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Hajj

*Pilgrimage
to Makkah*

"And (due) to Allah from mankind is a pilgrimage to the House
- for whoever is able to find thereto a way."

(3:97)

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Bismillah

In the name of Allah, Most Gracious, Most Merciful

Hajj is an accumulation of all the other pillars of Islam so by default the criteria of its success and acceptance is also absolute devotion and concentration—only it is for a longer period of time than prayer and fasting. It is as though Allah prepares the worshipper through other acts of worship for this great journey. From the time a person makes the intention of Hajj, he is like a migrant. This is a migration from: the state of disobedience to the obedience of Allah; from sins to devotion of Allah; and from a state of egotism and self-worship to absolute servitude of Allah the Almighty.

This is what the talbiyah is about. It is a response full of love, devotion, and humbleness from the slave seeking his Master's acceptance.

'Here I am O Allah, here I am...

This call is an acknowledgment of the gifts and bounties of the Lord on His slave. It is the recognition of the Lord and His greatness. This acknowledgement generates love and proper manners in the heart, which then reflect through the actions of the body.

That is so. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts. (Al Hajj, 32)

The Hajj is a covenant between us and Allah that for the rest of our lives we will be submissive to Him asking Him to free us from our sins.

One moment is especially unique: the moment of seeing the Ka'ba for the first time!

Once we see the Ka'ba we cannot help it, we cannot control our tears, we feel the sweetness of faith, the presence of the angels, and the mercy of Allah the Almighty, and we wish not to leave this House of Allah and stay there forever, the heart is filled with wonderful feelings out of this world, it is a paradise on earth.

Ensar

Imam Ensar Cutahija

Contents.

Feature	
Bismillah	1
Zakat	2-4
History of the Ka'ba	6-7
Knowledge	
Tafseerul Qur'an	8
Hadith	9
The Friendly Reminder	9
Daily Dua	9
The Sunnah	9
Dawah	
How clean is your heart	10-11
Medical Clinic	
Hay Fever	12
Sun Smart	13
Islamic History	
Cordoba Panorama	14
Mohammed Al-Sha'rawi	15
Community	
Muslim Tech - Qamardeen	16
Sisters Hajj Tips	20
Sports	
SA Central's Score Board	21
Generation 'Y'	
Kids Corner	22
Street Talk - Islam is not part time	23
Muslim Show Comic	23
Body/Mind/Soul	
Animal right & Halal Slaughter	24
Spicy Lamb Stew	25
Passion Fruit	25
Muslim Index	26-37
3 Month Prayer Times - Pull Out	18-19

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Hajj

Pilgrimage to Makkah

“And (due) to Allah from mankind is a pilgrimage to the House - for whoever is able to find thereto a way.” (3:97)

By Dr Jamal Badawi

WHAT DOES HAJJ MEAN?

Hajj is one of the five basic pillars of Islam. Hajj means technically, to make pilgrimage to Mecca and the surrounding area, and to participate in certain rituals and acts of worship. It is like prayers or acts of worship where the soul, mind and body all participate in worship. It is an incumbent duty on every Muslim to do so at least once in his or her lifetime, and who is “ABLE” to perform the pilgrimage both financially and physically. Of course a person may wish to make the pilgrimage more than once but the requirement is fulfilled by making it once.

When we say financially able it doesn't mean that one has to be rich in order to make the pilgrimage. As Prophet Muhammad (PBUH) indicated, that if a person has enough food and the means of transportation to go to the pilgrimage and enough to leave for the provision of his family that are not going with him then he should not wait. In fact, he recommended against delays in performing the pilgrimage as no one knows what will happen to them as a person may die or get too old or sick before fulfilling this basic requirement of faith.

THE IMPORTANCE OF HAJJ

The importance of Hajj has been emphasized in the Quran and the sayings of Prophet Muhammad (PBUH). An example of this is found in (3:97)

“Pilgrimage thereto is a duty men owe to Allah, - those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.” A similar statement is found in (2:196).

Prophet Muhammad (PBUH) indicated that whomever fulfils the duty of pilgrimage without committing any indecent acts in words, deeds or devious actions would come back from the pilgrimage free from his sins as the day his mother gave birth to him, reported by both Bukhari and Muslim. In that sense the pilgrimage is a multifaceted type of relationship.

Also, Hajj has a lot to do with historical significance as it not only goes back to Prophet Muhammad, but it goes back to Prophet Abraham and according to some sources it goes back to Adam. There are some who believe that when Adam and Eve came to earth they came to Mount Arafat, which is where the major part of the pilgrimage rituals are performed.

Like any other act of worship in Islam, Hajj has many facets to it. In a way it is an act of worship, and a training to fully submit and be obedient to God, a reminder to the person doing the pilgrimage of the purpose of their creation, it is a reminder of death and the limited period that they will stay on earth and it reminds us of resurrection and accountability before God. It has socio-political aspects, as it allows Muslims from all over the world to practice true brotherhood when they all meet from all over the world in large numbers, equally dressed without any symbols of status or race. It has aspects of mutual benefit and exchange.

REFLECTIONS ON TRAVELLING TO MECCA

When Prophet Abraham built the Kaaba, God ordered him “proclaim on people to come for pilgrimage and they will come to you on foot and every means of transportation.” This was about three thousand years ago. For the first 1600 years the notion of pilgrimage was not perfected, until Prophet Muhammad (PBUH) came and the prophecy made by Prophet Abraham was finally fulfilled.

When people travel all the way from Indonesia, South Africa, Central Africa, Europe, United States, Canada and all parts of the world this in itself is a reflection of devotion to God. In a way it is a re-enactment of the frequent journeys of Prophet Abraham. Prophet Abraham as the father of monotheism, travelled to many places and

experienced lots of trouble and difficulty in trying to spread the true faith in God. When the pilgrims come from all walks of life and all parts of the world, they are following the steps of their father in faith Prophet Abraham in their devotion to God. The journey to the holy city, is a reminder for us that our entire life is nothing but a journey. Our life is a journey that may be long or short, only God knows. We have to realize that we are passing through a journey in our life that has an end, and that our ultimate destiny is to go back to God and stand accountable for our lives.

HAJJ TIME

First we have to make a distinction between two aspects of pilgrimage. One pilgrimage is called Umrah, which is translated as the lesser pilgrimage and can be performed at any time year round. This however does not fulfil the full duty of making pilgrimage. This makes it easier for many people who are not available or unable to travel during the specific period of pilgrimage in one year or the other to visit at any time. I know people who live in America and when traveling to their home they make it a point to stop and make Umrah on their way back. This is a simple pilgrimage and can be fulfilled in a couple of hours.

“Proclaim on people to come for Hajj and they will come to you on foot and every means of transport”

The major pilgrimage, Hajj that is mandatory on every Muslim male and female to do at least once in their lifetime, must be performed within a specified period. It usually takes about a week from the 8th day of the month of Dhul Hijjah to the 13th day. The month of Dhul Hijjah is the 12th month in the Islamic lunar calendar, which is based on the moon and is about 11 days shorter than the solar year. This is why the pilgrimage keeps changing between different seasons just like the month of fasting.

In both cases, whether one is doing the lesser pilgrimage or the major pilgrimage, one always starts with the state of Ihram, which is a state of intention and performance of special rituals that mark the beginning of this pilgrimage. It is out of the compassion of God that He did not require one to begin the state of Ihram (at least the procedure and restrictions that must be followed) from the moment one leaves their home. Some people might be traveling for longer periods of time and the rules are quite restrictive as I will describe later as there are certain things that should or should not be done. For that reason the stage when one should really be in the state of Ihram or intention begins in a specified location called the Mawakeet ranging from 100 to 500 kilometres outside of Mecca. Depending on the direction one is coming from one can't pass this point, which is very close to Mecca, without wearing the attire and being fully in the state of intention to perform the pilgrimage. Some people start this in the plane or go to Jeddah which is far enough for them to begin after arriving.

The most important thing is the intention. In Islam every deed should be preceded by intention. A person should always think of why he or she is doing something and put the intention in their heart (doesn't utter anything). In this case one would have the intention that he is beginning to perform this required worship out of obedience and submission to the will of God and in the pursuit of his pleasure. It is also desirable for the person before putting on the Ihram clothing to take a bath and clean one's self thoroughly. After this a person should put away all their regular clothing because during the pilgrimage, in the period of performing the rites, a Muslim is not supposed to wear their normal clothing.



Clothes are usually used as a symbol of our individuality, our ego, our authority, power and wealth. When a person performs the pilgrimage which is a very high and pure act of worship and devotion to God, egotistical things should be forgotten. This reminds the individual that one could be a king or a common man, rich or poor, male or female but that they should not forget that the essence of a person is their humanity. So by casting away the normal clothing that one has and all the false symbols that express superiority they are able to just being humans. This way one finds the rich, the poor, and people from different professions all wearing the same thing. This is a practical manifestation of the true essence of human brotherhood and equality.

The male wears very simple attire during Hajj which is basically two towels; one can be wrapped around the waist a couple of times and twisted so that it holds (one can also use a belt if needed) the second piece is held on one side and placed

above the right shoulder leaving the left shoulder exposed. In addition to this a person should not wear his regular shoes but rather a pair of sandals or something where the heel is exposed. Also a male is not supposed to cover his head unless he is sick or is in dire need. None of the clothing worn is sewn, and nothing is worn under the towels/sheets.

A woman who performs Hajj can wear anything, but she should not cover her face or hands. In fact Islam does not make it a requirement in Hajj or otherwise that a woman covers her face or hands. But to keep in line with the spirit of simplicity it should not be clothing that shows off the body or wealth. In other words it has to be a simple garment that is loose and covers the entire body except for the face and hands. It is preferable that they wear simple white material so that a sense of equality is felt by all who are performing the pilgrimage.

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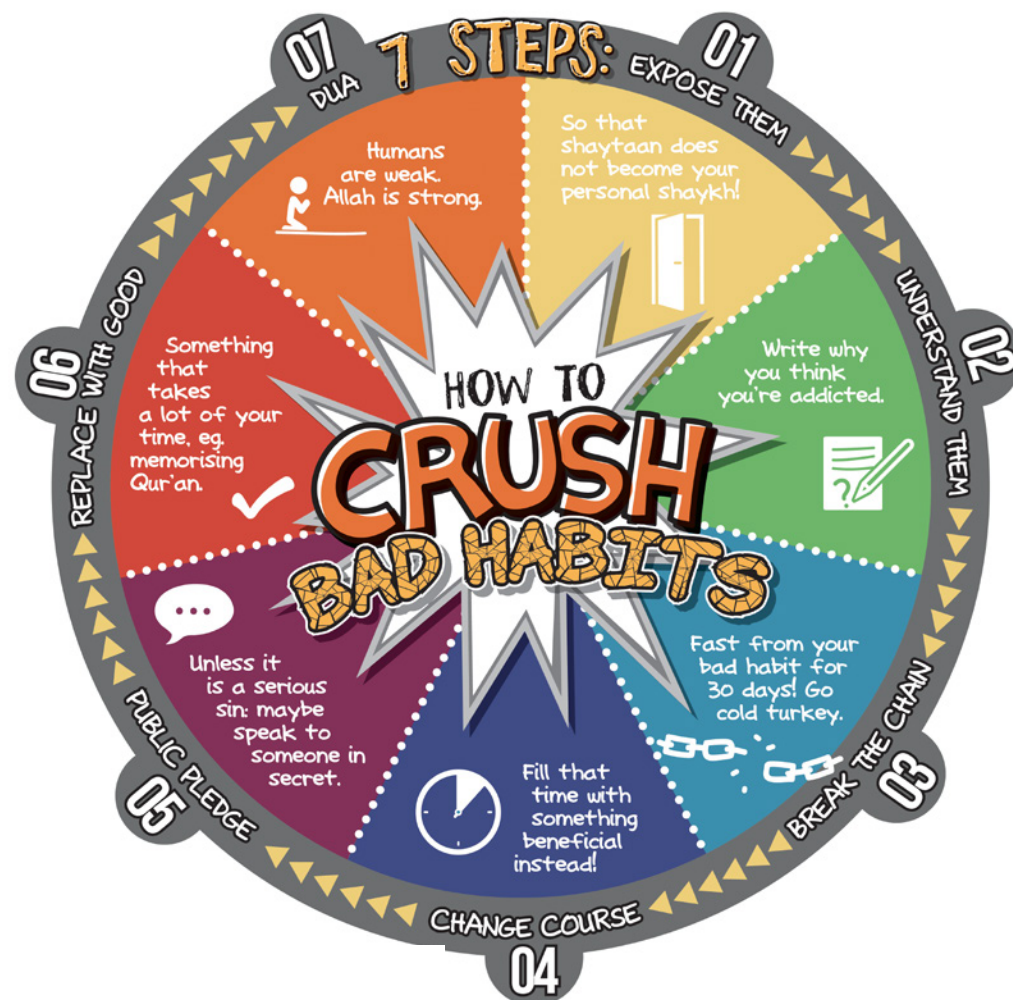
*Prophet Muhammad (pbuh) said:
"An accepted Hajj has no reward but paradise" (Bukhari).*

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History of the Ka'ba

The small, cubed building known as the Ka'ba may not rival skyscrapers in height or mansions in width, but its impact on history and human beings is unmatched.

The Ka'ba is the building towards which Muslims face five times a day, every day, in prayer. This has been the case since the time of Prophet Muhammad (peace and blessings be upon him) over 1400 years ago.

THE SIZE OF THE KA'BA

The current height of the Ka'ba is 39 feet, 6 inches and total size comes to 627 square feet. The inside room of the Ka'ba is 13x9 meters. The Ka'ba's walls are one meter wide. The floor inside is 2.2 meters higher than the place where people perform Tawaf. The ceiling and roof are two levels made out of wood. They were reconstructed with teak which is capped with stainless steel. The walls are all made of stone. The stones inside are unpolished, while the ones outside are polished.

This small building has been constructed and reconstructed by Prophets Ibrahim, Ismail and Muhammad (peace be upon them all). No other building has had this honour.

CONSTRUCTION OF THE KA'BA

Prophet Ibrahim and Ismail (peace be upon them) built the Ka'ba. The measurements of the Ka'ba's Abrahamic foundation are as follows:

- The eastern wall was 48 feet and 6 inches
- The Hateem side wall was 33 feet
- The side between the black stone and the Yemeni corner was 30 feet
- The Western side was 46.5 feet

Following this, there were several constructions before the Prophet Muhammad's (pbuh) time.

RECONSTRUCTION OF KA'BA BY QURAISH

Prophet Muhammad participated in one of its reconstructions before he became a Prophet. After a flash flood, the Ka'ba was damaged and its walls cracked. It needed rebuilding.

This responsibility was divided among the Quraish's four tribes. Prophet Muhammad helped with this reconstruction. Once the walls were erected, it was time to place the Black Stone, (the Hajar ul Aswad) on the eastern wall of the Ka'ba. Arguments erupted about who would have the honour of putting the Black Stone in its place. A fight was about to break out over the issue, when Abu Umayyah, Makkah's oldest man, proposed that the first man to enter the gate of the mosque the following morning would decide the matter. That man was the Prophet. The Makkans were ecstatic. "This is the trustworthy one (Al-Ameen)," they shouted in a chorus. "This is Muhammad". He came to them and they asked him to decide on the matter. He agreed. Prophet Muhammad proposed a solution that all agreed to-putting the Black Stone on a cloak, the elders of each of the clans held on to one edge of the cloak and carried the stone to its place. The Prophet then picked up the stone and placed it on the wall of the Ka'ba.

Since the tribe of Quraish did not have sufficient funds, this reconstruction did not include the entire foundation of the Ka'ba as built by Prophet Ibrahim. This is the first time the Ka'ba acquired the cubical shape it has now unlike the rectangle shape which it had earlier. The portion of the Ka'ba left out is called Hateem now.

CONSTRUCTION AFTER THE PROPHET'S TIME - ABDULLAH IBN AZ-ZUBAYR

The Syrian army destroyed the Ka'ba in Muharram 64 (Hijri date) and before the next Hajj Abdullah ibn az-Zubayr, may Allah be pleased with him,

reconstructed the Ka'ba from the ground up. Ibn az-Zubayr wanted to make the Ka'ba how the Prophet Muhammad wanted it, on the foundation of the Prophet Ibrahim.

Ibn az-Zubayr said, "I heard Aisha (may Allah be pleased with her) say, 'The Prophet said: "If your people had not quite recently abandoned the Ignorance (Unbelief), and if I had sufficient provisions to rebuild it [the Ka'ba], I would have added five cubits to it from the Hijr. Also, I would make two doors; one for people to enter therein and the other to exit.'" (Bukhari). Ibn az-Zubayr said, "Today, I can afford to do it and I do not fear the people."

Ibn az-Zubayr built the Ka'ba on Prophet Ibrahim's foundation. He put the roof on three pillars with the wood of Aoud (a perfumed wood).

In his construction he put two doors, one facing the east the other facing the west, as the Prophet wanted but did not do in his lifetime.

Abdullah ibn az-Zubayr also made the following additions and modifications:

- Put a small window close to the roof of the Ka'ba to allow for light.
- Moved the door of the Ka'ba to ground level and added a second door to the Ka'ba.
- Added nine cubits to the height of the Ka'ba, making it twenty cubits high.
- Its walls were two cubits wide.
- Reduced the pillars inside the House to three instead of six as were earlier built by Quraish.

For reconstruction, ibn az-Zubayr put up four pillars around Ka'ba and hung cloth over them until the building was completed. People began to do Tawaf around these pillars at all times, so Tawaf of the Ka'ba was never abandoned, even during reconstruction.

DURING ABDUL MALIK BIN MARWAN'S TIME

In 74 Hijri, Al-Hajjaj bin Yusuf al-Thaqafi, the known tyrant of that time, with the approval of Umayyad Khalifa Abdul Malik bin Marwan, demolished what Ibn az-Zubayr had added to it. Some of the changes he made were the following:

- He rebuilt it in today's smaller shape
- Took out the Hateem
- Walled up the western door (whose signs are still visible today) and left the rest as it was
- Pulled down the wall in the Hateem area.
- Removed the wooden ladder Ibn az-Zubayr had put inside the Ka'ba.
- Reduced the door's height by five cubits

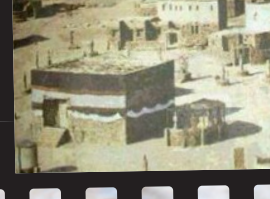
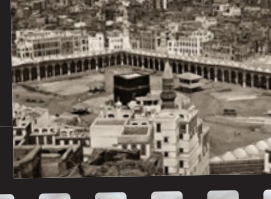
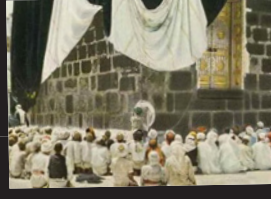
When Abdul Malik bin Marwan came for Umra and heard the Hadith that it was wish of Prophet for the Ka'ba to be constructed the way Abdullah ibn az-Zubayr had built it, he regretted his actions.

IMAM MALIK'S ADVICE TO THE KHALIFA HARUN AL RASHEED

Abbasi Khalifa Harun al Rasheed wanted to rebuild the Ka'ba the way the Prophet Muhammad wanted and the way Abdullah ibn az-Zubayr built it. But when he consulted Imam Malik, the Imam asked the Khalifa to change his mind because constant demolition and rebuilding is not respectful and would become a toy in the hands of kings. Based on this advice, Harun al Rasheed did not reconstruct the Ka'ba. The structure remained in the same construction for 966 years, with minor repairs here and there.

RECONSTRUCTION OF THE KA'BA IN 1996

A major reconstruction of the Ka'ba took place between May 1996 and October 1996. This was after a period of about 400 years (since Sultan Murad Khan's time). During this reconstruction the only original thing left from the Ka'ba are the stones. All other material has been replaced including the ceiling and the roof and its wood.



EXPLANATION OF THE HOLY QUR'AN



*"There is no obscenity, no sin, no quarrel in the Hajj.
And whatever good you do, Allah shall know it."
(Al Baqarah : 197)*



This verse stresses upon the etiquette of Hajj and makes it necessary for everyone in the state of Ihram to strictly abstain from three things: rafath, fusuq and Jiddal, which are being explained here in some detail.

A comprehensive word, Rafath includes marital intercourse, its preliminaries, including open talk about love-making. All these things are forbidden in the state of Ihram. However, an indirect or implied reference to the act of love-making is not prohibited.

Literally fusuq means "transgression". In the terminology of the Holy Qur'an, it means 'disobedience', the general sense of which includes all sins. Early commentators have taken it here in this general sense of the word but the blessed Companion 'Abdullah ibn 'Umar has interpreted the word 'fusuq' here to mean only the acts, which are prohibited and impermissible in the state of Ihram. It is obvious that this interpretation is more suitable to the occasion because the prohibition of sins as such is not peculiar to Ihram; they are forbidden under all conditions.

Things which are not sins in themselves but become impermissible because of Ihram are 6 in number.

(1) Marital intercourse, its preliminaries, even love talk. (2) Hunting land game, either hunting personally or guiding a hunter. (3) Cutting hair or nails. (4) Using perfume. *These four things are equally impermissible for men and women both when in a state of ihram. The remaining two basically concern men: (5) Wearing stitched clothes. (6) Covering the head and the face. According to Imam Abu-Hanifah and Imam Malik, it is also not permissible for women to cover their face while in a state of Ihram, therefore, this too is included in the common Ihram prohibitions.

The word 'jidal' means an effort to upturn the adversary, therefore, a rough altercation or quarrel is known as jidal. But some commentators have taken fusuq and jidal in the general sense. According to them even though the fiq and jidal are sins, and deplorable at all places and under all conditions, but their sin becomes all the more grave in the state of Ihram. If one could think about the blessed days and the sacred land of the Haram where everyone comes to perform 'ibadah at its best with fervent chants of Labbayk, telling their Lord 'Here we are at Your call', with the garment of Ihram reminding them all the time that the pilgrim is devoted to his act of 'ibadah within the sight of Allah, how could one stoop to do what is prohibited by Allah; obviously, under such condition, any act of sin or any act of entanglement with dispute turns into sinfulness at its worst.

The words in the verse:

'then there is no obscenity, no sin, no quarrel ...' are all words of negation, that is, all these things are not there in Hajj, although the object is to forbid them, which could have taken the form close to saying - do not be obscene, do not be sinful and do not quarrel. But, the possible prohibitive imperative has been replaced here by words of negation and thereby the hint has been given that such doings have no place in Hajj and cannot even be imagined in that context.

"Hadith"

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

"From one 'Umrah to another is an expiation for the sins that came in between them, and Hajj Mabru (an accepted Hajj) brings no less a reward than Paradise." - Sunan Ibn Majah

The pilgrim is one of the three guests of Allah and the abode whereunto he has been invited is the promise of the everlasting hereafter. None carrying an atom's weight of arrogance and pride may enter Paradise and a good guest receives not the honour of his Lord's invitation except that he is humbled therein.

May Allah honour us all with His invitation as guests, may we find humility therein and may He enter us into the highest level of Paradise.

The Friendly Reminder.

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

Let's talk about the difference between having knowledge and having guidance. We can have a lot of knowledge of the Quran but still not have guidance. Guidance is an ongoing, minute by minute, series of actions. We're going to have to make decisions and we need someone's guidance to make those decisions. Allah tells us that He is willing to give us constant advice on all of our decisions. I can dress like I have a lot of knowledge, stand on a stage in front of people, and have Facebook followers, but it doesn't mean I have Allah's guidance.

Guidance is in the hands of Allah and we have to go back to Him to seek it over and over again. This is the difference between knowledge and guidance. Ya Allah, guide us to the straight path, ameen.

DAILY DUA'

THE WEAPON OF THE BELIEVER

Abu Hurairah (May Allah be pleased with him) reported:

The Prophet SAW was asked: "Which deed is the best?" He SAW replied, "Faith in Allah and His Messenger." Then he was asked: "What is next?" He replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked, "What is after that?" He SAW replied, "Hajj Mabru (an accepted pilgrimage)." [Bukhari and Muslim]

As Muslims, we should strive to fulfil hajj at least once before we breathe our last, as it is good for us. Monetary effort is not sufficient for the success of going to hajj. Amplify it with doa, the most powerful tool a Muslim has, and Allah will bestow good upon us.

Rabbana Atina fid Dunya hasanah wa fil Akhirati hasanah, wa qina adhaban naar. 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)

The Prophet (peace and blessings be upon him) said, **"Fasting the day of 'Ashura' (is of great merits), I hope that Allah will accept it as an expiation for (the sins committed in) the previous year"** (Muslim)

Fasting on the day of Ashura holds great rewards as observing fasts on this day will expiate the sins of the past year. Our prophet Mohammed (PBUH) asked us to observe fasts on both the 9th and the 10th of Muharrum. If we missed out on fasting on the day of Ashura, we must make our intentions for fasting in the following year.

May Allah guide and forgive us.

HOW CLEAN IS YOUR HEART?

By Sh. Yahya Ibrahim

All of us, in one way or another, can attest to the fact that ignorance breeds fear. Hatred and intolerance are usually quick to follow. An ordinary day can quickly turn to a distasteful night when one encounters an uninformed, ill-mannered individual. In those situations, anything can happen.

A young Muslim, who does not wear hijab, for instance, may be made to feel uncomfortable while attending an Islamic lecture or course.

Condescending looks, snide smirks, rolled eyes, bullish "dawah" target her. A young brother, never taught to pray properly at home, is scolded for "not following the Sunnah." A new Muslim is kissed and hugged after declaring his testimony of Faith. Years later, he struggles to find a family to accept his genuine interest in their daughter.

A community member delivers a Jum'ah Khutbah at a local mosque. He, for whatever reason mispoke, as a consequence the whole masjid is deemed a place of heresy and Bidah.

It happens all the time in our community. Not just to our community, but rather, within our domain of action and authority. In our Islamic Societies, MSAs, Musallah prayer halls, Islamic camps, and public lectures, Muslims at times make other Muslims feel insignificant and marginalised. At times, we can, through our insensitivity and bigotry, make other Muslims feel uncomfortable, unwelcome and unloved.

We, individually and collectively, judge people all the time. We do so, at times, as subtly and reflexively as a wave of our hand to shoo away an obnoxious fly.

Simply put, we break the golden rule. We do not treat others the way we want to be treated. We do not love for our brothers and sisters what we love for our self. That in fact is a spiritual calamity. The Prophet (pbuh) cautioned us implicitly and explicitly about judging others reflexively. Equally, he warned us of taking that huge plunge into the abyss of conceitedness and false pride in oneself.

Allah describes Prophet Muhammed (pbuh) in Surat at-Taubah 9:128: "Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers (he is) full of pity, kind, and merciful."

Allah says about the Prophets nature and his natural inclination and disposition, (pbuh).

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." Ali Imran 3:159

Upon reflection, these verses are aimed at the Ummah of the Prophet (pbuh). The intent is not to simply embellish the fame of the Prophet of Mercy (pbuh). Simply, the aim is to build in the Ummah a desire to recreate the modality and conduct of the Messenger of Allah within our domain of authority and oversight.

Can you imagine Abu Bakr or Ali, 'Umar or Khalid, Allah be pleased with them all, breaking away from the Messenger of Allah? Harshness, severity of consequence, dwelling on the past, hindering progress, lack of consultation, harbouring suspicion and exposing faults would have driven the most pious of the Ummah away from the spring of mercy, Muhammed (pbuh).

One day a man entered into the Prophet Muhammed's mosque as the sahaba and the Prophet (pbuh) were assembled after prayer. The man walks into the midst of the companions and in front of the Prophet (pbuh) he begins to relieve himself.

The companions rose up in anger and were about to beat him for his vulgarity. Immediately the Prophet (pbuh) called out to his companions to settle down and let the man finish urinating. When he had finished, Muhammad (pbuh) called him over

and said: "These mosques are not suitable places for urine and filth, but are only for worshipping Allah, remembrance of Allah, prayer and recitation of the Qur'an. Do not do this again." Then Prophet Muhammad (pbuh) gave orders to one of his companions to bring and pour water over it.

Upon witnessing this, the man supplicated the Al Mighty Allah, "O Allah! Have mercy only on me and Muhammad, O Allah! Forgive only me and Muhammad." The Prophet Muhammad (pbuh) smiled and corrected the man, "Do not confine the limitless! You have constricted the vastness (of Allah's Mercy) into narrowness."

The bedouin entered the mosque with animosity and hatred. Later he would declare that before this incident, he hated none greater than the Prophet (pbuh). After the encounter, he loved none more than the Prophet (pbuh).

Why? Mercy, forbearance, kindness and genuine love for his fellow man are hallmarks of the Messenger of Allah (pbuh).

That is the mark of the believer.

The Sahaba were not infallible. We forget that living amongst the Prophet (pbuh) and amongst his noble companions, there were those who were sinners, adulterers, alcoholics and hypocrites.

Allah the Almighty says, "Make allowances for people, command what is right, and turn away from the ignorant." (7:199)

The Sunnah is love and forgiveness, clemency and sincerity and putting others first. The Sunnah is easy to read about, difficult to implement, except for those whom Allah has granted Mercy.

So why do we see in others what we fail to see in ourselves? How is it that we can overlook other person's feelings so readily and easily? Why does it take us so long to admit to someone that we wronged them? How often do we misrepresent an occurrence or embellish a story? Why can we

comment on others, and feel disheartened when we discover the same being done to us?

The answer, simple as it is, is that our heart is not truly attached to Allah. It is veiled behind self-praise, obscured by hate and clouded with jealousy.

The closer you draw to Allah, the more virtuous you become in your conduct with His creation. The more careful and precise you are in your dealings with Allah, the more reliable your character becomes. As a general principle – Tawheed builds character.

We sin with our heart long before we sin with our actions. The root of all righteous conduct is the heart and the sincerity it contains. It is the pure heart that guides to righteousness and becomes a compass for others to find their way to Allah. It is the soft heart that shelters others and conceals their indiscretions. It is the bright heart that resonates with the Qur'an and its meaning, and finds solace and comforting tranquillity in the remembrance and daily devotions. It is the heart wherein faith takes root and manifests its reality in our conduct.

Equally, the root of all evil is the heart that is dark and spiritually dead. It is that heart that will contain racism, love of excess, and disdain for the needy. It is that dark heart that absorbs rumours and spreads gossip. It is the dim heart that relishes the failure of others and seeks praise and recognition – even if undeserved. It is that hard heart that elates in vulgarity and is slow to repentance. It is this pitiful heart that cannot recognise, see or feel the truth.

That is the heart that Allah has sealed.

So, how clean is your heart?

Yahya Ibrahim

The Doctor



By Dr. Al Falah Dhanji

Allergies were described over 1000 years ago by the Iranian physician Mohammed bin Zakariya al Razi, who wrote a chapter in his book about allergic symptoms relating to flowers at a particular time of the year. He described preventative measures and treatment options.

Hay fever is strictly an allergy to pollen from grass and hay, but now it includes pollens from trees and weeds.

Symptoms caused by the body's immune system reacting to the pollen can include a runny, blocked or itchy nose, sneezing, itchy and watery eyes and an itchy throat. Occasionally people can suffer with loss of smell, facial pain, sweating and headaches. Hay fever sufferers can be affected by asthma and eczema, too. Hay fever can exacerbate existing cases of asthma.

Incidence is highest in South Australia, affecting 35.3% of Adelaide residents and 32% of regional South Australians. Spring brings pollen from imported grasses such as rye grass and olive trees. Pollen counts can be found on the Asthma Foundation of South Australia website. High pollen counts often correlate with high temperatures and low pollen counts with low temperatures because the wind is coming off the sea.

Avoiding pollen as much as possible may help

Stay indoors if possible, keeping windows and doors closed. Avoid grassy places. Shower and wash your hair when coming inside. Wear wrap around glasses.

Keep car windows closed and use car pollen filters for the air vents, changing these regularly at every service. Avoid drying clothes and linen outside, especially on high pollen count days.

Common treatments used

In those with asthma and hay fever it is important to treat the hay fever thoroughly and have a good action plan for the asthma, discussed with their GP

Antihistamines are commonly used, these are available as tablets and liquids. Used in adults and children, they work quickly if symptoms come and go but regular daily treatment should be considered during hay fever season. They are good for eye and nose symptoms but not always for nasal congestion.

Intranasal steroid sprays are more effective than antihistamines at providing relief for all nasal symptoms as well as eye symptoms. Their maximum effect can take a few weeks to build up so starting a few weeks before the hay fever season helps. They can be used by adults in addition to the antihistamines.

Eye drops are usually mast cell stabilisers - preventing release of histamine from mast cells. They must be used regularly to be effective.

Leukotriene receptor antagonists stop the release of leukotrienes which cause hay fever symptoms. These work well alongside antihistamines, especially in asthmatics. They are prescribed by your doctor. An example is Singulair.

Nasal saline washouts, available from pharmacies, wash pollen out of the nose.

Steroid tablets, given in short course and prescribed by your doctor are for severe unresponsive symptoms, in exceptional conditions, eg. Exams.

Immunotherapy (desensitisation) is also reserved for severe unresponsive symptoms. It consists of 2 methods:

Subcutaneous immunotherapy (SCIT) - a course of injections of the allergen just under the skin to desensitise the immune system. Sublingual immunotherapy (SLIT) - a course where the allergen is placed under the tongue, starting 4 months before the hay fever season and continuing for 3 years.

This is a brief outline of options. Consultation with your GP for further guidance.

The Pharmacist



By Sophia Kafrawi B.Pharm

This article explains what sunscreens are and how they actually work.

What is sunscreen and how does it work?

Sunscreens are topical products (creams, lotions, gels, foams, sprays) that prevent the sun's ultraviolet (UV) radiation from damaging the skin by forming a thin layer on top of the skin that absorbs UV rays.

What is UV radiation?

There are three types of ultraviolet radiation, UVA, UVB & UVC. UVC radiation is the most damaging but it does not reach the Earth's surface. UVB radiation does not penetrate beyond the superficial layer of the skin and is responsible for delayed tanning and burning. It also promotes the development of skin cancer and causes premature skin ageing. UVA penetrates the skin more deeply and is responsible for immediate tanning. It is also associated with skin ageing, wrinkling and leathery skin. Studies have suggested that UVA worsens the cancer-causing effects of UVB rays.

What is SPF and what is the difference between the SPF ratings?

In November 2012, the Therapeutic Goods Administration announced a new standard for sunscreens sold in Australia which increased the maximum Sun Protection Factor (SPF) from 30+ to 50+. SPF is a measurement of the number of times it takes for skin to redden under UVB radiation with sunscreen compared to no sunscreen.

For eg. SPF 30 means that it takes 30 times longer for skin to redden with sunscreen than without.

The SPF scale is not linear. As a rule of thumb, a SPF 15 sunscreen screens 93% of the sun's UVB rays; SPF 30 protects against 97%; and SPF 50, 98%. This means that SPF 50 sunscreens take 20 times longer for skin to redden and protects the skin from 1% more sun damage than SPF 30 sunscreens. Under the new standards, SPF 50+ sunscreens also provide better broad-spectrum (protects against UVA and UVB) performance.

Types of sunscreens

There are two types of sunscreens: Chemical and Physical.

Chemical sunscreens, which contain chemicals such as padimate and oxybenzone, act as filters and reduce UV radiation penetration to the skin by absorbing the energy of UV rays. These sunscreens contain UVB and/or UVA absorbing chemicals. They are usually colourless and leave a thin visible film on the skin.

Physical sunscreens, also referred to as sunblocks, which contain zinc oxide or titanium dioxide physically block both UVA and UVB radiation. These sunscreens tend to be chalky, messy and thick.

Sunscreen recommendations

The Cancer Council of Australia recommends using a sunscreen that is labelled broad-spectrum, water-resistant and SPF 30 or above.

How and when to apply

Sunscreens need to be applied liberally (approximately 35mL – or one cupped hand – on an average sized adult) half an hour before going outdoors and re-applied every two hours, or after swimming, exercising and towel drying. It should also be used in combination with keeping to the shade and wearing protective clothing, hats and sunglasses.



CORDOBA PANORAMA A MODERN CITY

By Dr Ragib Al Sirjani

THE GREAT MOSQUE OF CORDOBA

Al-Jami al-Kabir or the Great Mosque of Cordoba, is one of Cordoba's most unique landmarks. In Spanish it is called Mezquita – from the Arabic word masjid (mosque). It was Andalusia's most famous mosque (given the fact that it was converted into a Cathedral). It was one of the largest mosques in Europe! It was built by Abdul Rahman ad-Dakhil in (170AH – 786 AD) and later by his son Hisham I. Each new caliph made changes to the mosque's width and ornamentation, only to produce Cordoba City's most magnificent mosques and one of the largest mosques at the time.

ACADEMIC BOOM

Schools were everywhere in the city, as well as public and private libraries until Cordoba became the world's largest book storehouse, second to none, and the most energetic cultural hub and academic powerhouse for all branches of knowledge and in all domains. The POOR had been attending school for FREE at the rulers' expense and, therefore, no wonder to realize that all members of the nation were able - at least - to read and write. There was not such a person who could not read and write in Cordoba. In Europe at that time, noble people were illiterate, with the exception of a few clergymen!

ADMINISTRATIVE BOOM

Noteworthy, Cordoba's civilizational and academic upswings at that time were lead by an administrative progress through a host of institutions and pioneering governing systems, including the principality and ministry. With the development of the judicial, police and public duties (of enjoining good and forbidding evil) (hisba) system, a great industrial advancement was underway. Industry markedly developed in the city and several industries boomed such as the leather industry, shipbuilding, plowing machines, pharmaceuticals and others, in addition to gold, silver and copper extraction.¹

CIVIL & MODERN LIFE IN CORDOBA

A look at the civil and modern life in Cordoba helps us realize that the city was divided into 5 towns in what seems to be 5 large districts. Al Maqri says, "And between each two towns there was a great well-fortified fence. Each town was completely independent having enough baths, markets and industries adequate for its population."² Cordoba, according to Yaquout al Hamwi in his Mu'jam Al-Buldan Dictionary, was renowned for its many markets full of all types of commodities and each single town in Cordoba had its own market.³

Statistics on the urban development in Cordoba can be quoted from al Maqri's book:

Mosques: Number of mosques in Cordoba until Abdul Rahman ad-Dakhil's era reached 490.

The figure later increased to 3837.

Ordinary houses: 213077

Elite houses: 60300

Shops and stores: 80455

Public baths: 900

Precincts: 28⁴

Those figures fluctuated according to the political circumstances and according to historians' versions. However, the differences were always on the level of splendour, greatness and beauty rather than whether or not they were existent.

During the Islamic state era Cordoba was home for around 500,000 souls.⁵ Noteworthy, today's Cordoba is home for up to 310,000 souls!⁶

1 Al Qalqashandi: Subh Al-Asha (The Dawn for the Blind) 5/218

2 Al Maqri: Nafh Al Tibb 1/540

3 Yaquout al Hamwi: Mu'jam Al-Buldan Dictionary 4/324

4 Al Maqri: Nafh Al Tibb 1/540 and beyond

5 Mohamed Abdullah Anan: Andalusia Enduring Monuments in Spain and Portugal

6 Wikipedia: Link: <http://ar.wikipedia.org>

Contemporary Role Models of Islam

By Abu Yaseen

Sheikh Mohammad Mitwalli Al-Sha'rawi Raised by raising the words of Allah.

The Quraan is the word of Allah, which has endless miracles. The wisdom that can be extracted from the Quranic text is very diverse and rich. Many of the scholars have dedicated their lives to studying the Quraan and authored volumes of commentary (Tafseer) on the Quraan, so that other people may gain benefit from their Quraanic studies. Examples of these include Ibn Katheer, Al-Qurtubi, Ibn Aashour and many more. However, the language in which these books were written in is difficult to understand for many people nowadays. This formed a barrier between the wealth of knowledge in previous commentaries (Tafseer) and a vast majority of the Muslims.

The first commentary on the whole Quraan that was presented in modern "lay-term" language was for Sheikh Mohammad Mitwalli Al-Sha'rawi. His commentary was the first to be presented as audio/visual recoding for the whole Quraan in a way that both the educated and the less educated can benefit from and understand.

Sheikh Al-Sha'rawi was born in a small village in Egypt (April 1911). He memorised the Quran at the age of 11. He undertook his primary, secondary and tertiary education at institutes that are affiliated to Al-Azhar University. During his tertiary education, his father spare a lot of his life savings to buy books for Sheikh Al-Sha'rawi. This motivated the Sheikh to take his studies more seriously. In 1941, Sheikh Al-Sha'rawi was awarded a PhD degree in Arabic language from Al-Azhar University.

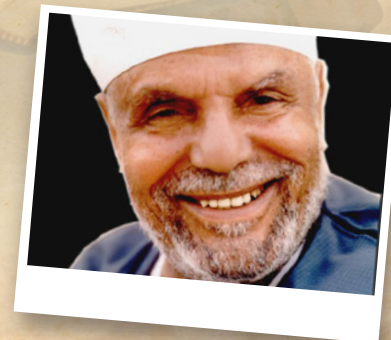
In 1970s, Sheikh Al-Sha'rawi started appearing on television, through the program "Noor ala Noor" in which he presented his commentary on the Quraan.

In this program, he was able to present even the most complex and detailed explanations in a way that is close to the audience understanding. His program was well accepted by the general public, and was broadcasted for more than ten consecutive years. Between 1976 and 1978, Sheikh Al-Sha'rawi was appointed as the minister of Awqaf (Islamic affairs). During his time as a minister, he issued an act to establish the first Islamic bank in Egypt.

Despite his popularity and wealth, Sheikh Al-Sha'rawi lived a simple and basic life, and spare most of his wealth for the sake of Allah. He travelled to many western countries as well as almost all of the Muslim countries delivering lectures and talks about the Quran. When he was asked about his effort and the long time he spent in serving the Quraan, he replied saying it that it is "a blessing from Allah, not an effort that he had to expend."

Towards the end of his life, Sheikh Al-Sha'rawi became very sick and could not deliver lecture anymore. In June 1988, Sheikh Al-Sha'rawi's soul returned to Allah, leaving behind a wealth of knowledge for people to benefit from until this day.

May Allah have mercy on Sheikh Al-Sha'rawi and may He benefit us from the knowledge Sheikh Al-Sha'rawi left for us.



Muslim Tech



FREE

By BatoulApps

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Use QamarDeen to track your prayer, Quran reading, sadaqah and fasting and visualize it all to analyze your behavior and improve.

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Quran: Keep track of how much Quran you read every day. Mark where you began and where you left off, and continue the next day using your preferred Quran app.

Sadaqah: Record when you give any type of charity, from donating your money or time to smiling at your Brother or Sister.

Fasting: Keep track of your fasts in Ramadan, as well as your voluntary fasts (Sunnah, Kaffarah, and Nazr) throughout the year.

The App Store is full of apps that help you track how much you exercise, how much you work, and how much you spend. Download for free the one app that helps you keep track of what matters most - your faith. May Allah give us goodness in this life and the next, InshAllah.

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(App Store or Google Play)

TRACK YOUR IBADA AND IMPROVE YOUR LIFE

The Prophet Muhammad (pbuh) said: **“He whose two days (of life) are the same (making no spiritual progress) is at loss.”**

Whenever you read this hadeeth, you realize the importance of tracking your progress and how well you're advancing spiritually each day to becoming a better Muslim.



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
mall,
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.



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MOHAMMED AL AZZAWI - OMAR REGAN - HARRIS J
SUN 28 FEB 2016 ADELAIDE OVAL

"And (due) to Allah from mankind is a pilgrimage to the House - for whoever is able to find thereto a way." (3:97)

January - Rabi' Al Awwal/Rabi' Al Akhar

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

February - Rabi' Al Akhar/Jumada Al Awwal

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

March - Jumada Al Awwal/Jumada Al Akhar

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

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Sisters Section

From a Sister To a Sister, Valuable Hajj Tips

By Um Asyraaf

Layla: Alhamdulillah I'm going for Hajj!
Lina: MashaAllah! You are so fortunate! Keep me in your du'as and have lots of fun! Enjoy HALAL McDonalds, KFC, Baskin Robbins and the shopping! But, just be careful. The toilets are terrible. People keep pushing and shoving, it's going to be so hot and the list goes on and on.
Layla: Er...emm...really?!?

This conversation seems familiar? Hajj is once in a lifetime opportunity. It is an inward journey of the heart and soul. A journey that can be best described in 3 parts; the Body (walking, standing, collecting, throwing), the Mind (performing the rites with understanding) and the Heart (performed in total submission to Allah). So what would be the best tips we can give to our sister going on this journey?

Alhamdulillah, a sister we knew received her invitation from the Lord of the Worlds, Allah to the Ka'bah this year. She shared her insightful experience and some tips that will benefit sisters when we go for our beautiful journey in the future inshaAllah. Remember this 3-pack tips:

1) INTERNAL PACK

- Be patient at all cause.
- Smile – it's Sadaqah :)
- Shun vain talk.
- Lower our gaze.
- Read the Qur'an with tafseer.
- Make du'a during our sajdah (prostration).
- Pray to Allah using His 99 Beautiful Names.

- Do the authentic dua of the morning and evening.
- Remember the eternal torment of Hellfire when we feel the heat.
- Remember the abundant blessings Allah has given us and say Alhamdulillah.
- Make du'a for our existing and forgotten friends (and the writer of this article).
- Forgive people who wrong us.
- Always hope for the rewards from Allah for everything we go through during Hajj.
- Do Not Forget This: Say the du'a of entering the market place when we go there.

2) EXTERNAL PACK

- Recite talbiyah – exhaust your throat. When and where else can you do this best!
- Remind people of patience – why we came here, what are we seeking for.
- Ask about the health of the senior women in our group. Ensure they are attended to.
- Help those immediately near you .
- If you meet hajjis from different countries, ask about Islam in their community.
- Share about the lives of the companions that you know.
- Offer to throw on behalf of unable hajjis.
- Give charity e.g. offer dates to others, sweets to little children, etc.
- Stay for the 13th of Dhulhijjah.
- You have never used the Miswak? – TRY!

3) WORRY-LESS PACK

- The toilets are terrible? – Focus on releasing our needs and remind ourselves that every discomfort is temporary.
- Travel light. You don't need your whole wardrobe.
- The heat is unbearable? – Bring a handheld fan. At the same time, appreciate it as a reminder of Hellfire so that we can repent.
- If you are going with your children, don't worry about snacks. There are plenty there.
- ENSURE we attend all Hajj classes that are offered to us. Get educated on the Do's and Don'ts of Hajj.

Sisters, the invitation for Hajj is only granted to a few chosen ones. Allah calls to His house whom He wills and grants them permission to join millions in worshipping. When we are given the opportunity despite the many sins we have committed (knowingly and unknowingly), we must do our best to avoid making it an unfruitful journey. So let us start making du'a for us to be the invited ones in the very near future. May we be the chosen ones, Ameen!

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In addition to our multiple Junior Teams from Under 8s through to Under 16s in the Football Federation State League competitions, we welcome a new adults team in the SA Amateurs Soccer League and wish all the very best for season 2016.

I hope everyone enjoyed their break over summer and are ready for pre-season 2016. We begin every Wednesday and Friday starting 6pm on 20th January 2016 at Cowandilla Primary School, 23 Jenkins Street, Cowandilla.

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It's easier to do Hajj when you are young and energetic than it is when you are old and tired.

Street Talk!

Islam is not a Part-Time Job

Coming down from the hype of Ramadan, there seems to be a trend amongst the youth, particularly with commitment to practicing Islam. During the nights of Ramadan, everybody is going to the masjid, making dua, fasting during the day, etc. But as Ramadan disappears, you will find a majority of people slowly going back to their old habits. We have to understand that this is normal, particularly in this society that we live in, because there are so many pressures that can eventually make someone relapse to their old ways.

So the question arises, why does this happen? Why is this such a common trend? Well, first and foremost, our motivation to practice Islam is sometimes channeled in the wrong way. We look at changing ourselves from the outside but forget that the most important step is to reform yourself from the inside. We sometimes get too caught up in people perceiving us as "religious" and then alongside that develops a sort of "reputation." This is the first mistake, it is always important to remember that we are only practicing the Deen for Allah (SWT) alone. So establishing a very sincere foundation is the primary step. In this regard, the Prophet Muhammad (SAW) tells us that "Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions." (Muslim).

Secondly, we have slowly began to take our knowledge from social media, which has caused us to become lazy. Don't get me wrong, getting inspired by a quote on Facebook or listening to an awesome lecture is good, but it shouldn't be our

final goal. If you really want to experience the fruits that Islam has to offer, pick up a book and start reading, commit to understanding the Quran, find yourself a teacher and a source for your knowledge. Striving and going out of your way is a pre-requisite to receiving the guidance from Allah (SWT). Allah says "And those who strive for Us - We will surely guide them to Our ways." (29:69).

Thirdly, remember to take things very slowly, because practicing Islam is just like learning how to swim. If you get thrown into the deep end straight away, you are going to end up drowning. So take your time! If you hound yourself with too many unrealistic goals then you are going to be overburdened. The Prophet Muhammad (SAW) said "Religion is easy, and whoever overburdens himself in his religion will be unable to continue that way." (Bukhari).

Following on from that, we sometimes believe that as soon as we practice Islam, everything else is just classified as Dunya. So you find people leaving their study, work and family obligations only to confine themselves to a corner in the masjid. This is the wrong mentality, we have to see Islam in a holistic manner. Practicing Islam should drive you to excel in everything that you do, because by doing so you will be fulfilling one of the highest Sunnah's of the Prophet Muhammad (SAW), which is to become a positive agent of change.

May Allah guide all the Muslim youth in every part of the globe. Ameen.

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Animal Rights & Halal Slaughter



By Dr Hani Abul Khair

The Prophet (pbuh) has said: **“Allah calls for mercy in everything. So be merciful when you slaughter; sharpen your blade to relieve its pain.”**

According to Kamoopuri (1998), the prescribed method of slaughtering an animal in Islam saves the animal from any kind of pain. When the animals major blood vessel in the neck is cut-off it produces an immediate stunning effect. The advantage of not cutting the spinal cord is that the brain continues to send it electrical impulses to the heart demanding blood. As all the blood is drained, the pipeline, which takes blood to the brain, has already been cut off. The violent reactions in the animal are from the natural muscular contraction and no pain is experienced. Kamoopuri (1998) mentions two researchers, Gucel and Erbil who subscribe to the fact that blood can cause toxicity in the animal's meat, all has to be drained, and the Islamic way of slaughtering takes care of that.

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

THE RESULTS WERE AS FOLLOWS:

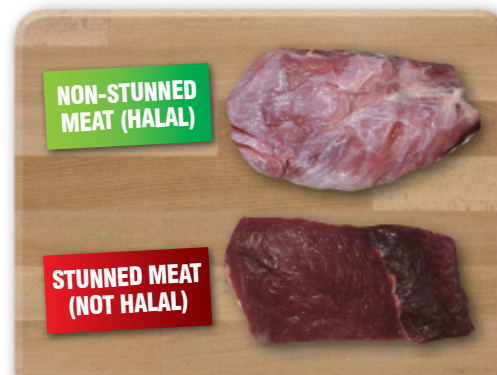
EFFECTS OF HALAL SLAUGHTER:

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

EFFECTS OF SLAUGHTER BY STUNNING:

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

Professor Schultz and Dr. Hazim of the Hanover University in Germany concluded the following through an experiment: The Islamic way of slaughtering is the most humane, compassionate and sympathetic method of slaughter (no pain, deep sleep recorded due to the large quantity of blood gushing out from the body), and that the captive bolt stunning practiced by the other methods causes severe pain to the animal.



Spicy Lamb Stew

By Blarra Jeroff

This recipe is traditionally paired with the steamed buns from the previous issue

Ingredients

- 1 kg diced lamb pieces
- 1 onion, chopped
- 5 garlic cloves, minced
- 4-5 potatoes, peeled and quartered
- 1 red capsicum, large dice
- 1 green capsicum, large dice
- 1 tbs capsicum paste
- 2 star anise
- 1 cinnamon stick
- 1 tbs ground Szechuan pepper
- 1 tbs salt
- 1 tbs chilli flakes

Method

- 1 In a pot heat 2-3 spoons of oil and brown the lamb pieces.
- 2 Once browned all over, add the onion and garlic and cook until lightly browned.
- 3 Next add all the spices, capsicum paste and salt and cook for a further 2-3 minutes.
- 4 Pour boiled water to just cover and simmer for 1 hr or until meat is very soft.
- 5 Add potatoes when meat has 20 minutes left.
- 6 Once meat and potatoes are fully cooked, add the capsicum and cook for 2 minutes and adjust seasoning.

The end product should be a thick saucy spicy stew. Serve with steamed buns or rice.



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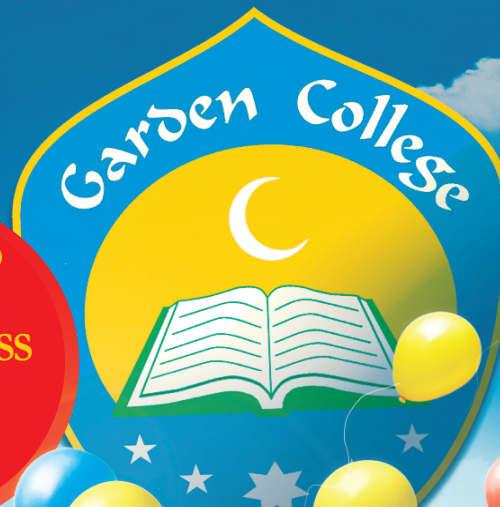
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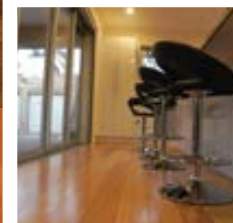
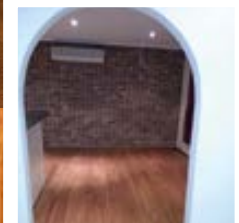
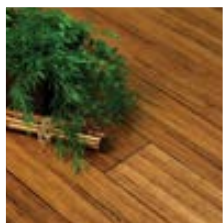
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