange is the affair of the believer. Verily, all his affairs are good for him. If something pleasing befalls him he thanks (Allah) and that is better for him. And if something harmful befalls him he is patient and that is better for him. And this is only for the believer."** (Muslim)



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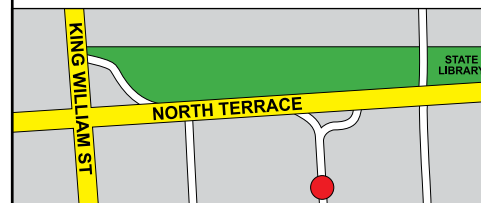


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The truth always prevails!

By Sophia Robertson

I was brought up in a loving, mixed-religion family and community environment. From an early age I was familiar with Buddhism, atheism, and many different types of Christianity. It may be due to this that I have always been inquisitive about religions and theological philosophy.

My own questions and ideas ranged from the more common, "If there is a god in charge, why does so much suffering occur?" to thoughts encompassing the dynamics of cause-and-effect, the contradictions of string theory and my recurring existential crises. Over time I had many conversations with people about religions and their own views of them. It so often seemed as though those who did not believe in anything carried a disdain for those who did believe. The culture around me even went to point of implying that if you did believe, then you were blind and ignorant to the life around you. This, however, never stopped me from associating with and befriending people from many religions and cultures.

One such person was a Muslim colleague from university who was always willing to answer my questions and found out answers from others when they didn't know it themselves. I was told that if I wanted to know more in-depth information, it was important that I learn things myself, properly, and from reliable sources.

The first opportunity to do this came very soon after. After an 'Islam 101' seminar at uni, as I was leaving the speaker approached me and said there was a couple who were running a course in the basics of Islam. It was more than I had hoped for, and the speaker said he would give my phone number to this couple.

I was called soon after, offered cake if I attended, and was convinced to go. When I went, instantly felt like I was in the right place. It was in the couples' living room with only a few other people present, with many chocolates and cookies provided. The best part was, the wife in the couple was an Australian revert to Islam and this knowledge made me feel very comfortable.

I continued to go to these sessions every week, learning briefly the basics of Islam and then extensively about the life of the Prophet Mohammed (PBUH). It felt as though I was being given a beautiful gift. I avidly listened to every lesson and soaked up every word I heard. I was discovering the beauty of Islam, taught gradually with appropriate metaphors so as to relate to my everyday life.

It was only a few months into these lessons when I said my Shahada. Surrounded by people who had become good friends, my heart beat fast as the words I had memorised flowed out of my mouth. I couldn't stop smiling for most of the rest of the night. That evening was also the first time I prayed, and even though I was still very excited, praying felt so tranquil. I was shoulder-to-shoulder with the women who were now my sisters and it made my heart soar. I knew that the happiness was coming straight from Allah.

I recently finished the introductory course. I found myself unprepared for how impacted I would be by the final lesson, in which the final days of Prophet Mohammed (PBUH) were recounted. I was not the only person in the class to have tears pouring down my face, and it served as another reminder as to why I am so happy in Islam.

Some may say that Muslims are ignoring the evidence around them, but it is these accusers who are the ignorant ones. Such beauty and grandeur is breathtaking, and even the ability to have ones breath taken away is magnificent in itself. To be self aware, to be conscious of these thoughts, is a gift so wonderfully marvellous that I can no longer imagine a life where I do not thank Allah, my Creator, every single day.

Da'wah is Wisdom

By Abu Ameena

Allah (swt) says: "Invite to the way of your Lord with wisdom and beautiful advice, and debate with them in ways that are best and most gracious, for your Lord knows best those who have strayed from His path, and those who are guided" (16:125).

Allah has given us an instruction manual on how to talk to people about Islam. The first ingredient is wisdom, which is not the same as knowledge. Knowledge is the information itself, but wisdom is knowing how to use that information in the best way. Wisdom is knowing what to say, when to say it, how to say it, and just as importantly, when to say nothing at all.

The second ingredient is beautiful advice, and the Arabic word used here for advice means serious advice, or important advice, or stern advice. There is a lot at stake when someone is considering becoming a Muslim. There is actually an eternity of pain and an eternity of bliss at stake, so it is a serious proposition. It is life changing.

After learning about Islam, they are changed for life. Not only is their behaviour and thinking changed, but often their relationship with their families and social network is also changed irrevocably.

Following that Allah says debate with them in ways that are best. When we talk to people about Islam, our motivation is for them to be saved from the punishment of Allah, and for them to enjoy Allah's pleasure and reward in this life and eternally in the next life. So we can say that the reason we talk to people about Islam is because of love and compassion. When we know what we know about Allah, about His commands, about the consequences of our actions, about the day of judgement, and about what happens after that in heaven and hell, then how can we not share this information with everyone we can? We can, and we must. It may be the best investment of our time we ever make.

Da'wa is not something to be done in your spare time. If we realise the potential of da'wa, all the suffering that can be avoided, all the joy that can be had, we will realise the truth that da'wa may well be the most important thing you do in your life.



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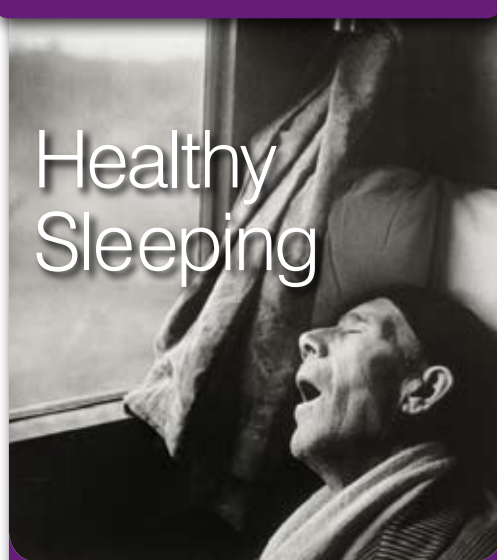
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Healthy Sleeping

By Dr. Zaki Ibrahim. MBBS (Adel), FRACGP

Sleep is a vital part of our daily activities. Sleep deprivation has negative effects on mental concentration, memory, mood, and quality of life. Many people who experience these symptoms self-diagnosed the problem as insomnia. In fact, Insomnia is a symptom, not a stand-alone diagnosis or a disease. By definition, insomnia is "difficulty initiating or maintaining sleep, or both" or the perception of poor quality sleep.

Sleep is an important topic in Islamic literature. Islam considers sleep as one of the signs of the greatness of Allah. For example, a well-known verse says, "And among his signs is your sleep by night and by day and your seeking of His bounty, verily in that are Signs for those who hearken" (30:23)

The word "sleep" appears nine times in the Quran. Different Arabic words are used to describe sleep in the Quran, and these may correspond to the different sleep stages identified by modern sleep science

1. Sinah (dozing off for short period)
"No slumber (Sinah) can seize Him nor sleep" (2:255)

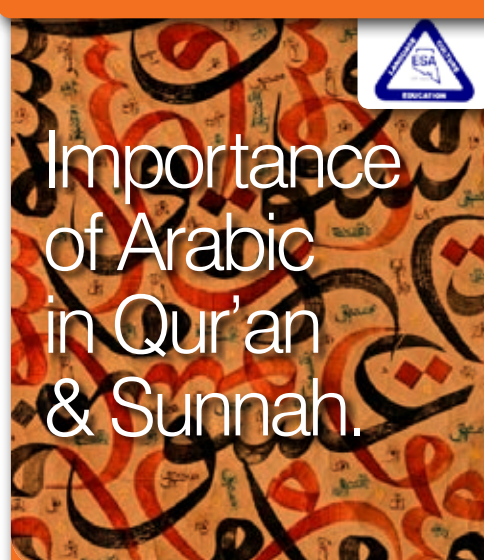
2. Nu'ass (short nap)
"Remember when He covered you with a slumber (Nu'ass) as a security from him" (8:11)
3. Ruqood (sleep for a long period)
"And you would have thought them awake, whereas they were asleep (Ruqood)" (18:18)
4. Hojoo (sleep at night time)
"They used to sleep but little by night (Hojoo). And in the hours before dawn, they were (found) asking (Allah) for forgiveness" (51:17-18)
5. Subaat (deep sleep)
"And we made your sleep (Subaat) as a thing for rest" (78:9)

Muhammad PBUH practiced very good sleeping habits. He encouraged his companions not to be involved in any activity after Isha prayer. The Prophet (pbuh) said, "One should not sleep before the night prayer, nor have discussions after it" (Sahih bukhari). Additionally, Muslims are required to wake up for Fajr prayer, the Prophet did not sleep after Fajr prayer. In addition, the Prophet told his companions that early morning work is blessed by Allah. In preparations before bed time, he encouraged us to perform ablution as mentioned in Sahih Muslim "Whenever you go to bed, perform ablution like that for the prayer, and lie on your right side". It has been reported that the Prophet (pbuh) said, "When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah" (Sahih Muslim)

A short mid-day nap (called Qailulah in Arabic) is a deeply embedded practice in the Muslim culture. Modern sleep scientists believe that napping provides benefits for all ages. Many researches has shown that short daytime naps improve vigilance and cognitive functions, and are beneficial for memory consolidation. In particular, a nap as short as 10 min can improve alertness and performance.

People who experiences sleep disturbances or disorders should acknowledge the importance of good sleeping habits as mentioned in Quran and hadith of prophet (pbuh). Let's try these sunnah in order to enjoy good night sleep, not only we are getting the physical and psychological benefit from it but also good deeds as we followed a sunnah of our beloved prophet (pbuh)

IICSA Arabic School



By Abu Obaydah

How important is it for Muslims to learn and understand Arabic in the light of Quran & Sunnah?

Some of the verses of the Quran related to the Arabic language are:
"Indeed, We have sent it down as an Arabic Qur'an that you might understand." (Quran 12:2)

"And certainly We have set forth to men in this Quran examples of every sort that they may reflect. An Arabic Quran without any crookedness, that they may guard against evil" (Quran 39:27-28)

Although some people claim that the Quran being revealed in the Arabic language is only a coincidence, and that it was only revealed in Arabic so that Prophet Muhammad PBUH and the Arabs around him could understand it, this is clearly not the case. In both of these verses, Allah SWT clearly mentions that He has specifically chosen the Arabic language to be the bearer of His final message to mankind.

The Quran can only exist in Arabic, meaning that Arabic is exactly as He meant it to be, with His choice of words, and in the order that He chose. Any translation is therefore not the Quran itself,

but a translation of the Quran. This is why various English translations of the Quran translated by different people use different words depending on the translator's interpretation of the Arabic. Each translator will capture one shade of the meaning, but only the Arabic contains all of the meanings that Allah intended. For example, the word "aya" in Arabic can mean both "verse" and "sign". The plural form is "ayaat" meaning "more than one aya". Allah says "These are the AYAAT of Allah, We rehearse them to you in truth. Truly, you are one of the messengers" (2:252)

This verse can both mean, "These are the signs of Allah..." and "These are the verses of Allah..." Allah's infinite knowledge and wisdom ensures that although the word has 2 meanings, both always make sense in the verses wherever this word appears. So when reading an English translation, the translator has a choice to translate as either "verse" or "sign", but only the Arabic captures both of these meanings. This is a very simple example, but there are many more.

Add to this the fact that not all Arabic words have a direct English counterpart. For example, the word "taqwa" in Arabic is often (incorrectly in my opinion) translated as "fear". Taqwa is a broad concept that includes fear but also includes many other ideas, like being conscious of God, being aware that you will be held accountable for your actions and choosing to treat people fairly, justly, and kindly because of that, and more. An entire book could be written in English to explain the concept of taqwa in detail, but this concept takes only one word in Arabic to convey.

Many of us have heard the melodic, poetic sound of the Quran being recited, and even without understanding the language, it is clear that the sound is beautiful and resonates within us. The beauty of the Quran is when you can hear the beautiful sound, while understanding the meaning with your mind and your heart. It is truly a joy to listen to. So it is clear that if a Muslim wants to know what God has said, in the words He has chosen, in the order He has chosen them, one must learn Arabic.

Who from among the Muslims would not want this for themselves and their loved ones?

Adelaide Muslim Prayer Times

"He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good." (2:269)

April - Jumada Al Awwal/Jumada al Akhira

May - Jumada al Akhira/Rajab

June - Rajab/Shab'ban

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

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

Day	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
1 Fri	5:46	7:14	12:14	2:54	5:13	6:37
2 Sat	5:46	7:15	12:14	2:54	5:12	6:37
3 Sun	5:47	7:15	12:14	2:54	5:12	6:37
4 Mon	5:47	7:16	12:14	2:53	5:12	6:37
5 Tue	5:48	7:16	12:15	2:53	5:12	6:36
6 Wed	5:48	7:17	12:15	2:53	5:11	6:36
7 Thu	5:49	7:18	12:15	2:53	5:11	6:36
8 Fri	5:49	7:18	12:15	2:53	5:11	6:36
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12 Tue	5:51	7:20	12:16	2:53	5:11	6:36
13 Wed	5:51	7:20	12:16	2:53	5:11	6:36
14 Thu	5:51	7:21	12:16	2:53	5:11	6:36
15 Fri	5:52	7:21	12:17	2:53	5:11	6:37
16 Sat	5:52	7:21	12:17	2:53	5:11	6:37
17 Sun	5:52	7:22	12:17	2:53	5:11	6:37
18 Mon	5:52	7:22	12:17	2:54	5:12	6:37
19 Tue	5:53	7:22	12:17	2:54	5:12	6:37
20 Wed	5:53	7:23	12:18	2:54	5:12	6:37
21 Thu	5:53	7:23	12:18	2:54	5:12	6:38
22 Fri	5:53	7:23	12:18	2:54	5:12	6:38
23 Sat	5:53	7:23	12:18	2:55	5:13	6:38
24 Sun	5:54	7:23	12:19	2:55	5:13	6:38
25 Mon	5:54	7:23	12:19	2:55	5:13	6:39
26 Tue	5:54	7:24	12:19	2:56	5:13	6:39
27 Wed	5:54	7:24	12:19	2:56	5:14	6:39
28 Thu	5:54	7:24	12:19	2:56	5:14	6:40
29 Fri	5:54	7:24	12:20	2:57	5:15	6:40
30 Sat	5:54	7:24	12:20	2:57	5:15	6:40

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Sisters Section

SHOP 'till you drop?

By Aise Sert

Assalamu Aleykum Wa Rahmatullahi Wa Barakatuh, My dear sisters in Islam, InshaAllah I hope this article will find you all in high Iman and great health. This is first and foremost a reminder for myself, then InshaAllah a friendly reminder to my sisters.

This article is so relevant to most, if not all sisters. Females have this innate yearning to constantly shop, shop and more shop. We're so consumed by consumerism, and have such a zeal for purchasing. When is enough, really enough? The more we buy the more we want. How many of us have garments in our cupboards with tags still on them? Or how many of us stand in front our cupboards bursting with clothes and still have nerve to whine, 'I don't have anything to wear'?

"O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance)." (Quran 7:31)

We think that the things we purchase keep us content, but how long does this contentment last? How long before we decide that, that particular item stops making us happy and it needs to be replaced with something new? This vicious cycle will continue to go on, until we take control of our nafs and identify real happiness as the one that is reserved for the hereafter, which is true eternal bliss.

"What is with you runs out, but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did." (Qur'an 16:96-97)

Yes, Muslims should look presentable, as the Prophet (Allah bless him and give him peace) said, "Verily, Allah is beautiful and loves beauty" (Sahih Muslim, 1.93: 91), and yes, they should be clean, according to the Narration by Abû Mâlik Al-Hârith bin Âsim Al-Ash'ari: Allah's Messenger said, "Cleanliness is half of Faith. But what we should remember is to do spend in moderation and that there are countless brothers and sisters globally who are suffering, such as in Afghanistan, Bosnia, Palestine, Syria and so on, wouldn't it be more useful to help them achieve basic human 'needs' rather than our luxury 'wants'?

"Believers are merely those whose hearts feel wary whenever God is mentioned and whose faith increases when His verses are recited to them. On their Lord do they rely. Those who keep up prayer and spend some of what We have provided them with are truly believers" (Quran 8:2-4)

The consequences of going to the markets are wasting time and wealth on useless matters, forgetting Salah and not being in constant remembrance of Allah. A place which the Prophet Mohammed (May Allah be pleased with him) has clearly stated Allah hates.

The Prophet (May the peace and blessings of Allah be upon him) said: "The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets" (Sahih Muslim)

Even 'window shopping' or 'killing time', do we really have the luxury to kill time? Isn't our time on earth limited? We should stop killing time, before time kills us.

Prophet Mohammed (SalAllahu Aleyhi Wa Sallam) has said "A man shall be asked concerning five things on the day of resurrection: concerning his life, how he spent it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it, and in what way he spent it; and what was it that he did with the knowledge that he had" (Narrated by Abdullah Bin Mas'ud)

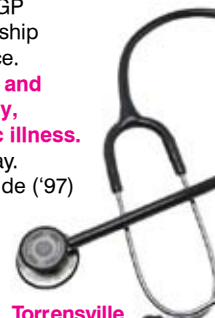
My respected sisters in Islam, prioritise Akhirah over dunya. Spend your time and money wisely, give Sadakah for the sake of Allah!

Wassalamou Aleykum Wa Rahmatullahi Wa Barakatuh

Dr. Ati Hanafiah



Friendly Muslim Female GP
Fully qualified with fellowship degree in general practice.
Main interest in women and childrens health, anxiety, depression and chronic illness.
Speaks English and Malay.
Graduate of Uni of Adelaide ('97)



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Prophet Muhammad (pbuh) said:
"I and the person who looks after an orphan and provides for him, will be in Paradise like this" (putting his index and middle fingers together).
(Bukhari)

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IICSA Summer School

MAKING
SCHOOL
HOLIDAYS
BENEFICIAL!

By Abu Abdullah

In the Name of Allah the most Merciful the most Beneficent. All praise is due to Allah and may His peace and blessings be upon His Messenger.

Assalamou Alaykum.

One of the most intense, yet rewarding programs that IICSA runs every year is the 'Summer School'.

Alhamdulillah, this years Summer School found itself with a refined curriculum and respectively refined results. The new curriculum also included some fresh new blood, both within the teachers ranks as well as the students. The content focused on Qur'an, Arabic, Aqeedah, Fiqh, Seerah and strongly focused on Islamic Manners (Adaab).

The school ran everyday of the week except Thursday with boys and girls classes running at different times, to ensure 100% segregation, as well activity days for both groups which included swimming, which was a big hit given the extremely hot weather this Summer.

The ultimate aim of the program is to engage the youth during the times when they are most likely to be exposed to wasting time and/or activities that kill the mind and soul.

By the grace of Allah, the program saw many young brothers and sisters revise the lifestyles they were living prior to it. Alhamdulillah many of them began to practice and excel in their religion and to take honour in it, privately and publically, at home and at school, among family and among friends.

The program allows the students to develop a habit/lifestyle of being able to learn and practice Islam whilst at the same time having fun and enjoying social gatherings/events and with it, learning how to live as a Muslim in Australia, all while staying within the boundaries of Allah.

With double the number of students graduating from last years program, we ask Allah to aid us in being able to continue to provide this service to the Muslim community and that it is beneficial to both the Muslim and wider non-Muslim communities.

We look forward to running it again in late 2012 and hope to see you and your children there.

Wassalamou 'Alaykum.



International Guests



By Khalil Abdul Malik

Mutah 'Napoleon' Beale, A former rapper, a man who had every luxury this life can offer, all the power, fame, money, girls, and cars. The first cheque he ever cashed when he was 16 years old, the amount was \$150,000 dollars. Even with all this wealth, he would go to sleep every night, severely depressed. He used to ask himself, why don't I have happiness? He made a promise to himself, that he would never spend a day where he was not intoxicated, either through alcohol, drugs, or both.

When he found and accepted Islam, that's first time he felt true tranquillity. He realised that he didn't even have to spend one dollar to achieve such peace and happiness.

He recently visited us in Adelaide at several talks organised by IICSA. His presence in Adelaide was felt, the youth were anxiously anticipating his arrival. He had a strong message, and an abundant amount of experience in life to share with the youth. He told us that many of us are chasing happiness in all the wrong places. We are concentrating on the pleasures of this temporary life that will not bring us real happiness. We are living in the life of a fast world, we forget the ultimate goal that we were created for.

Allah did not create us to be celebrities or to be gangsters, or to drink alcohol and waste our time in night clubs. Nowadays, were living in a time where we judge success by the amount of money in the bank account, by the type of car we drive, or the clothes we wear.

Allah says "truly every soul shall taste death". There is nothing we can do to avoid death. Do not let this worldly life fool you. The true happiness is in the next life. This current life is an illusion.

We should push ourselves to pass the ultimate test of life. We should remember that Jannah (paradise) is forever. In paradise, we will live in palaces made out of gold and silver. Rivers made out of honey, sweet water, milk, will flow beneath our properties. Can we not wait patiently for this amazing life in paradise?

The Prophet (pbuh) said, "A man follows the religion of his friend". So surround yourself with good company. Surround yourself with people who are better Muslims than you. We are looking up to the wrong role models. The amazing companions and the prophets are the true role models of our species. These amazing people, that lived amazing lives, are our guidance in life. Following these people will give us true happiness. The greatest blessing in life is this religion of Islam. Appreciate this fact, and appreciate this gift you have been given, which you do not deserve and have not earned.

Never give up asking Allah for forgiveness, even if we keep making mistakes. Our lord is the most merciful. Allah says, "Truly the hearts find tranquillity in the remembrance of Allah". So if you want to be truly happy, remember your lord.

In life, make your decisions based on, "Will it please Allah?" We can have fun as a Muslim, but we should always follow the Qur'an and Sunnah. Understand that the decisions you make now, will affect the rest of your life, as well as your afterlife. Make the right decision. Don't let anyone fool you, Islam is your true success. And Allah is in control of everything.



A Common Vision

By Dr. Zaki Ibrahim

A lesson from Geese (plural of Goose)

Almighty Allah (SWT) says in the Noble Qur'an: "And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided." Noble Qur'an (3:103) Prophet Muhammad (pbuh) said: Faithful believers are to each other as the bricks of a wall, supporting and reinforcing each other. So saying, the Prophet Muhammad (pbuh) clasped his hands by interlocking his fingers. [Bukhari]

The most effective teamwork is produced when all the individuals involved harmonize their contributions and work towards a common goal. Lessons from Geese provide a perfect example of the importance of teamwork and how it can have a profound and powerful effect on our life.

Lesson 1 - The Importance of Achieving Common Goals.

Aerodynamic Formation - The V formation of Geese is a way that maximizes the energy expended by those flying as part of it. The bird at the front of the flock breaks the air for those flying behind it and creates a slipstream for them to be dragged along in. The birds behind also help those in front as the upward motion of their wing also create an upward draft that propels them forward. This push/pull relationship ensures all birds in the formation benefit from the work of others. *Outcome:* When we have a sense of "Ummah (collectively united Community)" and focus, we create trust and can help each other to achieve our common goals.

Lesson 2 - The Importance of Team Work

When a goose leaves the formation, he feels the resistance of the air and the difficulties of flying alone. Then, he quickly comes back to the formation to take advantage of the flock's power in front of him. *Outcome:* If we had as much sense as Geese we would stay in formation with those

headed, where we want to go. We are willing to accept their help and give our help to others. Sharing the same direction and working as a team, get us to the destination quicker and easier.

Lesson 3 - The Importance of Sharing (Sharing Leadership)

Rotating Leadership - Even with the pushing effect of those behind it - the front bird uses the most energy and becomes tired more quickly than others. The Geese know that and instinctively rotate leadership of the flock - allowing tired birds who have used a lot of energy for the sake of the flock to take a rest and be dragged a long for a while until it is there next turn up front. *Outcome:* It pays to take turns doing the hard tasks. We should respect and protect each other's unique arrangement of skills, capabilities, talents and resources.

Lesson 4 - The Importance of Encouragement

Power of the Honk - From the ground the V formation of the Geese is a beautiful thing to watch, any believe that this honking is actually about creating an environment of success and mutual encouragement. Geese flying in formation 'Honk' to encourage those up front to keep up with their speed

Sudanese Community

By Dr. Motaz Bahageel

In the name of Allah the merciful, Praise be to Allah ,and Peace and blessings be upon the Messenger of Allah (Peace be upon him). The Sudanese community part and parcel of the Muslim's society of South Australia, greatly touched by their Syrian brothers sufferings, practising the sayings of prophet Mohammed (peace be upon him) "such as the believers in their mutual love and mercy and compassion like the body if one part complained , the rest of the body responds with pain and fever". Narrated in Saheeh Muslim. I urge all Muslims not to spare any effort in dua' and prayers for the Syrian brothers, and ask Allah (be He glorified and exalted) to accept their martyrs, heels the wounded, shelter the displaced and grant swift victory over the oppressors. Ameen.

IICSA would also like to make a special mention of the passing of our dear brothers, Abdul Aziz Hamad and Anees Ibrahim. We ask Allah to elevate them in rank and to grant them Jannah without account.

Saudi Community

By Mohammad Alzahrani

The interpretation of wisdom in Quran is to understand the Quran and Sunnah. Wisdom is based on the correct understanding of what is right and what is wrong.

Narrated by Abu Hurayra that the prophet PBUH said, "A believer is always in search of wisdom, where he finds it he'll be the most deserving of it" (Sunan Tirmidhi).

The meaning of this Hadith is important to us as students who are studying different sciences and seeking the truth. As Muslims we believe in and must always strive to find the truth. Students seek knowledge and strive to learn through schools and universities.

Wisdom has a wider meaning than just seeking knowledge and learning. Wisdom is how to correctly utilise knowledge to use it in the right way, at the right place and at the right time.

Wisdom consists of interactive components that complement each other. These components are knowledge, experience, intelligence, communication, and the ability to extract which all will help to result in good and correct actions. Knowledge enables us to produce medicine and manufacture weapons, however, wisdom enables us to know when to heal and when to fight.

A Muslim who is a servant of Allah needs wisdom, which is required in all aspects of life and the various areas of human interaction, such as:

- Wisdom in dealing with people, especially from people working in da'wah.
- Wisdom of reform among the people.
- Wisdom in dealing with your wife.
- Wisdom even in dealing with enemies

All the Prophets (pbuh) were given wisdom. So we have in them the perfect examples of how to apply this wisdom to our lives. We should revise their stories and their curriculum to take advantage of the wisdom they applied. This is especially true in the case of our Prophet Muhammad (pbuh)

We ask Allah to make us of those whom he chooses to give wisdom to. Ameen.

Malaysian Community

By Dr Wan Muhd Riduan Bin Wan Jaffar
(Resident Medical Officer)

Malaysian students contribute to a significant percentage of students in Adelaide especially in the tertiary education centers. Coming from different backgrounds, the majority of them are ethnic Malays and Muslim. Most of them are sponsored by the Malaysian public and private bodies and they are centrally governed by the Education Malaysia Australia Sydney (EMAS).

Recently, a large number of new students just arrived in Adelaide to start their degrees we are congratulating and welcoming them with warm hearts and open hands. Welcome to Adelaide brothers and sisters!

Malaysian students are widely known for their courtesy, politeness and friendly attitudes. Apart from pursuing the academic excellence in studies, they are also actively involved in SA-based Malaysian students associations including MyPSA, ISMA-SA, MASCA, UMNO-SA and many more. Activities include gatherings mainly during the national, cultural and religious events (for example, the National Day, Ramadan and Eid celebrations), sports and recreations, academic talks and also religious based activities. These activities are not only popular among the Malaysian students themselves but also attract the local people. These activities promote and build various skills for the students in order to shape their personality for the benefit to the Ummah.

Hopefully these Malaysian students not only gain success in their academic field but also gain wide experience available here to achieve the excellence and all-rounded personality for the future success, in sha Allah. The Islamic societies in Adelaide are encouraging them to contribute to the Islamic community here based on their own skills and talents. Therefore, let's achieve excellence not only in this world as the God's representatives on earth but also in the hereafter in sha Allah.

Wassalamou Alaykum.

University of Adelaide

By Khalil Abdul-Malik

As Muslims, we need to all play our part in trying to get Islam pushing ahead and advancing. We need to find where we fit into this wonderful religion, so we can really help to contribute and strengthen Islam.

We realise our responsibilities and opportunities as University Students. We have the chance to meet and interactive with 100's of new people from University lectures, tutorials, and members from other popular University club's and associations around campus.

The Islamic Student Society of University of Adelaide's (ISSUA) goal for 2012 is to promote a social, and happy environment for the University Muslim Students. So they can have halal fun when kicking back from all their stresses from study and work. We are running Social Nights, BBQ's, Hiking, Fitness/Outdoor Activities, Quiz Nights and other fun events! We are also putting lots of effort in focusing on giving da'wah to non-Muslims. We want to spread awareness of the beautiful message of Islam. We want to create unity between all cultures and backgrounds of the Muslim students. Fundraising for our fellow Muslims living in devastating, poor conditions, like Palestine and Syria, are initiatives we definitely want to be a part of. Our main da'wah event is Islamic Awareness Week. Insha'allah, this year we want to make this event, bigger and better than ever! We are also trying to provide informative and interesting classes on Qur'an (Tafsir), Comparative religion and generally motivating Muslim students to keep going and increase their Iman! We want our brothers and sisters to appreciate and really enjoy Islam! And most of all, we want to please Allah swt! To do justice and fulfill our duties in Islam.

Pakistani Community

By Humaira Salman

Muslims be it from Asia, Africa, Europe or any other part of the world have same basic interests and norms however, their cultures and traditions may vary. Pakistani culture is strongly influenced by Islamic values, which Pakistanis have brought to Australia with them. Muslim community needs to work in harmony and unity for the betterment of themselves and for the society where they live in. Being united means, the Muslim community is undivided and unbroken and have the similar problems that together they can solve or raise voice for the justice which would in return contribute to their own Muslim identity.

Muslims all over the world share the same religious festivals i.e Eid ul Fitr and Eid ul Azha. Pakistani community have actively involved in organising such event with IICSA for families to entertain themselves with religious zeal and fervor. Pakistani community is helping and will further continue to help the new immigrants financially and morally more if they are united. Pakistani community brings lots of talents and skills which can be used to benefit the whole Muslim community like engineers, doctors, accountants etc and they can also provide career guidance advice to younger generations. Pakistani ladies can arrange cooking classes and English language classes for immigrant with non-English speaking background. Pakistani professional can also give advice for new migrant in job seeking like CV and interview preparation.

We believe that we are in the first instance Muslim and then belong to our country and that every Muslim is our brother/sister. We are looking forward to become an active member of South Australian Muslim Community.

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SCORE BOARD



By Abu Muhammad/Ahmad Souza

**What does Islam say about sports and exercise?
Are there any sports that aren't allowed?
Are there any special rules for men or women?
Can you play sports with your husband?**

Allah expects Muslims to take care of their bodies to the best of their abilities. Obesity, weakness, and physical laziness are blameworthy afflictions. Though death very well may overtake us today or tomorrow, we should physically prepare ourselves to worship Allah in our old age, should He give us long lives.

While bad health and disease is often beyond our control, we must take the precautions available to us to maintain our physical health. Our bodies are gifts from Allah, and we will be held accountable for how we use them.

Furthermore, a Muslim should be able to defend his or herself from aggression (which requires physical strength) and should be prepared to struggle in the path of Allah, should the occasion arise. For this reason, the Prophet (pbuh) has said: "The strong believer is better and more beloved to Allah than the weak believer, while there is good in both." (Reported by Muslim.) There are numerous Traditions in which the Prophet (peace and blessings be upon him) recommended certain martial arts to maintain the health and prepare the believers for situations of external aggression. Thus, he has said (pbuh): "Any action without the remembrance of Allah is either a diversion or heedlessness excepting four acts: Walking from target to target [during archery practice], training a horse, playing with one's family, and learning to swim." (Tabarani.)

It should be kept in mind that the Prophet and the Companions were naturally physically fit. Life was tougher back then – long distances were covered on foot, men hunted and farmed their food to survive, and there did not exist useless recreations – like television – to produce laziness and waste many hours of otherwise constructive time. It was almost assumed back then that believers would be physically fit. It was not until later generations that the scholars encountered actual obesity and laziness.

A modern Muslim should put aside some time daily or weekly to maintain his or her physical health. The average gym these days entails mixed sexes in revealing clothing and loud music and thus should be avoided. If running outside is not a practical option, consider buying a treadmill for the house and maybe a few weights. Organised sports like basketball and football are a good option for some, but one must be careful not to overindulge in these and waste too much time. However, keep in mind the good intentions.

One of the intentions in creating an Islamic soccer club is to provide our children, parents and volunteers an environment free of the ills of modern day sporting clubs such as alcohol, gambling and bad manners. On and off the playing field our players, parents and volunteers must show good character and manners, and must realise every occasion can be used for dawa. Muslims should be good role models and should set a good example to the non-believers so that when they look at a Muslim's character and behaviour and see how great it is, they will see the truth of Islam and EnshaAllaah, the Most Merciful will unseal a non-believers heart to accept Islam as the truth.

As always, a Muslim man and woman is required to dress appropriately while exercising, being sure to cover his or her `awra, and to not wear revealing and tight clothing like spandex. In terms of unlawful sports, (and Allah knows best) that boxing is not lawful because a Muslim should not hit in the face for sport.

In general, Muslims must be careful that their exercise programs do not jeopardise their good companionship and do not take them to indecent places.

Husbands and wives can exercise and play together. This is a good way of building love and happiness together. The Prophet's wife `Aisha said: "I raced with the Prophet (peace and blessings be on him) and beat him in the race. Later, when I had put on some weight, we raced again and he won. Then he said, 'This cancels that,' referring to the previous occasion." (Reported by Ahmad.)

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WHAT DO WE SAY

WHEN WE WAKE UP?

"Al-hamdu lillaahil-lathi ahyana
ba'da maa aamatana wa ilayhin-
nushur"

"Praise be to Allah, who
revived us to life after
making us sleep; and
we arise to him"

OBEYING
ALLAH & HIS
MESSENGER

BEING GOOD
TO YOUR PARENTS

WHAT DO WE SAY

WHEN WE GO TO
SLEEP?

"Bismik-Allahumma amutu
wa ahy"

"O Allah, in Your name
I live and die."

GOOD
MANNERS



Street Talk!

By Talal Elmawey

Asslamou Alaykum warahmatullahi waba-
rakatuh.

We've all have stories to tell of things others
have done for us, here is a few that I have
experienced by the will of Allah

One day me and a couple of Muslim brothers
were getting some kebabs, we sat down and
one of the brothers was standing up as there
was no more plastic chairs left. So one of the
brothers sitting down got up and told him to sit
in his seat. Then all of a sudden, the owner of
the kebab shop comes out with a nice cushiony
chair for the brother to sit on. I was like
Subhanallah, so true that you give up
something for the sake of Allah and Allah
replaces it with something better.

Another story was when we were on khoruge
in Sydney, we had just arrived at the Masjid,
and all of a sudden about 5 brothers come out
of nowhere and took all our luggage from us
and they gave us a spacious air-conditioned
room to rest in. Subhanallah, we hadn't done
anything but these brothers may Allah reward
them wanted to help us and you could see they
weren't doing it to show off but they were doing
it purely for the sake of Allah (swt)

Its small actions like these that have an affect
on ones heart and the hearts of those around.

Being generous and thoughtful is a characteris-
tic of the believer. We should strive to help one
another, in any way we can. Be it small or large,
no good action should be passed by.

Muslims are people of action, it runs through
us, when we see someone in need, it is our
duty and obligation to help them.

Alhumdullilah inshallah Allah accept our good
deeds and forgive our bad deeds.

Ameen

ISLAMIC QUIZ?

1. What profession did al-Khwarizami have?
(a) Author
(b) Scientist
(c) Mathematician

3. Why is Ibn-Sina important to the world?
(a) He wrote a medical encyclopedia
(b) He made the worlds first water clock
(c) He wrote a book questioning the religious
works of the age
(d) He lead a riot against the Seljuk Turks

4. What was Ibn Rushd?
(a) Philosopher
(b) Thinker
(c) Author
(d) All of the above

SMS your answers with your full name to
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Answers for last quiz:
(1) Ibn Jareer Tabari (2) Abu Turayl Amir bin Wathila al Juhni (3a)
(3) Zayd Ibn Harithah (raa)

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Why the world is turning Halal [حلال]



By Abu Obaydah

Ethnic and religious considerations are not the only reasons why consumers are choosing kosher and halal certified foods. Many perceive the extra supervision implicit in the certified foods assures higher quality and safer food products.

A Packaged Facts report, 'Market Trend: Kosher and Halal Certified Foods in the US', resonates with a similar report from Mintel released in 2011, which concluded that the majority of US consumers who buy kosher foods do so for perceived quality and safety reasons, rather than for religious ones, and there is no reason to assume things are any different in Australia and New Zealand.

The Mintel study found that three in five people who buy kosher food do so because they perceive it to be better quality, in contrast with only 14% of consumers who said they bought it because they adhere to kosher religious rules.

In the US, Muslims represent less than 1% of the population and halal food is not yet a prominent option. However, the Muslim population in Australia is higher and the demand for, and availability of, halal food is higher.

Currently, Muslims account for one in five people in the world but this is expected to increase to 30% by 2025.

The two most popular markets for halal food are South-East Asia and the Middle East. In South-East Asia - which includes Indonesia, Malaysia,

Singapore, Thailand, the Philippines - there are over 250 million halal consumers. In the Middle East, Islam is the major religion and halal certification is mandatory for meat and meat-based imported products. The Malaysian Ministry of International Trade and Industry estimates the market value for halal foods to be AU\$685bn worldwide.

The close proximity of Australia to these countries presents Australian food manufacturers with extremely promising export opportunities.

By going through the halal certification process, food processors will open up the possibility of additional clientele - and often they will not even have to make changes to their product to get such certification.

A typical halal-certification process involves four steps: application, submission, processing certification and post certification. Upon completion, the application would be submitted to an appropriate halal-certifying body. At that time, the committee audits the production facility for compliance and subsequently approves or disapproves the application based on the findings. Once approved, a halal certificate is issued and is valid for one to two years. During post-certification, the company is obliged to advise any changes to the halal-certifying body and must renew its application two to three months prior the certificate expiring. The certification attests that a product/service is suitable for Muslims and finished products which adhere to halal manufacturing procedures carry a halal symbol on the label.

All equipment used in the production of halal foods must be free from contamination with non-halal items and halal products need to be fully segregated from non-halal items and comply with the necessary hygiene and sanitation requirements. All ingredients must all be halal as well. Many consumers believe that halal and kosher food is produced under stricter supervision than is provided by government inspection and **for many consumers the halal and kosher symbols guarantee that the food is free of contaminants or disease.**

Basbousa

middle
eastern
recipe

Ingredients

2 ½ cups semolina
1 cup desiccated coconut
1 cup caster sugar
½ cup self-raising flour
200g thick yoghurt
200g unsalted butter, melted
1 tsp vanilla extract
approx 25 blanched almonds
Milk if needed

By Blarra Jeroff

Syrup

1 ½ cups caster sugar
1 cup water
1 tsp lemon juice
1 tsp rosewater

Method

- 1) Mix the semolina, coconut, sugar, flour, yoghurt, melted butter and vanilla in a large bowl. If the mixture is too thick, add a little milk. (The mixture should be the consistency of a soft dough)
- 2) Spread into a greased baking tray and cut into diamond shapes. Place one blanched almond in the centre of each diamond.
- 3) Bake in an oven at 180C for 35-40 min until golden brown.
- 4) Meanwhile, stir sugar and water in a saucepan on medium heat until sugar dissolves, then simmer for 5 minutes. Stir in the lemon juice and rosewater. Remove from the heat and leave to cool.
- 5) Pour the syrup over the cake while the cake is still hot and let it stand until it reaches room temperature.

Serve and Enjoy!



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