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## Zakat

*Purity in Charity*

“And establish prayer and give zakat  
and obey the Messenger,  
that you may receive mercy.”  
(24:56)

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# Bismillah

In the name of Allah, Most Gracious, Most Merciful

Of their goods, take alms (sadaqah), so that you may purify and sanctify them; and pray for them. Verily your prayers are a source of security for them: And Allah is All-Hearer, All-Knower. (At Tawbah, 103)

Nowhere the blessings and prayers of the Messenger, saws, were so closely related to people like it is described in this verse. The word sadaqah, relating to Zakah, indicates the way of purification and sanctification followed by the prayer from the Messenger, saws, himself incurring a security. This is how important giving in the name of Allah is and this is how Allah, swt, and His Messenger (pbuh) regard it.

The Islamic way of life is balanced in all its aspects and once implemented and put in practice is dynamic and prosperous. In economic terms, the Muslims seek to establish a society where social justice and distributional equity would prevail so that no individual or a section of the society discriminates others and prosper at the expense of the rest of the society.

As a matter of fact, an ideal Islamic society strives to abolish all forms of discrimination, prejudice, class differentiation and provide equal opportunity to all members of the society.

The institution of Zakah is undoubtedly one of the most widely discussed and analyzed aspects of the Islamic economy. Not surprisingly, almost whenever the Qur'an refers to prayer, it simultaneously refers to Zakah as well. It even names the amount of Zakah as "a recognized right" (haqq ma'loum) of those less fortunate and those in need.

Being one of the five basic pillars of Islam, Zakah is primarily an act of worship. Whereas prayer – also an act of worship – is performed by way of reciting, physically posturing and prostrating, Zakah requires one to distribute portions of one's wealth to the poor and needy of the society in obedience to Allah's commandment. This is a constant reminder that all wealth, property and treasures that exist on the earth ultimately belong to Allah alone.

# Ensar

Imam Ensar Cutahija  
Adelaide City Masjid

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**Publisher.**  
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# Zakat

## Purity in Charity

**“And establish prayer and give zakat and obey the Messenger, that you may receive mercy.” (24:56)**

By Dr Jamal Badawi

The literal meaning of Zakah in Arabic is purity. For example we find in the Quran in (9:103) “Of their goods, take alms, that so thou mightest purify and sanctify them.” Other related Arabic meanings for Zakah are blessings, growth and development. In the legislative sense in terms of Islamic jurisprudence, Zakah simply means the payment of a certain percentage of ones assets to rightful beneficiaries. This is also an act of the love of God and obedience to him.

An inaccurate term that I am familiar with and is mentioned quite frequently is tithe. Zakah is not equivalent to tithe. Tithe according to the dictionary is one tenth of the produce of the land which is paid (especially during medieval times) to support the church and clergy; in Islam Zakah is not paid to support clergy but to support the poor. In Islam also there is no institution of church as is understood in the Juneau Christian tradition.

The term tax is not appropriate either, because most people think of something that one has to pay or be punished by law. When one pays tax one pays it reluctantly while trying to seek every deduction possible or to avoid it completely. In the case of Zakah, it is done by the Muslim as an act of worship and love of God. One does not do it reluctantly but enthusiastically. Furthermore Zakah is different from tax because it is a minimum payment and the person is encouraged to pay more.

In that sense the terms charity or alms is the closest meaning to Zakah. In the Webster Dictionary charity means an act of love of God or fellow human being. There is one reservation and that is that when one says charity most people think of something voluntary. Zakah in Islam is an obligatory duty on every Muslim that has a minimum but has no maximum.

### ZAKAH, THIRD IN THE PILLARS OF ISLAM

Zakah always comes third in the Pillars of Islam. This is confirmed further in the Quran where we find that Zakah is mentioned side by side with prayer in more than eighty verses. An example of this is in (24:56) “So establish regular Prayer and give regular Charity; and obey the Messenger. that ye may receive mercy.” The Quran also indicates that failure to pay this duty of charity, towards needy fellow human beings, earns the person the wrath and punishment of God in this life and hereafter. In this life it could be the loss of blessings and suffering as well as punishment in the hereafter. An example in (9:34) in the Quran “And there are those who bury gold and silver and spend it not in the way of Allah. announce unto them a most grievous penalty.” Then it goes on that this metal that they used to cherish will be heated and they will be marked or branded on their faces, backs and flanks. This verse gives a very terrible description of the consequences of miserliness and lack of gratefulness.

On the other hand, one finds that the Quran is replete with quotations which encourage people to do this act of Zakah. An example is found in (2:261) which gives a vivid description of how God rewards people by manifolds of what they spend by way of charity. “The parable of those who spend their substance in the way of Allah is that of a grain of corn which grows seven spikes, and in each spike is a hundred grains. Allah multiplies to whom He pleased: And Allah is all encompassing and is all knowing.”

An example that describes the believers on the Day of Judgment is found in (51:15-19) where it gives a vivid description of the enjoyment and felicity of believers and then it relates it to the reasons they are rewarded and one of which is Zakah. “As to the Righteous, they will be in the midst of Gardens and Springs, taking joy in the things which their Lord gives them, because, before then, they lived a good life. They were in the habit of sleeping but little by

night, and in the hour of early dawn, they (were found) praying for Forgiveness; and in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).” Payment of Zakah is an act of the love of God and an expression of the commitment to obey God or submit to His will.

### ZAKAH & PURITY

When one pays Zakah, it purifies him/her in a number of ways. First, it purifies one's property; because if it is one's duty to pay dues on one's asset is not pure till they are paid. Zakah purifies property and makes it blessed and legitimate from the spiritual sense.

Second of all, it purifies the heart of the one who gives Zakah from selfishness, greed, materialism and lack of concern of concern for fellow human beings. It also purifies the heart of the recipient of Zakah from jealousy and hatred against those who possess more.

*Zakat is due on every Muslim who owns things beyond their basic needs for a year amounting to what is called nasab or more.*

From a social perspective, Zakah is a means of purification for the society at large. It protects it against class conflict and injustices that the system of economics or political systems that would allow the rich to become richer and the poor to become poorer. This purifies society from any subversive ideology which finds fertile grounds when one has this kind of greed and lack of social justice.

### THE RULES OF ZAKAH

Zakah is due on every Muslim who owns things beyond their basic needs for a year amounting to what is called nasab or more. Nasab is simply a minimum of extras beyond which one must pay Zakah. This nasab varies from time to time and is estimated at the present time to be roughly between \$400 and \$500. In other words, if you are a Muslim and you have things beyond your basic needs amounting to \$400 or more in value for a year or more, then Zakah is on this amount. One does not pay Zakah on basic needs such as clothes, food and one's principal residence. The tools of profession are also exempt from Zakah because they are not wealth but rather tools used to help one earn money. Some jurists make analogy with machinery in the factory used to produce goods. Women's jewelry that is used and is of a reasonable amount is not subject to Zakah. If the jewelry is used as savings, then it is subject to Zakah.

Some jurists say Zakah is due in terms of assets on four categories. One is the produce of the land; secondly it is due on cattle and there is a whole detailed system as to the age and so on that is subject to Zakah. It is also due on articles of trade like inventory that is bought and sold in a year. Also Zakah is paid on gold and silver, which is a classic term, used in the book of jurisprudence, today instead of using gold and silver we use money. Zakah applies to cash savings we have in the bank or stocks.

Also, the amount of Zakah required to be paid varies, as there is a large body of literature detailing all these issues. The amount ranges anywhere between 2.5% to a maximum of 20%. This varies depending on the type of assets and the difficulty





with which one acquires them. In Islam there is a foundation for equity and justice. For example, for gold or silver the amount of Zakah is 2.5%. On land or the produce of land it is 10% if the land is irrigated by rain alone and it is 5% if one uses irrigation equipment. Some jurists say that if it is irrigated by both rain and equipment then the amount is 7.5% and if one uses lots of equipment and lots of effort then it is 2.5%. If one finds treasure or a mine without putting much effort the amount of Zakah is 20%. The amount of Zakah varies but the most common is 2.5%.

## WHEN TO PAY ZAKAH?

The most common rule is that it should be paid at the end of every year. There are exceptions to that for example if one finds a treasure then Zakah is due immediately. On land produce Zakah is due upon harvest because it all depends on how the harvest is each year. It is recommended to pay Zakah during the month of Ramadan because the rewarded manifold. If one wants to pay Zakah in instalments throughout the year which is also subject to a final adjustment at the end of the year that is also acceptable.

There is wisdom behind it being paid once a year, because if it is paid every week or month it would become quite cumbersome. Also, if the time between payments becomes too long then it

affects the people who need it. So there is a balance between the needs of individuals and society.

## WHO IS ENTITLED TO RECEIVE ZAKAH?

There are eight categories that are specified in the Quran in (9:60). This includes first the poor, second the needy (who do not ask for help), third the employees appointed by the government to collect Zakah, fourth people who recently embraced Islam and have difficulty settling or to prevent harm from being done to Muslims, fifth to free slaves or prisoners of war by way of ransom, sixth those who are in debt by way of disaster but not because they squandered money, seventh in the way of God which is open category for defense or propagation of the faith and the eighth is the way fairer who is stranded in foreign lands and don't have sufficient means.

It is recommended to first give those who are in most need within one's own town while gradually moving outward. Of course for people who are living in places where there is a large degree of affluence jurists say that people can send or transport the charity to places where it is most needed and places that have famine.

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# Eid Festival

Adelaide's Biggest!

By Alaa Sebahi  
Event Manager

Dozens of volunteers came together on the day, in the name of Allah, to make the festival run smoothly. The organisers of Eid festival would also like to thank their generous sponsors for the day. Major sponsors were Human Appeal, Sumac Restaurant, Burc College, Garden College, and The Islamic Society of South Australia, with support from Connect With Australia Migration Services and On The Run. Their support ensures the growth of this wonderful festival.

For Eid-Al-Fitr this year Adelaide saw its biggest and most exciting Eid festival yet. Held in the junction of Anzac Highway, Greenhill Road and Goodwood Road, there were rides, food, stalls and entertainment for Muslims and non-Muslims alike. Alhamdulillah we were blessed with beautiful weather, and we were able to openly celebrate the end of the blessed month of Ramadan in style.

This year's festival saw thousands more people attending and enjoying the day. The new location allowed for much bigger rides, as well as an even greater variety of delicious food supplied by local businesses. Showbags were new this year, and sold out early in the day. The air was abuzz with children's excitement over new toys, rides, and the extremely popular silly-spray. Local Islamic schools showcased their achievements on-stage to the delight of proud parents. Mashallah, our community has grown beautifully and the next generation is showing so much promise.

The Eid Al-Adha festival returns on Sunday September 27, 2015, at the same location. With all the fun activities of last festival, we have also managed to secure Australia's newest BIG ride the Extreme Thriller, as well as a few more rides for the younger children. So bring your family and friends for another incredible day out, we look forward to seeing you there Inshallah!

The organisers of the Eid Festival are always looking for successful local businesses to rent stalls, selling halal food, and Islamic homewares, clothes, or general advertisement. If you would like to rent a stall or become a festival sponsor, please contact Umar Faruq on 0424 645 459. For all other enquiries, including volunteering at the festival with the IICSA staff, contact Alaa Sebahi on 0449 586 068.



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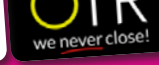
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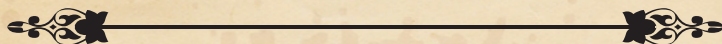
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## EXPLANATION OF THE HOLY QUR'AN

*“Success is really attained by the believers, who are concentrative in their prayers, and who keep themselves away from vain things, and who are performers of Zakah.”*  
(Al Muminoon : 23:1-4)



### What is Falah? How and from where can it be obtained?

The word falah (translated above as 'success') has been used in the Qur'an and Sunnah on numerous occasions. The call to prayers invites every Muslim towards falah five times a day. The word signifies the attainment of all desires as well as protection from all misfortunes. It is so comprehensive in its connotation that it may be regarded as the acme of one's desire - but the total falah, where no desire remains unfulfilled or complete immunity from the vicissitudes of fate exists, is not granted even to great kings or to the most revered prophets of Allah.

In any case there is an ever-present fear of a decline in or loss of good fortune, or the apprehension of an impending disaster, and no living person can claim to be free from it. However this priceless commodity will be available in another world, namely the Paradise and it is there that people will achieve all their wishes very promptly. (They have all that they call for - 36:57).

We will discuss the third attribute of Zakah, which literally means "to purify", but in religious terminology it means giving in charity a portion of one's wealth subject to certain prescribed conditions and the word has been generally used in the Quran in this sense. This meaning of the word can be applied in this verse also. However this meaning of the word in the present context has been questioned by some scholars on the ground that this verse was revealed in Makkah when Zakah was not made obligatory. Zakah was made obligatory after Hijrah to Madinah.

According to this interpretation of the verse Zakah was made obligatory in Makkah but rules prescribing its various details were formulated in Madinah. As regards to those scholars who hold the view that Zakah was made obligatory after Hijrah to Madinah, they believe that the word must be interpreted here in its common literal sense, i.e. to purify one's own self. There is an indication in the verse itself which supports this meaning of the word. It will be observed that wherever obligatory Zakah has been mentioned in the Quran the words used are such that they refer to the 'payment' of zakah whereas here the words used are (who are performers of zakah) which clearly indicates that in this verse the word has not been used in its technical meaning. Besides, the word 'performers' is related to performance and technically Zakah is not an act but a portion of wealth and the use of the word for this portion of wealth needs suitable explanation. If the technical meaning of the word Zakah is adopted, then it's being obligatory and binding on all Muslims is undisputed and if the word means purification of soul then that too is obligatory and to cleanse one's soul of impurities and sins such as polytheism, hypocrisy, vanity, jealousy, hatred, greed, miserliness is called tazkiyah. All these things are forbidden and are major sins and it is obligatory to purify one's soul from them.

## "Hadith"

Abu Hurairah reported that the Messenger of Allah (pbuh) said:

**'When you pay Zakah on your wealth, then you have done what is required of you.'** (Ibn Majah)

Linguistically, Zakah means purification and the Arabic word used to signify 'Required' is 'Qadhaitu' from the root word 'Qadhaa'. Due to the very nature of translation, the heavy connotation this word choice implies is lost. In its verb form, Qadhaa means, 'spend' amongst other things. In its noun form it means 'Decree' and Allah uses it as such to command monotheism and dutifulness to parents (Quran 17:23). The word choice of this hadeeth therefore denotes Zakah's status; an obligatory spending of wealth given to the needy and decreed by Allah for the purposes of purification.

## The Friendly Reminder.

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

By Abdullah

True friends are not those who tell us what we 'want' to hear but rather what we 'need' to hear. Friends are responsible to ensure that the friendship results in the improvement of both sides spiritually as well as in other ways. Those who fear hurting us if the truth is told to us are like those who would rather see us making the wrong decisions in life and then sympathize when we suffer, yet they knew all along how to have saved us.

**One true friend is better than a thousand hypocrites making us feel good!**

## DAILY DUA'

### THE WEAPON OF THE BELIEVER

*'You shall observe the salah and give the zakat, and bow down with those who bow down.'* [2:43]

*'Satan promises you poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty, and Allah is all-encompassing and all-knowing.'* [2:268]

**Knowing our flaws and imperfections, we commit mistakes over and over again. One opportunity to redeem ourselves and gain Allah's forgiveness is through zakat. Making doa to Allah to free ourselves from the whispers of Satan will help us giving zakat a lot easier.**

'O Allah, make us amongst those who give zakat freely without any doubt or fear of poverty. You are the provider, the sustainer. Allah give us the opportunity to give zakat at least once in our life before death approaches us. Ameen.'



## THE SUNNAH

**"Say, (O Muhammad), "If you indeed love Allah, then follow me, (so) Allah will love you and forgive your sins. And Allah is Forgiving and Merciful" (3:31)**

Prophet Muhammad (pbuh) said: **"There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."** (Bukhari)

Prophet Muhammad (pbuh) was the most generous of people and he taught us that although envy is forbidden, it is allowed in two cases as mentioned above; one of them being spending ones wealth which was originally given by Allah, in the right way that pleases Allah. As we will be asked on the Day of Judgement how we earned our wealth and also how we spent it. So from now on, let's make sure we spend it the right way.



# Secret Men's Business

The habit of pornography has become incredibly widespread among all men in general, and the Muslim community is not immune to this disease. This particular problem comes with the added problem of being incredibly embarrassing, which means that people are less likely to seek help from a Sheikh or Imam. The taboo associated with the topic also means that Sheikhs and Imams don't often discuss it in their lessons or sermons, and may not even know how to combat it themselves. If you have a friend, husband, son, or relative who may have an issue with pornography, push this article their way.

Never in the history of the human race has pornography been so accessible. There are not no barriers whatsoever in accessing it from any computer, tablet, or mobile phone.

If you have had enough of being beaten by Shaytaan, then get serious about following the steps below.

**1)** Recruit a support person (your husband/wife or best friend is best). Team up to beat it together. No need to share the problem with lots of people, as we should conceal our sins, but having someone very close to you supporting you works wonders. Their job is not to judge you, blame you, or insult you. Their job is to proactively, positively support you to overcome something difficult. They will help you not be home alone, or in a situation where haram is tempting. They can encourage you to go to the mosque, to fast, etc

**2)** Shaytaan tells you that even if you last a day or a week, you will eventually cave in. So why keep trying? You know you can't win. He wants to make time seem so long in your eyes and the battle so difficult. He makes you think "I can't possibly keep this up forever" - REVERSE THIS and shrink the time frames. Tell him maybe I can't last forever but I can definitely do until the next fajr, and push yourself to make it to the next fajr prayer on the following day. Split the long battle into small ones that you can win, not one giant war that he will win.

**3)** Shaytaan will encourage you to stay away from the mosque, from Muslims, from dawah. He will tell you that you are a hypocrite for pretending to be a good Muslim in front of others, then committing sins in private - WRONG!

Islam tells you to cancel out a bad deed with a good one, so if you sin you need to go to the mosque more, do dawah more, pray more, etc. He will tell you that you have to "work on yourself first" - this is a deception. Dive into Islam at full speed and immerse yourself in the deen, especially if you are a sinner!

**4)** Repent immediately if you do trip up. Immediately! Shaytaan enjoys his victory against you every second you sit there feeling sorry for yourself and guilty. Immediately get up, make dua, purify yourself and pray. Ask Allah sincerely for forgiveness and strength. Make Shaytaan's victories short lived, and bitter. Make him enjoy them for only seconds, no minutes, hours, or days. Make him know he has done all that work only to enjoy it for moments, then snatch it from him. Make sure the intention is sincere every time. That means delete all traces, images, files, etc (if you are really serious about not coming back to the sin).

**5)** Taste the flavour – once you stay clean, you will realise that every kind of worship you do now has a different flavour to before. You will easily feel connected to Allah SWT, you will easily feel moved and emotional when praying or reading Quran. You will feel happy and content, rather than walking around in the world full of regret and self-loathing.

You can do this. Bismillah!

## Support Group

### 8 THINGS YOU SHOULD UNDERSTAND ABOUT NEW MUSLIMS PART 1

By Alex Arrick

## A LOT OF THINGS ARE RUNNING THROUGH OUR HEADS RIGHT NOW

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Qur'an, 2:155).

New converts to Islam have just made the biggest decision of their lives, and changed their religion to one that they are unfamiliar with in many ways. There are a lot of stimuli around us that we are not used to, being in the mosque, hanging out with Muslims, hearing foreign languages other than Spanish, etc. Often, new Muslims might look uncomfortable because they are not used to their surroundings. A big change has just occurred in the convert's life, and each person will respond differently to these situations.

While we are learning the basics of Islam, either before or after our shahada (testimony of faith), we are constantly coming across new things that we've never heard of before. It takes a long time to be able to have a consistent foundation that's strong enough to feel any amount of comfort in the

religion. This process is similar to moving to a foreign country, not knowing the language, customs, or environment that surrounds us. We often have no idea about the origin of certain customs and whether they are from Islam or a person's culture, and it takes time to be able to discern between the two.

## OUR FAMILY LIFE IS UNCERTAIN

A man asked the Prophet (pbuh) (peace be upon him): 'What is the right of parents on their offspring?' The Prophet (pbuh) replied: "They are your Paradise and your Hell." (Sunan Ibn Majah)

People who are born into Islam have the benefit of having a foundation with their parents and family. The Qur'an is on their bookshelf, Arabic words are mixed into conversation without needing definition, and there is an environment of tradition that provides a reference point for looking at the world. A convert is experiencing the total opposite. He or she doesn't have any sort of religious connection with their family anymore, and there is sometimes backlash from parents and extended family about the decision to become a Muslim.

Even if there's no significant backlash, there are no blood relatives to talk to about Islam, no one to clarify things, and no family support to be offered in the entire process. All of these things can cause an immense amount of stress and disillusionment. It's common for converts to have moments of breakdown where they feel like nobody is on their side.

For those who are lucky enough to have a close friend or mentor to help them in situations like this, it's still not the same as having family help. Converts need an exceptionally good amount of emotional support from individuals in their community to feel empowered as Muslims. This doesn't require a full-time therapist, but just people to make them feel at home.



## The Doctor

### Vitamin D Deficiency

By Dr. Al Falah Dhanji

Vitamin D is needed for strong bones, growth and general good health. Deficiency is common and when mild it can cause symptoms such as tiredness, aches and pains and low mood. Severe deficiency leads to more serious problems causing weak bones in conditions (rickets, osteomalacia, and osteoporosis), increased falls and fractures. Deficiency is also associated with heart and vascular conditions, cancer risk, diabetes, multiple sclerosis, osteoarthritis, epilepsy and mental health issues.

Vitamin D is lacking in food and for most Australians there will be insufficient amounts in our diets. However, it is produced in our bodies by the action of the sun on our skin. Some vitamin D can be found in oily fish (sardines, mackerel, tuna, salmon and trout), eggs, meat and some fortified foods (margarines, some cereals and infant milk). The best source is oily fish and cod liver oil. There is very little in milk.

Ultraviolet B in sunlight reacts with cholesterol in the skin, converting this to vitamin D. In Adelaide a fair skinned person needs about 5-7 minutes of sun in the summer and 25-38 minutes in the winter, on the face, forearms and exposed legs 4-6 times a week, outside the hours of 10am-2pm. Avoid the most dangerous ultraviolet rays in the middle of the day, especially in the summer to minimise the risk of skin cancer. Elderly (thinner skin) and darker skinned people need more sun exposure. Darker skin people need 3-4 times more.

Immunosuppressed people need greater caution to avoid the risk of cancer. Note that the sunlight needs to fall on bare skin, and not through a window.

Those in residential care or hospitalised, women with dark skin, those that dress modestly, those from ethnic minorities and refugees are at increased risk. Also gastrointestinal absorption disorders, obesity and hyperparathyroidism increase risk.

Vitamin D deficiency can be confirmed and assessed by a simple blood test. Treatment through supplementation is easy but target ranges are debated from values of 50 to 110nmol/L. Daily requirements are between 800 to 1000IU but larger doses needed if deficient. Mild to moderate deficiency requires 3000-5000IU daily over 6-12 weeks and "megadose" therapy of 100,000 IU is used in severe deficiency.

Vitamin D during pregnancy is also important. The 400IU in most pregnancy multivitamins is often insufficient. Women with dark skin, or those who cover, require from 2000IU. Maternal deficiency will lead to deficiency in the baby.

Cholecalciferol (Vitamin D3) supplements of 1000IU are most commonly used, are cost effective and halal preparations are available. Multivitamins containing 32-400IU are not enough to treat or prevent vitamin D deficiency. Calcitriol is not suitable.

Excess vitamin D can have side effects, but 4000IU daily has been found to be safe, even 100,000IU at 3 monthly intervals has not shown toxicity. Toxic levels can cause increase calcium levels resulting in loss of appetite, nausea, constipation and depression. Kidney stones, impairment and anemia are also possible.

In conclusion, vitamin D deficiency is common in Australia and can lead to much illness. People with dark skin, those that cover up and those who spend much of their time indoors are at particular risk. Deficiency is easy to assess and treat and further advice can be obtained from your GP



## The Pharmacist

### GENERIC MEDICINES

By Sophia Kafrawi B.Pharm

*This article explains what generics are and the differences between brand and generic medicines.*

If you have ever dropped a prescription at a pharmacy, you have probably been asked at least once if you would like the generic version. So what is a generic and what's the difference between generic and brand medicines?

#### BRAND MEDICINES

A BRAND MEDICINE is the original medicine that a pharmaceutical company first develops and markets. The originator company that first develops the medication gives it two names – the brand name and chemical name of the active ingredient, otherwise known as the generic name.

In order to prevent other pharmaceutical companies from replicating and manufacturing the active ingredient, the originator company takes out a patent for sole rights to produce and market the medication for a number of years.

#### GENERIC MEDICINES

After the patented number of years of a brand medicine have lapsed, the same or different pharmaceutical companies produce and market alternative brands containing the same active ingredient. This medicine is the GENERIC or GENERIC BRAND MEDICINE.

Generic medicines contain the same active ingredient(s) as the original brand and so are

expected to work the same way in the body and produce the same potential benefits and side effects as the brand medicine.

With regards to quality and safety, Australian pharmaceutical companies that produce generic medicines undergo the same tight manufacturing controls and adhere to the same quality and safety standards as Australian companies producing brand medicines.

#### BRAND VS GENERIC MEDICINES

Although brand and generic medications contain the same active ingredient, they can differ in some if not all of the inactive ingredients. Inactive ingredients include things such as flavourings, colourings, preservatives and tablet coatings. For example, a brand medicine may contain lactose while a generic medicine may be manufactured to be lactose free to appeal to consumers who are lactose intolerant. However, although generic medicines may look and taste differently to the brand medicine, the differences in inactive ingredients do not change the active ingredient and how it works in the body.

#### ADVANTAGES OF DIFFERENT BRANDS

Generic medicines provide consumers with an alternative option that is often less expensive to the brand medicine. The varying prices of different brands also results in competition which ultimately leads to lower prices for consumers.

Other advantages that different brands provide include: more choices between medication shapes, sizes and tastes e.g. banana vs blackcurrant flavour; inactive ingredients; types of packaging e.g. bottle versus blister pack; and different manufacturing companies e.g. Australian made.

#### IMPORTANT NOTES

It is important to note that:

- Not all medicines have a generic alternative
  - Not all prescriptions allow for brand substitution
  - Some medicines are not interchangeable
- Ask your Pharmacist if you have any questions.

In Australia, cheaper priced prescription medicines are not lower quality medicines. So if you would like to opt for the generic brand or if you have any questions regarding your medicine, simply ask your Pharmacist.



## BALANCE AND MODERATION IN THE ISLAMIC CIVILIZATION

By Dr Ragib Al Sirjani

*"And the heaven He raised and imposed the balance, that you not transgress within the balance, and establish weight in justice and do not make deficient the balance" Ar-Rahman: 7-9*

The civilization of Islam combines spiritualism and materialism, or the needs of soul and the needs of body. It also combines Sharia sciences and life sciences. It is interested in this world and the hereafter as well. It combines idealism and realism. It strikes a balance between rights and duties.

### Combination of material & spiritual aspects

It was clear from previous civilizations that both purely spiritual and purely material aspects alone cannot bring happiness to man. Pure spiritualism has nothing but underdevelopment, undermining of will, thinking and the energies of work, killing of the humanity of humans, and loss of the benefits of the universe. On the other hand, pure materialism has nothing but tyranny, oppression, enslavement, humiliation, and brutal control of lives, property and honour.

The timeless civilization of Islam came to combine and strike a balance between the requirements of spirit and the requirements of material. Thus, polite spiritualism has become the basis of polite materialism. Then, man would enjoy will, freedom, thinking, and the fruit of efforts and work within a framework of faith and morality based on justice, security, stability, compassion and love.

This balance is meant to achieve harmony between human nature and mental purpose, as well as response to and full harmony with one's ideas, imaginations, will and intentions.

### Combination of Islamic and life sciences

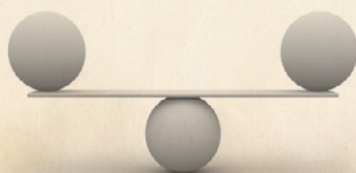
As for the combination of Sharia and life sciences, Islam establishes its noble civilization on the methods of science, knowledge, reason, research, experiment and induction. Islam appreciates the vitality of science in building the state and society. In this regard, Islam praises science and scientists in various fields. These fields include every understanding that helps man accomplish his mission in life, namely reconstructing the earth and taking advantage of its wealth and treasures, namely the combination of Sharia and life sciences.

The word "science" mentioned in the Book of Allah (be He Exalted) and His Messenger's (peace be upon him) sayings was absolute without restriction or limitation. It includes every beneficial science aiming at a better world and reconstruction of the earth. This balanced approach is different from those civilizations, whose religions dominated the intellectual power, and where science was prohibited, and thinking was restricted.

### Combination of rights and duties

The Islamic civilization believes that every right of an individual or a group is a duty on others. The rights of the governed are duties of rulers; the rights of tenants are duties of owners; the rights of children are duties of parents, and so on. Through performing duties, rights are preserved.

Islam tended to strike a balance between rights and duties of individuals and groups in order to make a balance between individualism and social interest. Man is not an independent unity of life that is isolated from the rest of society. Rather, man must live within the circle of society, share benefits and interests, and establish relationships. Thanks to these links, the Islamic law has created rights and duties. Thus, the civilization of Islam is characterized by balance and moderation.



## Contemporary Role Models of Islam

By Abu Yaseen

### Umm Al Saad bint Muhammad Ali Najm Chosen by Allah

One of the miracles of the Quran is that, despite being an oral tradition, it has been preserved from manipulation and corruption for more than 1400 years. Allah said in the Quran: **"Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian"** (Quran 15:9)

One of the ways Allah preserves the Quran is through the people who memorise it, and dedicate a great effort and time in learning and teaching it. These people, as described by Prophet Mohammad (peace be upon him), are equal in status to the most noble of angels for they are the guardians of the Quran. An example of these guardians was Um Al-Saad (1925 – 2006).

Umm Al-Saad was born in a small village north of Cairo, Egypt. She lost her eyesight when she was one year old. During her primary education, the principal of her school gave her extra attention due to her handicap. He encouraged her to memorise the Quran and to become exceptional at it. By the age of 15, Um Al-Saad completed the memorisation of the Quran and decided to learn the ten recitations (Al-Qiraat Al-Ashr) from the most knowledgeable female scholar at her time; Shaikha Nafeesa bint Abu Al-Ula. However, Shaikha Nafeesa had a tough condition for Um Al-Saad; "to devote herself to the Quran, and abstain from marriage, for it would limit her ability in delivering the knowledge of the Quran". With great determination, Um Al-Saad accepted this condition. By the age of 23, Um Al-Saad completed her education and was awarded an Ijaza in the ten recitations (a certificate for mastering the recitation of the Quran) with the second highest chain of narrators at her time.

After completing her Quran education, Um Al-Saad devoted her time for teaching the Quran. During her lifetime, Um Al-Saad taught the Quran to more than 300 students from different backgrounds, professions and in different countries. Many of the famous reciters were her students at some stage. Amongst her students was Sheikh Mohammad Fareed Nouman. He spent 5 years learning the Quran from Um Al-Saad, after which he proposed to marry her, and she accepted. Um Al-Saad commented: "I could not fulfil my promise to my teacher (Shaikh Nafeesa) to abstain from marriage. He (Sheikh Mohammad) has mastered the ten Qiraat... He was like me, blind, and yet memorised the Quran at an early age". Um Al-Saad spent forty years with Sheikh Mohammad, but the couple were not blessed with children. In this context, Um Al-Saad said: "Alhamdulillah, I feel that Allah always chooses the best for me. Maybe if I had children, I could have been distracted away from the Quran, and maybe even forgotten it."

Um Al-Saad was once asked about her connection with the Quran. She replied: "I spent sixty years learning, memorising, reading and revising the Quran... I know every verse, surah and Juz... I feel that I know the Quran exactly as I know my name. I could never imagine forgetting a single letter of it or even making a single mistake in it, for that I know nothing other than the Quran".

May Allah send his mercy onto Um Al-Saad and may He bless us with a strong connection to the Quran and keep us close to it.



*"I feel that I know the Quran exactly as I know my name"*



## Muslim Tech



# EVERNOTE®

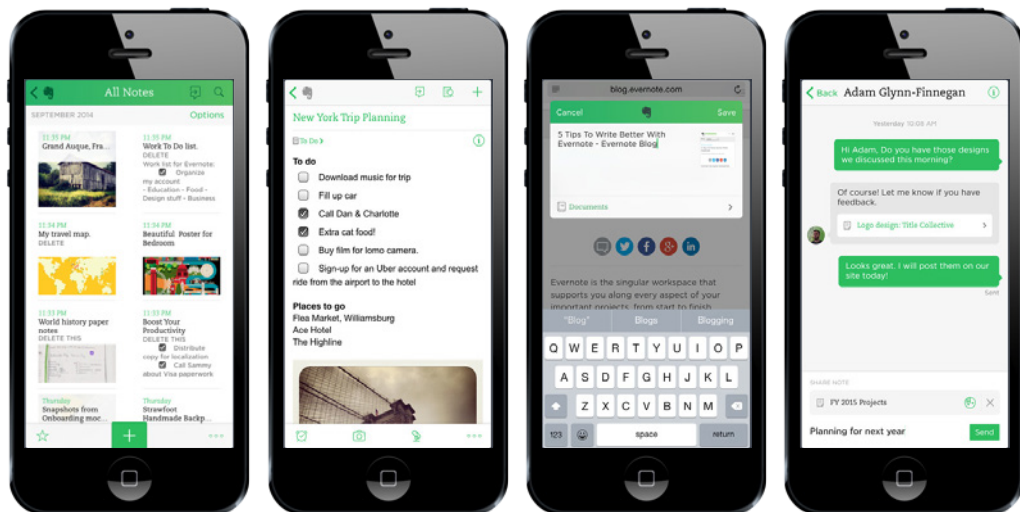
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- Stay focused: write in an uncluttered workspace
- Get things done: make to-do's and checklists
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- Get organized: notebooks & tags keep work tidy
- Find anything: searchable text in notes and photos

### DISCUSS & COLLABORATE

- Work chat: discuss notes without leaving the app
- Work together: share notebooks for team projects
- Meeting prep: create agendas and action items

### YOUR DIGITAL ASSISTANT

- Make connections: turn biz cards into contacts
- Track expenses: organize receipts, bills & invoices
- Plan travel: save research and reservations

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## Mosques & Prayer Rooms

### CENTRAL

**Adelaide City Mosque**  
20 Little Gilbert Street, Adelaide, 5000

**University of Adelaide**  
Level 6 of Union Building House  
University of Adelaide

**UniSA City East**  
Playford Building, Level 2  
Room P2-22 Female,  
Room P2-55A Male

**UniSA City West**  
Sir George Kingston Building,  
Level 2, Rooms GK-25/26 (Ground floor)

### NORTH

**Abu Bakr As-Siddique Mosque**  
52 Wandana Avenue, Gilles Plains, 5086

**Parafield Gardens Mosque**  
92 Shepherdson Rd,  
Parafield Gardens 5107

**UniSA Mawson Lakes**  
Level 2, Building A,  
UniSA Campus Mawson Lakes

**Elizabeth Mosque**  
139-141 Hogarth Road, Elizabeth

### WEST

**Bosnian Mosque**  
1 Frederick Rd, Royal Park, 5014

**Al-Khalil Mosque**  
Corner of Torrens Rd & Audley St,  
Woodville, 5012

**Islamic Information Centre of SA**  
Level 1, 53 Henley Beach Rd, Mile End

**Adelaide Airport Prayer Room**  
Domestic Terminal, Level 2

**Islamic Da'wah Centre of SA**  
124 Henley Beach Rd, Torrensview

### SOUTH

**Flinders University**  
Religious centre, Southern end of the  
mail, Union Rosetta's building, Flinders  
University

**Omar ibn Al Khattab Mosque**  
658 Marion Rd, Park Holme, 5043

### EAST

**UniSA Magill**  
Room E1-28 E building,  
Swim & Sports Complex

### RURAL AREA

**Murray Bridge Mosque**  
83 Old Swanport Road,  
Murray Bridge

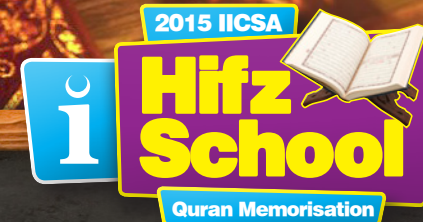
**Renmark Mosque**  
230 Fourteenth Street, Renmark

**Whyalla Mosque**  
5 Morris Crescent, Whyalla

**Port Pirie Prayer Room**  
Offers Jum'ah Only

**Coober Pedy Musallah**  
Lot 1070 Traeger St,  
Coober Pedy 5723

**Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, & there will be no fear concerning them, nor will they grieve.**



**Want your child to learn Arabic, Quran, Fiqh & Akhlaq these Summer holidays? Register your child for IICSA's 6th Annual Summer School these Summer holidays!**

**Registrations: Sunday 29th Nov (10:30am - 5:30pm)**  
**Sunday 6th Dec (10:30am - 5:30pm)**  
**Saturday 12th Dec (10:30am - 5:30pm)**

**Location: IICSA (Level 1, 53 Henley Beach Rd, Mile End, 5031)**

**Registration Policies: Boys: Ages 6+ Girls: Ages 5+**

**Summer/Hifz School will begin on Monday 14th December inshaAllah.**

**More info will be available on [www.iicsa.com.au](http://www.iicsa.com.au) soon.**

**Contact: IICSA on 7226 6268 or email [admin@iicsa.com.au](mailto:admin@iicsa.com.au)**





# ADELAIDE MUSLIM PRAYER TIMES 2015

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FESTIVAL: Wikaparntu Wirra Park (Anzac Hwy)  
www.iicsa.com.au

## October - Dhul Hijjah/Muharram

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

## November - Muharram/Safar

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

## December - Safar/Rabi' Al Awwal

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

## AusStar Meats

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## Sisters Section

FINDING  
BLISS  
THROUGH  
WEALTH

By Um Asyraaf

All worldly things are, if not a bliss, a trial for mankind (including wealth, families, careers, businesses etc.). Allah says:

*"Verily! We have made that which is on earth as an adornment for it, in order that We may test them (the mankind) as to which of them are best in deeds."*

Most of the common problems challenging the world are because of money. If we look back at the times of our Prophet (PBUH) and his beloved wives; specifically Khadijah (RA) and Aisha (RA); we will see a stark difference between their approach and ours towards wealth nowadays. They fully understood Islam and followed it piously, finding rightful bliss through their wealth. Whereas we are often distracted by our concerns of not having enough to last our lifetime or feeding the desire to look beautiful through jewellery, cosmetics and endless supply of clothing and hijabs. Whether the money is ours or our husbands', it is an obligation upon us to use it fully and wisely. Let us reflect and understand the 2 points highlighted here as to why and how we should spend our wealth.

## 1) SPEND WITH A CLEAR INTENTION

Allah says in surah Al-Baqarah ayah 254:  
*"O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun."*

This ayah reminds us that as Muslims, we should spend our wealth in this life. The accumulated wealth shall be of no benefit for us on the Day of Judgement. It is only the wealth that we spend purposefully for the sake of Allah that shall benefit us on that day. Allah assures that whoever spends in His Cause, He shall bless his wealth. The person shall experience manifold increase in his/her wealth, up to seven hundred times as mentioned in surah Al-Baqarah ayah 261:

*"The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain; it grows seven ears, each ear has hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."*

## 2) SPEND ON WHAT IS IMPORTANT

In surah Al-Baqarah, ayah 215, Allah says: "They ask you (O Muhammad, PBUH) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarer; and whatever you do of good deeds, truly, Allah knows it well."

This ayah reminds us that after taking care of our needs and our dependants, it is recommended to wisely Infaq-fi-Sabeelillah (spend in the Way of Allah). There are many ways which we can do it.

- Support relatives who are financially weak;
- Support orphans and other poor people;
- Support Muslim organizations who are devoted to Da'wah;
- Support Muslims who are inflicted by war;
- Support people who are new to Islam;
- Perform Hajj / Sponsor others for Hajj (and/or Umrah) who are not financially well-off, etc.

Wealth, an amassed entity can be for us or against us. Thus, Allah has reminded us in surah Al-Baqarah ayah 274:

*"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve."*

May we find true bliss from our given wealth just like our Prophet (PBUH) and both Khadijah (RA) and Aisha (RA), inshaAllah.

## SCORE BOARD



SACENTRALFC.ORG.AU

We firstly give thanks to Allah (SWT) for any success and ask HIS forgiveness and guidance for our failures. We thank all our volunteers involved with SA Centrals FC for their time, enthusiasm and the skill they make available at no charge to our community.

Volunteering is a beneficial and productive form of sadaqa, or charity. Not only are you benefitting others, you are earning reward, and – a fact that is often overlooked – learning how to become more productive in your everyday life. Here are 3 ways that volunteering encourages those who are involved to become more productive Muslims:

## 1. CAUSES YOU TO BE ORGANIZED

"The Prophet walked briskly, literally leaning forward as if going downhill" [Abu Dawud]. Like the Prophet, the serious volunteer is someone who has little time to waste. They want to be able to fit in as much time as possible doing work for the sake of Allah, whether it be raising money for the orphans and needy children or helping at their local mosque. They can't afford to leave things to the last minute. They need to have things planned, schedules in place, and deadlines met so that they can maximise the number of those precious hours for the sake of Allah.

## 2. ENCOURAGES SELF-ASSESSMENT

"Verily, by Allah, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I intend in what I said to myself?' However, the sinner proceeds ahead and he does not blame himself" [Hassan Al-Basri in reference to the interpretation of Surah Al-Qiyamah, verse 2].

It is only when you open the doors to constructive criticism, that you are able to make changes that allow you to be the best volunteer you can possibly be and make changes that benefit others. For instance, SA Centrals requests parents, players and volunteers to continually provide feedback before, during, and after the soccer season so we can improve and create a more professionally run community organization. We aim to be our own harshest critic and strongest competitor.

## 3. PROVIDES A VISION

"Ali said, 'Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group, or I die as my companions have died'" [Bukhari].

Productivity is pointless unless it is pointed in the right direction and there is a vision to your actions. Whilst being productive and organised is important, the ultimate importance is given to the vision, or end goal. At SA Centrals Soccer Club, the vision is uniting the Muslim youth upon Islam; and strengthening the ummah is a noble goal for any organisation. Your own vision should be pushed relentlessly at every level, every meeting, and every minute. We must continually remind ourselves that we have a goal. It is the vision that keeps us awake when others sleep, that keeps us going when others stop and that keeps us together when others fall apart. We must make our every movement, decision and step in accordance with achieving the vision.

The best way to become a truly productive Muslim is to work continually for the creation of a productive (and united) Muslim Ummah. May Allah grant us this and His pleasure. Ameen.



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## DID YOU KNOW?

That Prophet Muhammad (pbuh) was the most generous person and many people became Muslim because of his generosity!

## WHO IS YOUR REAL FRIEND?

Have you ever been in a conversation with somebody that you grew up with or haven't seen in ages? You might have went to primary school together, travelled together or you might even be related to this person. The theme of the conversation always goes something along the lines of "Yeah man, I remember those days!" Or "Remember when...", then you don't see that person for a while and when you do, it's always about the "good old days." The good old days when you would have sleepovers, trade Pokémon cards, talk on msn and have those intense soccer games at recess and lunch.

Subhanallah, it's amazing how we can relate our everyday encounters to the Quran. Because Allah also tells us that on the Day of Judgement, people will be looking back at the past. Think about it, every person that you ever crossed paths with in this life you will see on that Day. The only difference is you will either be looking back at your life with joy and happiness or regret and sorrow. Some people will be blaming themselves saying "Oh, woe to me! I wish I had not taken that one as a friend" (25:28). While some others will have "faces, that Day, will be bright - laughing, rejoicing at good news" (80:38-39). So really the experiences we share with people in this life will ultimately determine our outcomes with them on the Day that matters most.

And let's face it, we might all have a bit of a dark past, and the experiences we had with certain people weren't the most pleasing to Allah. Let's not forget that men like Umar ibn al-Khattab, Musab bin Umayr and Khalid bin Waleed also

had "dark pasts." So always look to the future. Look to now mend those relationships and build them on pure love for the sake of Allah. Nowadays, people become mates because they love sport, or they love to fix cars, or they party together. Amongst girls you will find so much backbiting. Omg, she wore that, she said this, how dare she do that... But in Islam you befriend an individual with the intention of stepping foot into Jannah together. The person actually CARES about YOU.

So make an effort. It's not hard to pick up the phone to call an old friend you haven't seen in a while. Organise to catch up for lunch and if it coincides with Salah, then pray it together. Or if there is a lecture/event invite past friends to come to it. Make experiences with people in such a way that when you stand on the Day of Judgement and Allah, The Majestic calls out "Where are those who loved each other for the sake of My glory?" and you and your friend will be amongst those that march forward.



## MUSLIM SHOW COMIC

WORSHIPPER OF ALLAH



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## Food and Drink of Healing



By Dr Abu Nibras

Zamzam water and Black Cumin (also known as Black Seed, Nigella Sativa, or Kolanji) are two of those amazing blessings of healing that Allah (SWT) has bestowed upon the children of Adam.

### ZAMZAM WATER

It has enormous blessings and cures as was told to us by the Messenger of Allah (PBUH). He (PBUH) said concerning the water of Zamzam: *"It is a blessing, and it is food that satisfies."* - Muslim. He also said: *"The water of Zamzam is for whatever purpose it is drunk for."* - Ibn Maajah

We know from a hadith (Bukhari) that during the times when the Prophet (PBUH) was bestowed with revelations from Allah (SWT), his chest was washed by the angels with Zamzam water. It was reported that when Ibn Abbas (RA) drank from the water of Zamzam, he said: *"O Allah, I ask you for beneficial knowledge, plentiful provision and healing from every disease."* Aa'ishah (RA) reported that she took Zamzam water home with her in bottles and said, *"The Messenger of Allah (PBUH) took some of it away with him and he used to pour it on the sick and give it to them to drink."* (Tirmidhi)

Scientists also have found Zamzam water to be scientifically superior to tap or solar pump water.

- It is found that the Zamzam water has both curative effects and nutritive values.
- It is alkaline in nature which neutralises excess hydrochloric acid formed in the stomach and reduces heartburn.
- Iodide, sulphate and nitrate contents are also much higher in it.
- It is revealed that contents of macro-nutrients like magnesium, sodium and potassium are manifold higher in it which make it a refreshing drink.

### BLACK SEED

Healing of Black Cumin, Black Seed, Nigella Sativa: Although healing effect of Nigella Sativa narrated by Prophet (PBUH) 1400 years ago, scientists are discovering its usefulness till to date.

Narrated by Khalid bin Sad (RA): We went out and Ghalib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Medina he was still sick. Ibn Abi 'Atiq came to visit him and said to us, "Treat him with Black Seed. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for Aisha has narrated to me that she heard the Prophet (PBUH) saying, *'This Black Seed is healing for all diseases except 'As-Sam'.*' Aisha asked 'What is As-Sam?' He (Prophet (PBUH)) replied *Death*." - Al-Bukhari

Narrated by Abu Huraira (RA): I heard Allah's Messenger (PBUH) saying, *"There is healing in Black Seed for all diseases except death."* - Al-Bukhari

Several researchers also found black cumin beneficial for different medical conditions:

- Type 2 diabetes - Researchers found that just two grams daily of black seed could result in reduced fasting blood sugar levels, along with decreased insulin resistance, and increased beta-cell function in the pancreas.
- Epilepsy - Because of its anticonvulsive property black seed to be effective at reducing the frequency of seizures in children who resisted conventional treatment.
- MRSA - The deadly and antibiotic-resistant bacterial infection known commonly as MRSA responded favourably to treatment with black seed.
- It is also found effective in colon cancer, protection against heart attack, breast cancer, brain cancer, leukaemia, brain damage from lead toxication, oral cancer, lowering blood pressure, lowering cholesterol levels, boosting the immune system.
- Black Seed is also effective in treating gas, colic and constipation.



## Steamed Buns

By Blarra Jeroff

**These soft pillowy buns are an Uyghur specialty - usually served with a saucy meat stew to mop up all the delicious juices.**

### Ingredients:

- 2 1/2 cups plain flour
- 1/2 cup self-raising flour
- 2 tsp dry instant yeast
- 1 tsp sugar
- 1 tsp salt
- 3 tbs vegetable oil
- warm water (as needed)

### Method:

- 1) Mix 1 1/2 cups of warm water, the sugar and yeast in a small bowl and leave at room temperature for 5 minutes.
- 2) In a mixer or by hand combine all the ingredients in a large bowl to form a soft dough. You may require more water or more flour depending on your dough.
- 3) Knead dough for 5-7 minutes until smooth and soft.
- 4) Place dough in an oiled bowl and cover with cling wrap. Leave in a warm place for 1-2 hours.
- 5) With your hands flatten and stretch the dough so it is large and flat. Drizzle oil all over and spread over the dough
- 6) Roll up the dough and cut into equal pieces.
- 7) Shape them into rounded pieces.
- 8) Let the buns rise again for 30 minutes
- 8) Steam the buns in a steamer for 25 minutes and serve hot with lamb stew.



## Kale

Many Health Benefits

Allah SWT says: **"Eat of the good things which We have provided for you."** (2:173)

Sometimes we discover amazing benefits in foods that we might not have heard of, but Allah has created it and put lots of benefit in it. Kale, my dear readers, is one of them. Lets look at some benefits.

1. It's low in calorie, high in fibre and has zero fat. One cup of kale has only 36 calories, 5 grams of fibre and 0 grams of fat. It is great for aiding in digestion and elimination with its great fiber content.
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5. It's a great anti-inflammatory food. Antioxidants, such as carotenoids and flavonoids help protect against various cancers.
6. It's great for cardiovascular support. Eating more kale can help lower cholesterol levels.
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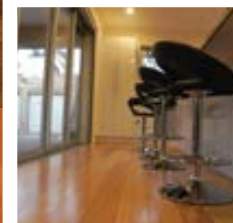
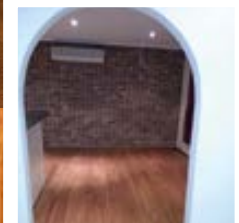
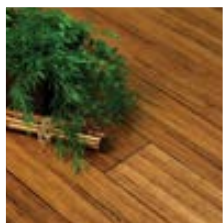


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