

# THE MESSAGE

## THE *Dating* Season... RAMADAN MUBARAK







CFN 17891

# Ramadan

# رمضان

## ربيع الحياة

## The Spring of Life



## Ramadan Mubarak رَمَضَانُ مُبَارَكٌ

**HUMAN APPEAL INTERNATIONAL - AUSTRALIA**

Invites you to participate in various Ramadan projects this year

### FEEDING THE FASTING

Tens of thousands of poor and needy people in many countries around the world benefit from your support for these projects including:

### ZAKAT AL FITR

### EID CLOTHING & ORPHAN'S GIFTS

Palestine, Lebanon, Iraq, Sudan, Niger, Eritrea, Somalia, Senegal, Kashmir, Pakistan, Bangladesh, Afghanistan, Kosova, Bosnia, Indonesia and Sri Lanka.

### ZAKAT AL-MAL

### ORPHAN SPONSORSHIP

We kindly remind you of the saying of the Prophet (peace be upon him):

### DIGGING WATER WELLS

*"On the Day of Judgment, every person will be under the shade of their charity, until they are judged."*

### SADAQA & CONTINUOUS CHARITY

#### Sydney office

119 Haldon St, Lakemba NSW 2195

PO Box 406 Lakemba NSW 2195

Ph: 02 9750 3161 Fax: 02 9750 2524

#### Melbourne Office

149 Sydney Rd Coburg Vic 3058

PO Box 149 Moreland VIC 3058

Ph: 03 9386 4677 Fax: 03 9386 4688

DONATION LINE

# 1300 760 155

DONATE ON LINE

[www.humanappeal.org.au](http://www.humanappeal.org.au)





# editorial

You're anxious, there is a rumble in your stomach, your mouth begins to water, your palms start to sweat and you know what is about to come is going to be sweet... This could only mean one thing. No, you're not on some first date. It's the other dating season...aka Ramadan has come around again. The Prophet (s) said "If anyone of you is fasting, let him break his fast with dates. In case he does not have them, then with water".

It is during this beautiful month that we envelop ourselves in the doing of good to gain the rewards of the month of all months. The Prophet (s) was narrated to have said, whoever fasts during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven. Although the rewards on offer during Ramadan are great, the Prophet (s) also warned us that there will be some who fast, however, who "will receive nothing from their fasting except to feel hunger and thirst". In other words, their fasting will not be accepted of them.

This Hadith should raise our concern about fasting and increase our desire to perform this act of worship with the best intention. To achieve this goal, we have to turn our attention to and be aware of the three different grades of fasting that exist: the ordinary fast, the special fast and the extra-special (this is where your rewards are up-sized).

1. Ordinary fasting means abstaining from food, drink and sexual satisfaction.
2. Special fasting means keeping one's ears, eyes, tongue, hands and feet-and all other organs-free from sin.
3. Extra-special fasting means fasting of the heart from unworthy concerns and worldly thoughts, in total disregard of everything but Allah.

## Speak no evil

Guarding one's tongue from vain talk, lying, backbiting, scandal mongering, obscenity, rudeness, bickering and controversy; making it observe silence and occupying it with remembrance of Allah and with recitation of the Quran.

This is the fasting of the tongue. Sufyan said: "backbiting vitiates the fast." Layth quotes Mujahid as saying: "Two habits vitiate fasting: backbiting and telling lies."

The Prophet said: "Fasting is a shield; so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say: "I am fasting, I am fasting!"

## Hear no evil

Closing one's ears to everything reprehensible; for everything unlawful to utter is likewise unlawful to listen to. That is why Allah equated the eavesdropper with the profiteer "(They like to) listen to falsehood, to devour anything forbidden" (part of Quran 5: 42).

## Do no evil

Keeping all other limbs and organs away from sin: the hands and feet from reprehensible deeds, and the stomach from questionable food at the time for breaking fast.

It is meaningless to fast, to abstain from lawful food, only to break one's fast on what is unlawful. The object of Fasting is to induce moderation.

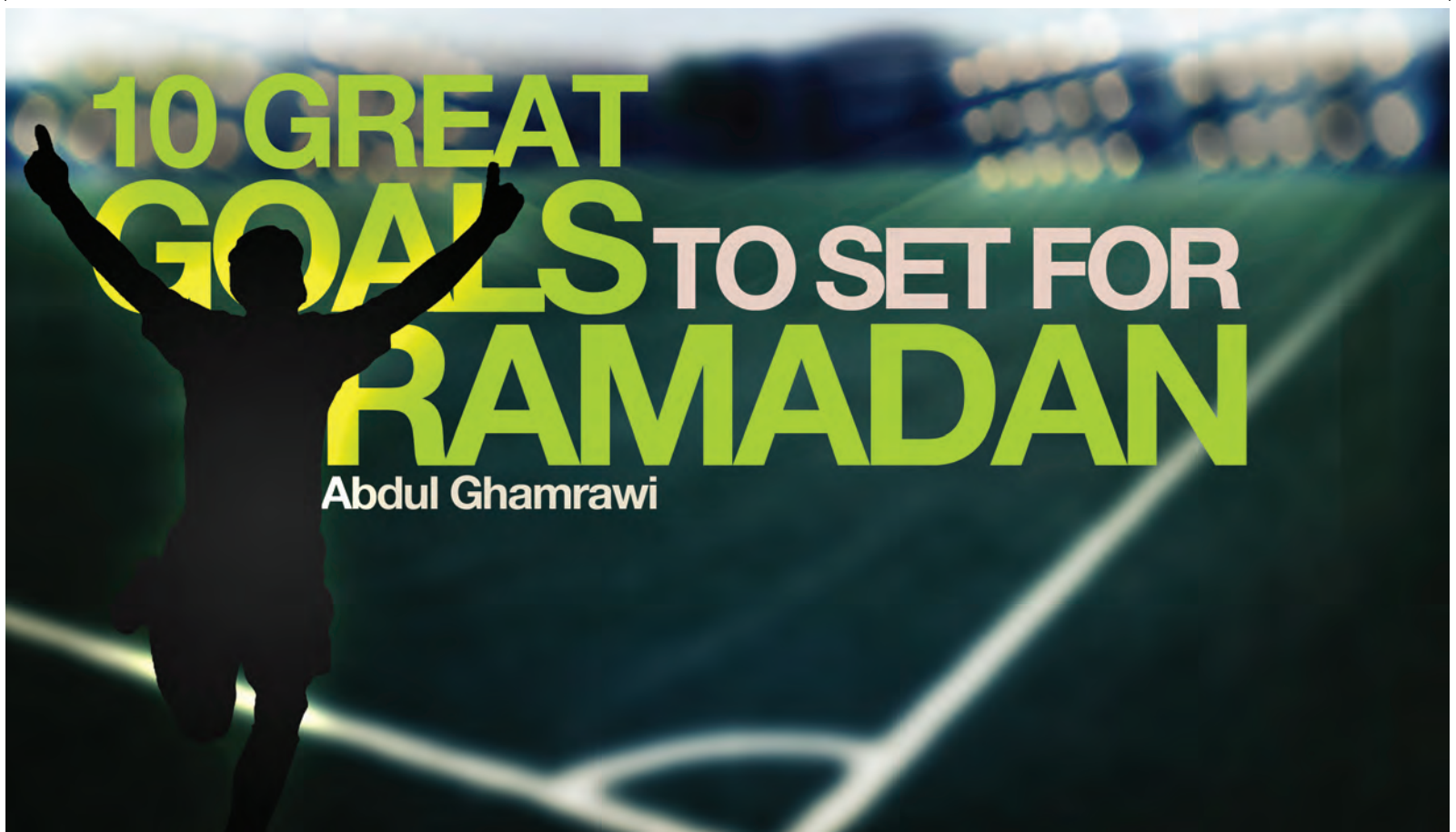
## Look to Allah with fear and hope

After the fast has been broken, the heart should swing like a pendulum between fear and hope. For one does not know if one's fast will be accepted, so that one will find favour with Allah, or whether it will be rejected, leaving one among those He abhors. This is how one should be at the end of any act of worship one performs.

If we take the above advice from the Prophet (s) we are well on our way to up-sizing our fast to the extra special category. I ask Allah (swt) to allow us to make the most of our time during the month of Ramadan and to leave the month with its rewards and blessings.

Happy dating!  
Your brother in Islam

*Mohammed Adra*



## 1. Eat, drink and be moderate

Almost all of us do it - once Iftar time hits, we just keep cramming food and drink into our mouths till it's hard to move afterwards. And those of us who do it know this is totally contrary to the spirit of Ramadan, through which we're supposed to learn self-control not self-indulgence. Let's try to stick to the Prophetic rule on eating: fill our stomachs with one-third food, one-third water and one-third breathing space, even in Ramadan.

## 2. Give a dollar a day in charity

The Prophet Muhammad (s), was always generous but even more so in Ramadan. Let's open our hearts and dig a little deeper in our wallets this year. Even less than a dollar a day adds up. Whatever you can give, it's the intention that counts.

## 3. Memorise a new Surah

Memorising the Quran often seems like a daunting task. But the key is doing it in small bites. Since there are four weeks in Ramadan, try to memorise one new Surah. Start off with a short, easy one. Once you've started, you'll build momentum and may even want to memorise a longer one the following week.

## 4. Go to Tarawih prayers

Post-Iftar, the first urge is to sleep after an exhausting day. But try your best to head out to the mosque for Tarawih prayers. Praying alone is wonderful, but doing it in congregation is fantastic. The community spirit is part of Ramadan's blessings. Don't miss it this year. If going every day is not possible, try going at least once a week.

## 5. Attend the Tarawih prayer

in which the recitation of the Quran will be finished. Call the local mosque and find out which day the Imam will be finishing the recitation of the Quran in prayer. Attend, not only to hear part of the Quran's recitation in prayer, but to also participate in the heart-rending Duas that follow it.

## 6. Stop swearing /backbiting

— with a special box . It's hard not to shoot our mouths off when someone's upset us. Whether we utter those four-letter words or backbite about someone to our family and friends, we know this isn't the God-approved way of letting off steam. In Ramadan, when we want to build our spirituality, we've got to wage Jihad against our bad habits.

Try this: get a box and every time you catch yourself swearing or backbiting put some money in it. It could be a dollar or less. The point is to choose an amount that makes it feel like punishment.

At the end of the month send the money to a charity or buy a gift for the person whom you've backbitten the most against.

## 7. Call/email your relatives

You'd think, given the easy access to email, competitive long-distance calling rates, phone cards and much more, that these days we'd keep in touch with family and friends more often. But the opposite seems to be the case, as we get caught up in life's "busyness."

Strengthening ties with family members and keeping in touch with friends is part of our way of life and an act



Allah is very pleased with. This Ramadan, call family and friends or at least email them a Ramadan card and ask them how their fasting is going.

## 8. Go on a technology diet

Even if you work in the IT industry, you can do this. Avoid checking personal email and surfing the web during your fast. After Iftar, instead of plopping yourself in front of the screen, go to Tarawih. The same goes for the television. The point is to try to give our full attention to spiritual elevation this month. Even after we have broken our fast.

## 9. Read 5 min's of Quran a day

Even if you feel you've got absolutely no time, set a timer or the alarm on your mobile phone and find a relatively quiet place. You can read the first page of the Quran you open or follow a sequence. The choice is yours. The point is simply to connect with God through His revelation in the month of the Quran.

## 10. Forgive everyone who has hurt you

Still got a festering wound from the fight with your friend last year? Still upset about something your spouse said during a heated argument? Or are you still bitter about the way your parents sometimes treated you as a kid? Let go of the anger and pain this Ramadan and forgive those who have hurt you. Forgiving someone is not only good for the body, but it's also great for the soul. And in Ramadan, ten days of which are devoted to Allah's forgiveness, shouldn't we lesser beings forgive too? If you find it very difficult to forgive everyone, forgive at least three people.

Your brother in Islam  
*Abdul Ghamrawi*



**TRY THIS:** get a box and every time you catch yourself swearing or backbiting put some money in it. It could be a dollar or less. The point is to choose an amount that makes it feel like punishment.





# RAMADAN RAINING WITH MERCY

Sarah Ajaje

*Imagine for a moment that it's raining. It is pouring, in fact. And imagine that you are inside your house watching as it falls. But imagine that there is something very different about this rain. It is unlike any other you've ever seen. On this day, it is not raining water. It is raining something much more precious to you. Imagine that on this day it is raining hundred dollar notes.*

What would you do? What would happen in your neighborhood on that day? What would happen in the world? Would we not run outside, falling all over ourselves, competing to gain as much of the raining money as we can? Would we not stand outside all night to gather as much as possible?

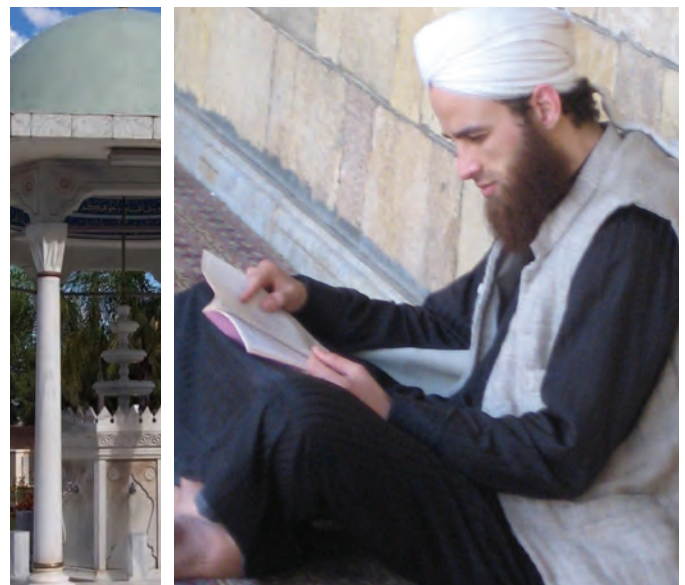
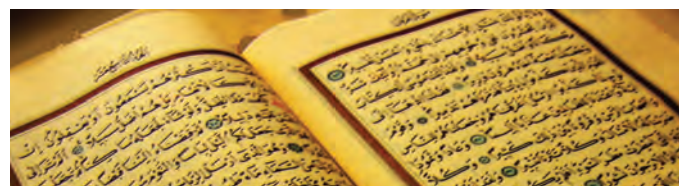
We would do this for money because money is precious. But imagine for a moment that it was raining something priceless. Not thousand dollar bills, not trillions, but the mercy of Allah subhana wa ta'ala (exalted is He), a currency that no human currency could even measure.

The Messenger of Allah, Muhammad (s) said, "Ramadan has come to you. (It is) a month of blessing, in which Allah covers you with blessing, for He sends down Mercy, decreases sins and answers prayers. In it, Allah looks at your competition (in good deeds), and boasts about you to His angels. So show Allah goodness from yourselves, for the unfortunate one is he who is deprived in (this month) of the mercy of Allah, the Mighty, the Exalted." [Narrated by Tabarani]

In this month, we are shielded from hell-fire, protected from the shayateen (satans), and cleansed from our sins. The Prophet (s) said: "Whoever fasts during Ramadan out of sincere faith, hoping to attain Allah's rewards, then all of his past sins will be forgiven." (Bukhari). In another hadith he (s) said: "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." [Bukhari]

Within this month there is a night that is greater than a thousand months (97:1-5). "There is protection from hellfire, at least 70 times the reward for our deeds, and the chance to have all our sins erased." (hadith) So, what greater loss can there be than to find ourselves standing in the middle of this massive downfall of blessings without collecting all we can of Allah's mercy?

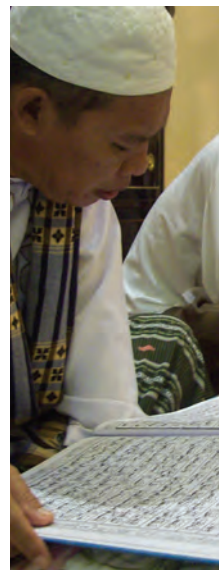
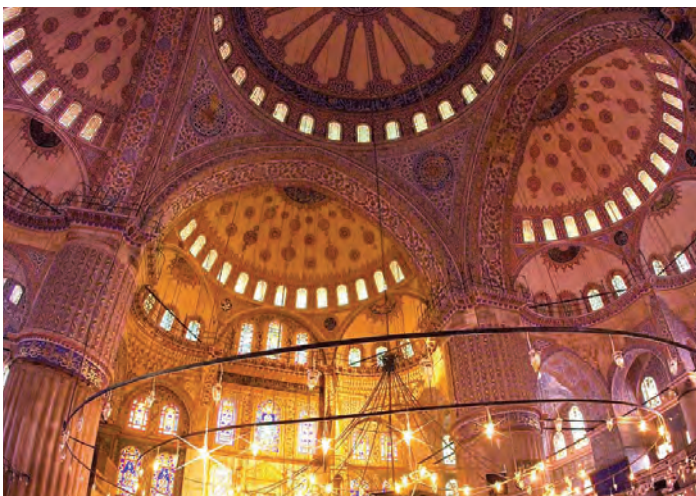
And while this mercy showers on us throughout the blessed month, the last ten days are like no other. Aisha radi Allahu `anha (may Allah be pleased with her) reported that with the start of the last ten days of Ramadan, the Prophet (s) used to tighten his waist belt (meaning he would work hard), used to pray all the night, and used to keep his family awake for the prayers [Bukhari]. But how can we fully take advantage of this blessed month, especially in the last ten days? Here are a few ways:





## Reserve a Private Meeting with Allah

Set a time before or after suhoor to be alone with Allah (swt). Use this time to connect to Him by praying, making du'a, or reading Qur'an. There is no other time like it. The Prophet (s) said: "When the last one-third of the night remains, our Lord, the Glorious One, descends towards the lower heaven and proclaims: 'Is there anyone supplicating to Me, so that I grant his supplication? Is there anyone begging of Me for anything so that I grant him his wish? Is there anyone who seeks My forgiveness, so that I forgive him?'" [Bukhari and Muslim].



## Set a Time for Reflection

In the midst of our busy schedule we seldom find time to stop and relax, let alone reflect on the realities of life. Make time to do this. Take time to step outside of your daily routine and introspect about where you are and where you're going. Reflect on the creation around you and on the reality of this life, on death, and on our final meeting with our Creator. Choose a time, such as the last third of the night, when there are no distractions.

Take a Trip with Allah:

We all need to get away sometimes. Use Ramadan as a chance to get away; with Allah (swt) as your companion. 'Aisha (ra) reported that the Messenger of Allah (s) used to practice I'tikaf (seclusion) in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan" [Bukhari].

## Don't Miss the Night of Power

There is a night in the last ten nights of Ramadan that is greater than a lifetime (1000 months, 83.3 years). The Prophet (s) said: "Whoever prays during the night of Qadr (power) with faith and hoping for its reward will have all of his previous sins forgiven." [Bukhari and Muslim]

Aisha (ra) said: "I asked the Prophet (s), 'O Messenger of Allah, if I know what night is the night of Qadr, what should I say during it?' He said: 'Say: O Allah, You are Oft-Pardoning and You love to pardon, so pardon me.'" [Ahmad, Ibn Majah, Tirmidhi]

Hopefully brothers and sisters in Islam, the above ideas will help you to take full advantage of the blessed month of Ramadan. Do not miss the opportunity to take advantage of the mercy of Allah (SWT) as it pours down on you during this blessed month.

Your sister in Islam

*Sarah Ajaje*

# EXPERIENCING HAJJ

A PILGRIMS REFLECTION

Bilal Yassine



Whenever someone goes through a major life changing experience, people tend to ask common follow up questions. If someone gets married, they're always asked, "How's married life?" It's the standard things to ask someone, almost like some sort of customary greeting. The person responds that things are going well, the honeymoon details are such, and life is good.

When you come back from hajj, the same thing happens. Everyone asks, "How was it?" Only, you can't really answer the question.

The hajj journey is really the strangest thing in the world. It's an intensely exhausting and difficult journey that you want to go back and perform over and over again. It's a test that pushes you past your physical, mental and spiritual capacities, yet you leave devastated that you have to go home. It's something that has no parallel in anyone else's life.

So what are you possibly going to answer the question with? It was amazing? It was a life changing experience? It was the best thing that ever happened to me in my life? You can say a lot but it'll never really hit home. That's hajj; an unexplainable wonder, and everyone reading this that has gone will definitely agree. Yet, here I am trying to recap hajj in this article. Well, here we go.

When people you know come back from Hajj, you notice them talking about how much they "miss" Hajj and how they can't wait to go back. There are many possibilities for what exactly each person misses from their journey, but what's common between them is the reason why they would say that and feel that way.

At Hajj, you go through certain experiences that you cannot and

will not find anywhere else. It's simply the nature of Hajj. It has experiences that are unique to it and those experiences make Hajj itself a unique wonder. That's why you hear people saying, "I miss Hajj." It's like they're going through withdrawal, knowing that they won't get what they felt except for at that same place and time.

One theme that ran throughout my Hajj trip was that this life is a balance between hardship and ease. We go through stages in life alternating between tests of hardship and tests of comfort and my Hajj trip was no different.

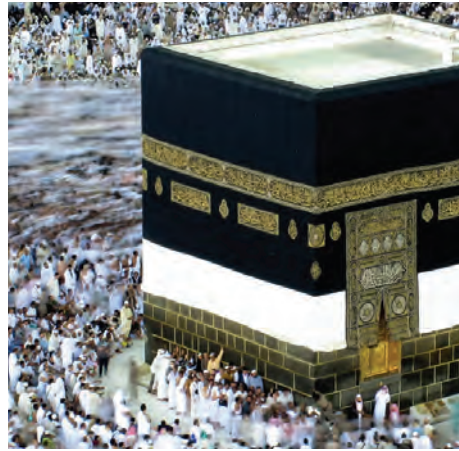
On the one hand, I was treated to five star treatment including a hotel room in Mina (ten in a room though), three buffets a day and even spending money. On the other hand, I had to endure bus drives that lasted forever, dangerous crowds, fiqh clashes with roommates and very long walks. It was a complete balance, for every luxury I enjoyed, I faced a tough test.

Here are three things that are exclusively unique to Hajj and perhaps another piece of the puzzle for those who've never gone for Hajj in understanding why it is the journey of a lifetime.

## 1. Fulfillment of an ancient Prophetic legacy.

The rites of Hajj are more than just completing the fifth pillar of Islam. It's about fulfilling an entire ancient legacy of worshiping Allah (swt). From the earliest generation of mankind, we know that the Ka'bah existed as the first house built for the worship of Allah. So the land has been sacred since the beginning of humankind during the time of Adam, peace be upon him. But all of this was intensified during the time of Prophet Ibrahim, peace be upon him. Allah told him to raise the foundations





and rebuild what was once already a sacred and holy site, and then urged him to call the people to Hajj. While Ibrahim was worried that no one would come to such a place in the middle of the desert, Allah told him to do his part and leave the rest up to His Lord.

Since then, hundreds of generations have passed with people answering the call, from the followers of Ibrahim, to the pure worshippers living amongst the polytheists of Quraysh, until the time of the Prophet (s), performing Hajj near the end of his life. 1400 some years later, we have three to four million people going for Hajj and answering Ibrahim's once desolate call, each and every year.

At Hajj, you get to be one of the people that answer the call of Ibrahim. And when you get there, see the Ka'bah, perform Tawāf around and pray in front it, run between Mount Safa and Marwa and drink from zam zam water like Ibrahim's wife Hājar, and perform the rites the Prophet (s) performed on his Hajj, it's an incredible historical, Fiqhi and spiritual experience all-in-one.

## 2. A time and place to perform any worship possible.

My wife was explaining to another sister something so unique about the city of Mecca particularly during the time of Hajj. She told her that it's the one place in the world where every single act of worship can be performed. Wondering how so? Let's break up worship into three tiers.

Tier one: acts that we do at home throughout the year like prayer, fasting, i'tikaf, and giving charity. These can be done anywhere in the world at any time.

Tier two: acts that can only be done in Mecca, such as 'umrah, Tawāf and sa'ī. These acts are limited to the city and at the Ka'bah, but are not bound by time.

Tier three: however, is where the unique experience kicks in. Acts that are only performed during Hajj, such as staying in Mina, going to the area of 'Arafah to make du'ā' on the 9th of Dhul Hijjah and staying the night of the 10th, and performing ramī, the stoning of Shaytān at Jamarat.

Only during Hajj do you have the ability to perform all three tiers of worship, and focusing on that during your trip makes it one of amazing worship and performing good deeds.

## 3. The feeling of being in the most unique event in the world.

Take a look throughout human history and try to find anything that compares to Hajj. You can't. It's the most monumental event that ever existed in mankind and the feelings you get from it are incredible.

You feel like your ego is crushed when you are in the same city as millions of people all there for the same reason as you. But it's okay, because it empowers your belief in Islam. I mean, where else will you find up to four million people gathering for the same purpose, to pray to the same God, and ask Him for forgiveness and renewal? And under which religion? Only in Hajj and only in the religion of Islam.

And because of those millions of people, you feel brotherhood and sisterhood in ways you've never felt before. The diversity totally stands out too. Arab, Desi, Turkish, Chinese, Guyanese, American, Chechen, African, Japanese, Russian, you name it and you'll find it. Getting to know people of other backgrounds and cultures increases your love of Islam showing just how far the religion has spread.

And lastly, after humbling you and teaching you to appreciate your fellow Muslims, you feel absolutely unique yourself that Allah chose you to perform the amazing journey during the year that you go. It's only by His will that anything happens, and when you see old men and women from all over the ends of the Earth there to turn back to Allah, you realise what a blessing it is that you were chosen to be there too. This, many people feel, is one of the biggest favours Allah ever gives them in the span of their entire lifetime.

These aren't the only unique aspects of Hajj. They're just some that stood out to me. After writing this reflection I hope your licking your lips about the prospects of performing this amazing journey. As for me, I will keep making dua to Allah (swt) that He allows me to experience this journey again.

Your brother in Islam

*Bilal Yassine*



# JASMINI

## LEBANESE RESTAURANT

**Ph: 9740 7866**

**224 The Boulevard, Punchbowl NSW 2196**

**DINE-IN or TAKE-AWAY**

**FATTEH :: FALAFEL :: HOMUS :: BABA GHANOUJ :: FOULE :: DONNER KEBAB  
CHICKEN SHAWARMA :: GRILLED CHICKEN :: KEBBE :: RAW KEBBE :: MIXED PLATE  
HOMOUS WITH MEAT :: TABBOULEH :: SALADE :: KAFTA :: SHISH KEBAB**

**IBRAHIM ABDALLAH**

**ACCOUNTING & TAXATION**

### **Get your MAXIMUM TAX RETURN!**

Not lodged for years?  
Missing documents? Don't worry!  
Let me take the worry out of Tax  
for you.

*Specialist in...*

- New Sole traders, Partnerships, Agreements & Pty Ltd Companies
- New Tax File Numbers, ABN and GST Registration
- New Trusts and Deeds
- Get your Tax refund in only 10 days!

Suite 2, 2-4 Fetherstone St, Bankstown NSW 2200

**Phone:** (02) 9707 3939

**Mobile:** 0416 766 442 (Ibrahim)  
0422 257 083 (Hamid)

Email: [ibrahim-abdallah@live.com](mailto:ibrahim-abdallah@live.com)





# AGOOD DEATH

Gulraz Gachi

**“A decent or good death is one that is: free from avoidable distress and suffering for patients, families, and caregivers; in general accord with patients’ families’ wishes; and reasonably consistent with clinical, cultural, and ethical standards.”**

Most people tend to avoid talking about death, despite it being one of the few certainties in one’s life. However there is not a single soul except that he or she would wish for a good death. So what is a good death? The Institute of Medicine defines it as follows,

“A decent or good death is one that is: free from avoidable distress and suffering for patients, families, and caregivers; in general accord with patients’ families’ wishes; and reasonably consistent with clinical, cultural, and ethical standards.”

Most people would like a pain-free death, having lived life to the full, fulfilling their dreams and to die doing what they loved most. As Muslims our wishes are generally the same, however the purpose of our life ultimately determines for us what is and isn’t a good death. Allah says in the Quran,

‘And I have not created Jinn and Mankind except for My worship.’

Therefore a soul created for the worship of Allah must also die in such a state for it to have achieved a good death. As such we marvel at the endings of those engaged in acts of worship at the point of death, such as those mentioned by Imam Adh-Dhahabi in his Siyar A’lam An-Nubala,

‘Abu Bakr ibn Al-Ismaeli died on a Thursday night during the Maghrib prayer while he was reciting from Surah Al-Fatiha *“You alone we worship and from You alone we seek help.”*’

‘Abu Hakeem ‘Abdullah ibn Ibrahim Al-Khabri was writing out the Quran, and then he laid down his pen, said “Indeed this is a delightful death!” and died.’

‘Mus’ab said “Aamir (ibn Abdullah ibn Az-Zubair ) heard the call to prayer and said, “Take me by my hand.” So it was said to him, “You are ill.” To which he replied, “How can I hear the call to Allah and not respond?” So they took him by his hand and he entered with the Imam for the Maghrib prayer. He bowed with him and then died.’

‘Abu Bakr ibn Ziyad said, “I entered upon Ibrahim ibn Hani (An-Naysaburi) on his death bed and he said, “I am thirsty.” So his son brought some water and he asked his son, “Has the sun set?” It was said “No” so he turned it away and recited, “For the like of this let the strivers strive” and he died.’

These are just some of the beautiful examples of a good ending from our predecessors, besides what we know from the good endings from companions. Such as the one whom upon hearing that Paradise was as wide as the heavens and the earth flung himself into the midst of the battle to attain it.

Such sacrifices and exertions displayed by our role models and replicated throughout the ages by those seeking the pleasure of Allah stand as a stark reminder to us all as to our true purpose in life. As much as we strive to good by people, gain their pleasure and acceptance, and bring about benefits and avoid harms and hardships, we should never lose sight of the fact that our ultimate aim is to seek the pleasure of Allah.

As the above examples showed, these great men could have taken the concessions available to them, yet they chose to exert themselves to seek the greater reward with Allah. We ask Allah to give us steadfastness and a good ending, making us from the honourable ones,

‘It was said: “Enter Paradise” He said “Would that my people knew. That my Lord has forgiven me, and made me of the honoured ones!’

---

Your brother in Islam

*Gulraz Gachi*

# TIPS FOR THE STRESSED OUT DA'EE

Jinan Bastaki

***"[And it will be said], 'Indeed, this is for you a reward, and your effort has been appreciated.'"* (Qur'an, 76:22)**

Failure can take a toll on a person: that feeling of trying and trying, over and over, yet somehow never getting where you want to be. Or sometimes the task just seems too huge to achieve; is there even any use?

In the verse above, Allah subhanahu wa ta'ala tells us our sa'y (effort) is appreciated; it is recognised. That is what we get rewarded for. Whether or not we succeed, it is ultimately the effort that we put in that Allah (swt) takes into account. One of Allah's Names is Ash-Shakoor: He is Appreciative of what you do, no matter how small, and He rewards it abundantly. Imagine: Allah (swt) is so appreciative, He even rewards our intention! Therefore, we know that those who intend to do well, but cannot do it, are still rewarded.

This feeling of failure is actually a deception from shaytan to deter us from trying. He promotes neglect: "Don't work on your

relationship with your parents, they'll never change," and makes us doubt: "Do you really think that your tiny effort is going to have an effect?" But Allah (swt) rewards you when you try because your trying is testament to the fact that even though you know you are a minor player, you are doing it for His sake.


Look at this verse from Surat al-Baqarah:

***"Or take the one who passed by a ruined town. He said, 'How will God give this life when it has died?' So God made him die for a hundred years, and then raised him up, saying, 'How long did you stay like that?' He answered, 'A day, or part of a day.' God said, 'No, you stayed like that for a hundred years. Look at your food and drink: they have not gone bad. Look at your donkey- We will make you a sign for the people; look at the bones: see how We bring them together and clothe them with flesh!' When all became clear to him, he said, 'Now I know that God has power over everything.'"* (Qur'an, 2:259)**

This verse describes Prophet Uzayr (as) when Allah (swt) sent him to revive deserted







Jerusalem. Jerusalem was ruined by an unjust king and when Uzayr (as) arrived it was so barren and deserted that he wondered how Allah would give life to this dead place. It seemed impossible. Still he worked the whole day, doing what he could with the little tools that he had, and laid to rest. As an example to him and to us, Allah (swt) caused him to die and brought him back to life 100 years later. Not only was this a miracle as his food and drink did not rot either, but Jerusalem

was filled with new people and life.

The Prophet Uzayr (as) would never have known that his small effort would culminate, by the will of Allah (swt), in bringing the town back to life. But Allah (swt) shows him how it does, as an example to us – so that we never say “it’s a waste of time.”

If you try to work on your relationship with your family members but to no avail, remember, Allah knows about your pain. He won’t forget it and He will give you compensation for it accordingly. If you want to work into making your community better but something happens whereby everything you invested in it is suddenly gone, Allah always knows. The point is that we are not just about dunya even though we’re in it. When we fall,

we pick ourselves back up again because we are also about the akhirah – our ultimate hope is in Him.

However, this doesn’t mean that we do the same thing over and over again knowing that it’s not working. What it means is not being defeated internally. We are Muslims, when one thing in our lives fails, it doesn’t make us feel down for an extended period of time because we know that even a step taken for the sake of Allah (swt) is rewarded. Let’s keep moving insha’Allah.

Don’t think that your efforts have been wasted. They have not. They are recorded and if you don’t see the fruits of your labour in this life, surely Allah (swt) is keeping something amazing for you in the next.

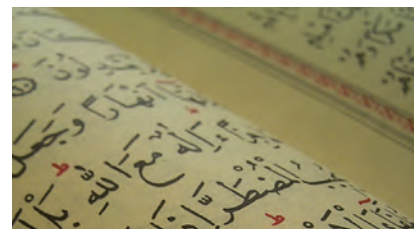
Your sister in Islam

*Jinan Bastaki*



# TIPS TO MEMORISE THE QURAN THIS RAMADAN

Sheikh Shady Al-Suleiman



During one of his seminars about the Sciences of the Qur'an, Sheikh Shady Al Suleiman shared with us some practical steps that helped him memorise the Qur'an during his teenage years.

Realise it's a spiritual AND physical project. It's a miracle and blessing from Allah subhanahu wa ta'ala that you're able to absorb the Qur'an. If you want to take advantage of this blessing, you should be in a position to receive it and therefore strive physically to achieve it and strive spiritually to get the maximum benefit.

## 1. Sincerity

The first matter you have to pay attention to is your intention (if you intend good you will get good). Make sure that the intention you are making is only for the sake of Allah (swt), to seek His Pleasure so that inshaAllah, with His Mercy, we will be rewarded in the Akhirah. It is not to show off in front of others that you have memorised a lot. Sincerity is not a one time factor rather it's a continual battle that you always have to renew.

## 2. Consistency

The more frequently you memorise, the easier it becomes. It is very essential to be consistent and not to skip even one day. There is no weekend in worship. Set yourself a 'bare minimum' for every day that you want to memorise and then stick to that goal. If you are consistent, inshaAllah, you will be able to be a hafiz (a person who has memorised the entire Quran) in 5-6 years.

## 3. Timing

The first thing you should do in the day is memorise – even do so before your breakfast, because this is your spiritual breakfast. The best time to memorise is right after Fajr.

## 4. Atmosphere

Have a secluded place to go to and memorise in a place that is quiet. You just can't memorise properly with distractions, so turn off all your devices (like mobile phones).

## 5. Familiarity

Start at the same time, at the same place and use the same Quran every day. You need to have your own copy of the Quran, it will later become so dear to you.

## 6. No Magic Trick: Repeat, Repeat, Repeat !

Over and over again. It is just repetitive recitation and/or listening that will help you to memorise.

## 7. Memorise with Meaning

Read the translation before you start and try to match the Arabic words with their meanings.

## 8. Surround yourself with Recitation

Listen to the Quran. Before you start memorise, listen to what you are about to memorise. Being familiar with the Quran will make it easier for you to memorise it later on.

## 9. Find a recitation buddy

Get a friend, a family member or someone you know who will listen to your recitation every day. Ideally, get someone who is also memorising to create a peer pressure system.

## 10. Recite daily in your salaah what you have memorised

If you forget one portion, you will immediately rush towards the Quran and correct your mistake and hopefully you will never do this mistake again.

## 11. Triple daily dose:

- a) New memorisation at your assigned time of the day
- b) Revision of the previous 7 days, just before you start the new memorisation: This is because the fastest thing you forget is the new memorisation. And doing so will also build the connector between the old ones and the new portion you are going to memorise. Plus, it will be a good warm up for the brain when you recall from your memory and recite, before you go into the real exercise of doing the new memorisation.
- c) At a later/another time of the day, revise those before the recent 7 days. The bare minimum should be 2-3 pages.

## 12. Do not jump around. Be consistent

Don't try to go to another surah if you find it difficult and stick to the order. That way you will have the satisfaction of having completed a juz rather than leaving some portions here and there. InshaAllah the above tips will help you with the memorisation of the Quran this Ramadan. Be consistent and patient and inshaAllah you will be rewarded for your efforts.

Your brother in Islam  
Sheikh Shady Al-Suleiman



Empowering you  
on the road  
to success



*Provides:*

- EXCELLENCY IN TUTORING SERVICES FOR STUDENTS IN KINDERGARTEN TO YEAR 12
- ENGLISH CLASSES FOR ADULTS
- A UNIQUE HOLISTIC APPROACH TO EDUCATION
- A COMPREHENSIVE INNOVATIVE MENTORING PROGRAM AIMED TO EMPOWER OUR FUTURE LEADERS
- MONTHLY SEMINARS AND WORKSHOPS
- THE TOOLS FOR SUCCESS, WITH OUR WELL EXPERIENCED TEACHERS
- A GREAT COMMUNITY ATMOSPHERE

**Hurry!**

**limited places  
available**

CONTACT US

**ANISA OSMAN** | 0405981723  
**DILEK TASKUN** | 0413076574

1 Station Road, Suite 4A, AUBURN  
Email: [info@acem.com.au](mailto:info@acem.com.au)

[www.acem.com.au](http://www.acem.com.au)





# WHEN ARE “GOOD ACTIONS” NO LONGER GOOD

Muhammad Haq

*Good actions are supposed to make us good people. Bad actions usually have the opposite effect. Yet what if ‘good’ actions do not have this positive effect? If doing good can have the opposite result to what was intended, are such good actions really good?*

Look at the following verse: **“Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.”** (Qur’an, 2:263)

If one is not wholeheartedly willing to help a poor person or is unable to, kindly turning down the offer is better than to give charity followed by spiteful words. This is stated despite the fact that giving your wealth in charity is outwardly better and usually harder on the ego than simply offering kind words; Imam Fakhr al-Rāzī mentions why.

The first case of charity is from pure goodness, whereas in the second case there is a mixture of good and bad, which can easily be predominated by the latter. So to encourage charity without feeling bitter, Allah reminds us that He is free of need, whilst we rely on him. By the same logic, we should give to those who look up to us.

To further confirm the fact that spiteful words can destroy the reward of giving charity Allah says:

**“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day...”** (Qur’an, 2:264)

Thus the two causes that invalidate charity are:

- 1) To follow it with egotistical reminders and spiteful words (al-adhā)
- 2) To give charity with the intention of showing off (al-riyā’)

In the science of Tafsīr, however, there is an agreed upon principle which states it is better to keep the application of a verse more general than to restrict it. Based on this, as well as keeping in spirit with reflecting upon the Qur’an (4:82), we can generalise the above verse.

Firstly, we can apply this verse to any good deed. This is obvious in the case of showing off (riyā’). There are several Qur’anic verses and sayings of the Prophet (s) mentioning the destructive effect riyā’ has on our actions. As for spite (al-adhā), then we can take this as an indication (juz’i) to any verbal form of inflicted harm as a result of a good deed we have done. For example, after studying an area of Islam, we can feel very confident in our own opinions and thoughts, leading to ridiculing others or calling them innovators etc...

We can also apply this verse a step further. The specific form of verbal harm can be understood as alluding to any form of harm emanating from someone’s limbs, not necessarily the tongue. As for riyā’, it can

**“A good action can cease to be good, especially when it leads to an evil end”**



be understood as symbolising any harmful action of the heart. For instance, feeling a “holier than thou” complex indicates a problem on both aspects. Here, one carries oneself arrogantly due to the conviction that one is somehow better at being Muslim than others, which is predicated on one’s perceived ‘good actions’.

Defining what a good deed is has three aspects:

- 1) *The outward form of the action itself,*
- 2) *The inward state of the person who performs it, and*
- 3) *Whether or not Allah accepts it.*

**“Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.” (Qur’an, 2:263)**

Therefore while some actions may outwardly appear good, they are cancelled out due to the negative state of the person they emanate from. And in that sense a good action can cease to be good, especially when it leads to an evil end. This is a dangerous situation for us; for if the very means which Allah gave us to purify our egos of spiritual blemishes become avenues which we use to only strengthen them, how then can we be from those believers described by Allah as having a “sound heart”?



For those of us who do manage to (1) purify the outward form of the action as well as (2) our inner states, there exists a third level for that action to qualify as wholly good. This depends on whether or not Allah is pleased with that action. And because we can never be entirely sure of our judgment from Allah, we can never have certainty that what we have done is ultimately good or bad. It is this last humbling aspect that helps a Muslim keep their feet on the ground.

Since in the end, the value of our outward action ultimately depends on its connection to our hidden inward. Thus, when we fully understand this, we are all in a better state of hope and fear. Hope; because of the All Merciful nature of our Lord Who accepts our actions even though they don’t benefit His majesty, and fear because we are aware of our own shortcomings and weaknesses.

May Allah help us to act and create with goodness throughout. Ameen.

Your brother in Islam

*Muhammad Haq*



# “OH ALLAH INCREASE ME IN KNOWLEDGE”

## THE PROPER STEPS OF SEEKING KNOWLEDGE

It's the year 1244; a group of children go to see their friend to ask him to join them in playing games. This young boy, at the tender of age of ten, turns them down. They continue to probe him, and even attempt to force him to play, but this boy refuses and returns to what he was doing before they interrupted him: reciting the Qur'an.

This young boy was Yahya ibn Sharraf, otherwise known as Imam an-Nawawi (rahimahullah).

Fast forward hundreds of years later to 2011. Knowledge is readily available and easily accessible. A quick search on the internet will easily produce more knowledge for us than what was available to Imam Nawawi (rahimahullah), yet we do not have the likes of Imam Nawawi walking amongst us. Rather, what we see now is a methodology of seeking knowledge that is strange and backwards.

**“We must realise that knowledge of the religion is a lifelong quest; it does not end after a weekend or a few years or even twenty years”**

In this day and age, our young generation of students are proficient in the most minute details of Fiqh and Aqeedah, yet they are unable to recite Surah Fatiha with the same level of proficiency. These same youth have the opinions of various scholars memorised, yet they have not memorised more than a few chapters of the Speech of Allah. Even more so, they can debate in great detail why a certain group has incorrect Aqeedah, but they do not understand Arabic and when

they stand to pray before their Lord, they do not understand His Words. Strange, isn't it?

Imam ibn AbdulBarr (rahimahullah) said,

***“Seeking knowledge is in consecutive levels and ranks, it does not befit that they should be bypassed. Whoever bypasses them at once, then he has bypassed the path of the salaf. Whoever bypasses them intentionally will go astray and whoever bypasses them with sincere effort will fall into error.”***

Just as becoming a doctor involves stages and methods, knowledge should also be sought through a process with stages. Today, these stages are mixed together and reversed like a person with no formal education entering medical school.

### Analysing the Problem

What is it that differentiates the students of the past from the students of today? There are a few major issues but the most critical mistake, we as students commit, is making knowledge the goal and not the means to the goal. Historically, knowledge was not a goal that was completed after a few years of study, rather the Salaf (our religion predecessors) viewed it as the means to reaching Jannah. When the students of the past began their search for knowledge they made it a lifelong pursuit because their goal could only be reached in the hereafter. Abdullah ibn Mubaarak (rahimahullah) was asked, “How long will you seek knowledge?” His response was, “Until I die, for probably I have not yet learned the things that will benefit me most.” We must realise that knowledge of the religion is a lifelong quest; it does not end after a weekend or a few years or even twenty years.



The scholars and students of the past sought knowledge as a means to Jannah because beneficial knowledge leads to righteous actions. Sufyan Ath-Thawri (rahimahullah) said:

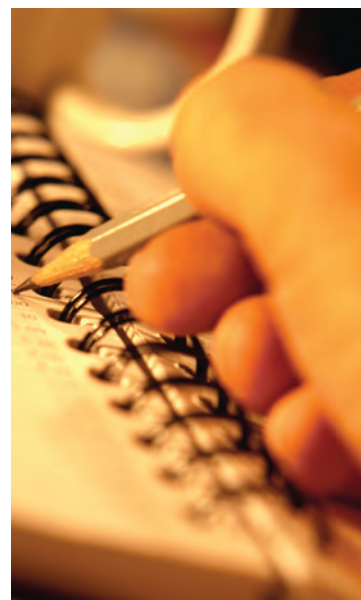
**“There is nothing equal (to the reward) of knowledge, for the one who rectifies his intention.”**

“The excellence of knowledge is due only to the fact that it causes a person to fear and obey Allah, otherwise it is just like anything else.” Our predecessors did not seek knowledge for

the sake of seeking knowledge, rather it was so they could act upon what they learned. It should be clear in our hearts and minds that knowledge is action; and without action knowledge will not benefit us in the least.

The Prophet (s) narrated to us that, “The two feet of the servant will not cease (from standing before Allah) on the Day of Judgment until he is asked about four things: about his life and how he spent it; about his knowledge and what he did with it; about his wealth and where he earned it and how he spent it; and about his body and in what way he utilised it.” [Saheeh, reported by At-Tirmidhi] Shaykh Husayn Al-Awaa’ishah said in regards to this hadeeth, “Check yourself before you try to seek increase through reading and listening to lectures and convert the knowledge that you already have into actions that accompany you as you live.” Imam ibnul Jawzi (rahimahullah) stated, “And the miskeen (poor person), the true miskeen is the one who wasted his life learning what he does not practice, thus he loses the pleasures of the dunya and the goods of the akhirah”.

What we also see today is the ‘talibul ilm superstar syndrome’. ‘Student of Knowledge’ has become a trendy title, turning this sacred knowledge of the Deen into a mere adornment and degrading it to something that is superficial and fake. By treating this knowledge as a commodity, we have reduced its value and stripped it of its rightful honour. This lack of honour is one of the reasons why we don’t have barakah in our ilm today.



Habeeb ibn Ubayd ar-Rahbi (rahimahullah) said, **“Acquire knowledge, comprehend it and use it. And do not acquire it in order to adorn yourselves with it, for indeed, it is imminent – should your life-spans be prolonged for you – that knowledge will be used as a means for adorning oneself, just as a man adorns himself with his garment.”**

We may think that seeking a title is harmless, but this wrong intention can deprive one of Jannah. The Prophet (s) said, **“Whoever acquires knowledge not learning it except to achieve some worldly gain will not perceive the fragrance of Paradise on the Day of Judgment.”** [Saheeh, Narrated in Ahmad].

The proper intention for seeking knowledge (and any good deed in Islam) is so important because having an incorrect intention can take one to Hell-Fire. The Prophet (s) told us the example of a scholar who will be amongst the first thrown into Hell-Fire because he sought and taught knowledge to be known as a learned person.

Imam Ahmad (rahimahullah) said, **“There is nothing equal (to the reward) of knowledge, for the one who rectifies his intention.”** The success of a student of knowledge, in this life and the next, lies in their intention.

Yours in Islam

*Amatullah Rajab*



let's talk

# RAMADAN

## WHAT THE PROPHET SAID

”  
PBUH  
PEACE BE UPON HIM

Every action of the son of Adam is multiplied. A good action receives from ten to seven hundred times additional hassanat. Allah Almighty said, “Fasting is Mine and I repay it. He leaves his appetites and food for My sake. The faster experiences two joys: a joy when he breaks his fast and a joy when he meets his Lord. The changed breath in the mouth of the faster is more fragrant to Allah than the scent of musk.”

“The one who spends out two kinds of actions in the way of Allah will be summoned from the gates of the Garden and told, ‘O slave of Allah this is better.’ All the people who did the prayer will be called from the gate of the prayer. All the people who did jihad will be called from the gate of jihad. All the people who fasted will be called from the gate of Rayyan. All the people who gave sadaqa will be called from the gate of sadaqa.” Abu Bakr said, “May my father and mother be sacrificed for you, Messenger of Allah. No one called from those gates will feel distress. Will anyone be called from all those gates?” He said, “Yes, and I hope that you will be among them.” [Agreed upon]

“There is a gate in the Garden called Ar-Rayyan which those who fast will enter on the Day of Rising, and none but they will enter it.” It will be said, ‘Where are the fasters?’ They will stand up and none but they will enter it. When they have entered it, it will be closed and no one else will enter it.” [Agreed upon]

“No slave fasts one day in the way of Allah without Allah putting his face seventy years’ journey away from the Fire on account of that day.” [Agreed upon]

“Anyone who prays in Ramadan motivated by belief and in expectation of the reward will be forgiven his past wrong actions.” [Agreed upon]

“When Ramadan comes, the gates of the Garden are opened, the gates of the Fire are closed and the shaytans are chained up.” [Agreed upon]







## IBRAHIM'S REMOVALISTS

Efficient, Effective, Cheap & Experienced

**ABRAHAM TABIKH**

198 Roberts Road  
Greenacre, NSW 2190

0466155555

[ibrahimtabikh@hotmail.com](mailto:ibrahimtabikh@hotmail.com)

<http://ibrahimsremovalists.vpweb.com.au>



*Saturday UMA Sisterhood Program*  
**EVERY SATURDAY THROUGHOUT  
THE MONTH OF RAMADAN**

**UMA Sisterhood**  
**Annual Ramadan Iftaar**  
**on Saturday 20th of August**  
**at the UMA Centre**  
**COST \$10 Adults | \$5 Children**

**LESSONS FROM**  
**1:30 PM - 2:30 PM**  
**EVERY SATURDAY**

Sisters **weekly lesson** by **Sheikh Shady Alsuleiman**

- SATURDAY 6TH AUGUST **Setting your goals for Ramadan?**
- SATURDAY 13TH AUGUST **Significant events that took place in Ramadan**
- SATURDAY 20TH AUGUST **Open sisters Iftaar**
- SATURDAY 27TH AUGUST **Maintaining what you gained from Ramadan?**

**EXCLUSIVE Q&A 2:30-3:00pm**

*Ramadan Mubarak.*  
*May Allah Bless this Month for You and Your Family*

**UMA Sisterhood Eid Party**  
**on Saturday 17th of September 2011**

UMA Sisterhood Saturdays program  
and lessons resumes on  
Saturday 10th of September 2011

united muslims of australia  
**uma**  
[www.uma.org.au](http://www.uma.org.au)



# TURN OFF THAT STOVE!

Rayan Assal A RAMADAN PLAN FOR THE SISTERS

If you're in charge of cooking in your household, and it's usually women around the world who are, then you can feel like most of your Ramadan is spent over a hot stove instead of on a prayer mat.

I was once complaining to a friend of mine about how so many Muslim women seem to miss the blessings of Ramadan because of the overemphasis on great food at Iftar time. While I attributed this to a lack of consideration for the needs of women, my friend shared an interesting story.

She was originally from Egypt and she recounted how her mother and the women in her neighbourhood actually competed with each other in Ramadan over food. In other words, they vied for the title of "maker of the best Ka'k (cookies) this side of Alexandria." And this was despite the fact that male family members and even the Imam were encouraging women to share in the blessings of the month through prayer and mosque participation.

This Ramadan, let's remove our inner and outer obstacles to spiritual success.

At the inner level, let's start by ditching any feelings of guilt, competition or jealousy we may have for other sisters. You know who I'm talking about: the ones who can whip up a five-course Iftar plus dinner faster than you can say "What should I make for supper tonight?" The ones who can hold a full-time job, ferry their kids to extra-curricular activities and still hold grand Iftar parties at their homes.

Now we're ready to do something about the biggest outer obstacle to spiritual success every Ramadan: our families. We love them and yes, their demands for food high in fat,



salt and sugar can be indulged once in a while in Ramadan. But doing this every Iftar seems to defeat the purpose of fasting in the first place. Remember, it's about self-control, even after we're allowed to eat.

Your sister in Islam

*Rayan Assal*



# A2Z

## Tuition Center & Arabic School

Over 10 years of experience in Teaching and tuition.

### Specialising in:

- \* Mathematics Kindy to HSC (all levels)
- \* Naplan Preparation
- \* School Certificate and HSC workshops

### We also cater for:

- \* Yr 7-10: Science and English
- \* HSC: English, Physics, Chemistry and Biology
- \* New: This year A2Z also provides Arabic and Quran classes.

### Our Guarantee:

- \* Specialised tutors in all subject areas
- \* Small classes (max of 6 students per class) to ensure adequate teaching and learning.
- \* Cost: from \$20 per hour (discounts apply for siblings and multiple classes)

**Special Offer:** Refer anybody to the centre and your child will receive a free lesson once they join.

For any enquiries please contact Mr. Omar Merheb on ;  
(02) 9791 6238 or 0404 889 521 or  
email us on : [a2z\\_tuition@hotmail.com](mailto:a2z_tuition@hotmail.com)

Brancourt Ave, Bankstown NSW 2200

**Our new branch is on**

Gillies St, Lakemba next to BisotelRieh Travel centre.





# CARRYING THE TORCH OF RAMADAN FORWARD

Yasmin Mogahed

**"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."**  
Holy Qur'an (2:183)

Ramadan has passed. Our Qur'ans have closed. Our masajid have emptied. And our hearts have once again filled with the love of life, the hatred of death and the desires that consume us. The Shaytan that was once banned has again taken his place in our minds, our homes, at our front and at our back. Once again he has kept his vow of assault:

*"[Satan] said, 'Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].'" (Qur'an, 7:16-17)*

And so while we find ourselves again vulnerable to the very same struggles that plagued us before Ramadan, let us not forget the very purpose of our efforts during that blessed month. Let us not allow the fruits of Ramadan to be lost. And let us not miss out on the very purpose of our fasting.

When commanding mankind to fast, Allah says:  
*"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."* (Qur'an, 2:183)

It is that consciousness of Allah which is essential for the fulfillment of our purpose in this life. It is that fear of Allah which provides the muscle for our struggle to remain on the straight path. And if taqwa (God consciousness) is the muscle, Ramadan was our personal trainer.

If, during Ramadan, we were able to keep ourselves from an essential physical need (of eating and drinking) out of fear of Allah, are we not able to keep ourselves from

haram (forbidden in Shari'a) after Ramadan, out of that same fear? None of us would dare sneak a glass of water while we are fasting. And yet, the very same Lord who could see us sneak in that drink during Ramadan can see us commit haram outside of Ramadan.

During Ramadan, we could wake up before sunrise to feed our bodies. But after Ramadan we sleep through fajr and starve our souls. Let us not allow ourselves to be conquered. Yes, the shaytan can call us again. But all he can do is call. The power and choice is ours.

Allah tells us in the Qur'an:  
*"And Satan will say when the matter has been concluded, 'Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.'" (Qur'an, 14:22)*

And so there are some who will allow Shaytaan to reign over them. But there are others over which Shaytaan has no power. Addressing Shaytaan, Allah says:

*"Indeed, My servants – no authority will you have over them, except those who follow you of the deviators." (Qur'an, 15:42)*

But how do we become among Allah's servants, over which Shaytaan has no authority? How do we continue the spirit of Ramadan for the entire year and throughout our lives?

The following are some ways:



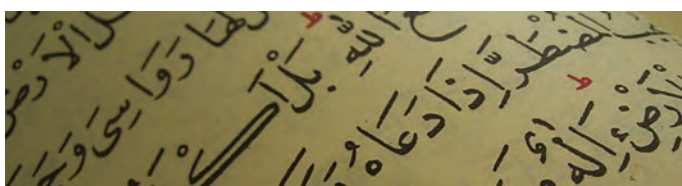
## 1. Guard your prayers.

During Ramadan many of us make sure to pray every prayer on time. Often at the masjid. Continue to guard your prayers, because surely they will guard you. Allah says in the Qur'an: "Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do" (29:45).



## 2. Remember Allah by staying close to the Qur'an.

During Ramadan many of us spend our nights and days reading Qur'an. Remembering Allah by staying close to the Qur'an everyday will protect you from Shaytaan and keep your heart polished. Allah's Messenger (s) said: "There is a polish for everything that takes away rust; and the polish for the heart is the remembrance of Allah" (Bukhari). The Prophet (s) has also said: "Read the Qur'an, for verily it will come on the Day of Judgment as an intercessor for its companions" (Muslim).



## 3. Think more and talk less.

The Prophet (s) said: "Sometimes a person says a thing which pleases Allah, and in return Allah raises his status; and sometimes a person says something which displeases Allah, and it takes him to hell" (Bukhari). Furthermore, Ibrâhîm an-Nakhâ'î, a pious predecessor, once said: "Whoever reflects will find that the noblest and most dignified person of every gathering is the one who is most silent, because silence beautifies the scholar and conceals the faults of the ignorant."



## 4. Repent often.

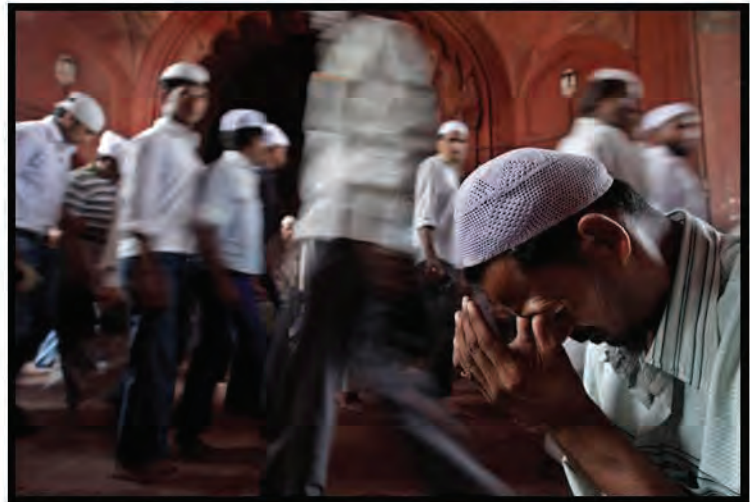
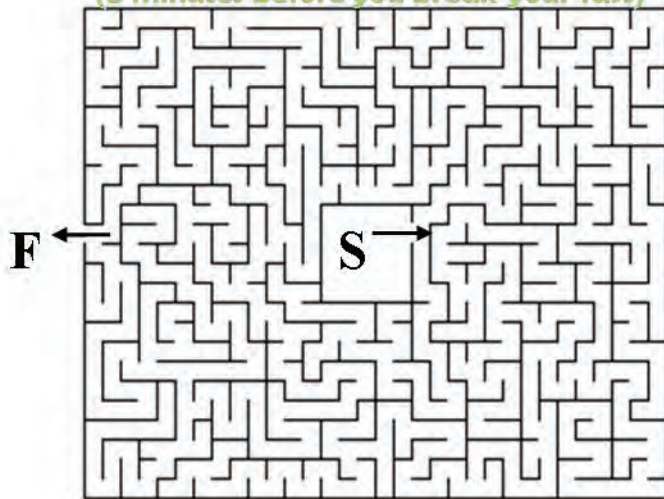
Many of us seek forgiveness from Allah during Ramadan, but abandon this practice once Ramadan is over. Keep in mind that the Prophet Muhammad (s) used to repent to Allah a hundred times every single day. Repenting often keeps our hearts clean and always connected to Allah. A dear colleague of once mine said that with the passing of Ramadan one feels as though they have lost a relative. Indeed. But in our grief, let its passing not be in vain.

Your sister in Islam  
*Yasmin Mogahed*



# Amusements Page

## Take the Maze Challenge! (5 minutes before you break your fast)



Picture of the Month

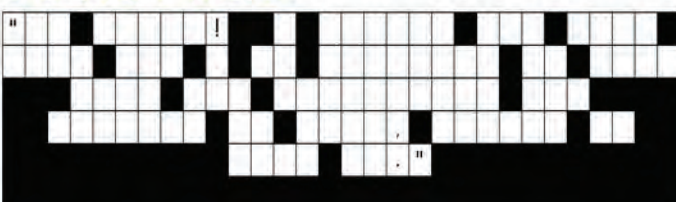
A devout Muslim man wipes off tears after a session of prayers at Jama Mosque in New Delhi, India, Friday, Aug. 13, 2010.

## Find-A-Word

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

Allah Prayers Suhoor  
Ramadan Abstinence Forgiveness  
Islam Brotherhood Paradise  
Quran Muhammad Revelation  
Fasting Iftar Night of power  
Charity Mercy

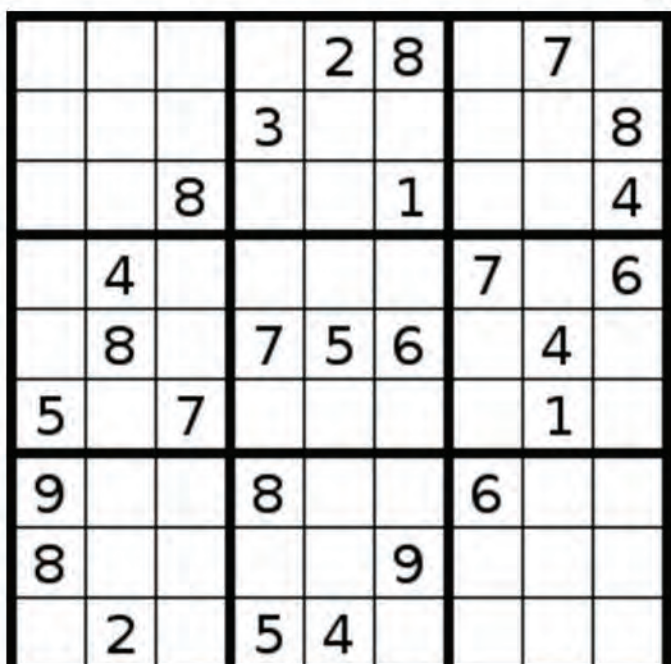
## Fallen Phase



AN O STH D F Y  
BLELMAD MESUITETANCC PY OT  
AKFASSETIFAMMFASNEACEEMTUIAR  
SOHEROLDHHERIWBREAKINGOROVFUST



Answers:  
1. Building, 2. Newspaper, 3. Tree shadow, 4. Man's leg, 5. Footpath crack



Sudoku





# ABAYAT

By Dina & Reema

Our range includes:

Abayat

Nothing over \$89

Scarves

Beautiful Eid Designs

Accessories

Abayat suitable for nursing mothers

Hand Bags

Casual abayat \$65 each or two for \$100\*

15% of our popular cargo abayat\*

\*Special valid during Ramadan only.

Jilbabs

Women's Wear

\*Selected styles only! Special valid during Ramadan only.

Showroom: 98 Columbine Ave, Punchbowl . Dina: 0449 887 898; Reema: 0400 413 050



LAWYERS

I S L A M I C   L A W   D I V I S I O N



**Our Islamic Law Division caters for the specific needs of the Muslim community.**

RMB Lawyers has been providing expert legal services since 1885. We have the size, strength and experience to handle any legal matter, from the most complex commercial arrangement to the most sensitive personal issues.

Our Islamic Law services include Islamic Wills, Family Law, Mediation, Commercial and Finance Law. We also specialise in Migration Law, including Temporary and Permanent Visa Applications.

We liaise and collaborate with prominent and respected Muslim scholars to verify the Shari'ah component of all work undertaken within our Islamic Law Division.

**Our Islamic Law Division lawyers Imran Khan, Hayley Kelloway and Nazley Khan can come to your home or business by arrangement. Call us free of charge on 1800 681211 to make an appointment.**

FREE CALL: 1800 681 211

Web: [www.rmblawyers.com.au](http://www.rmblawyers.com.au) Email: [rmb@rmblawyers.com.au](mailto:rmb@rmblawyers.com.au)



united muslims of australia

**uma**

PRESENTS

# zakat

**INVEST** FOR THE FUTURE

# FUND

The **UMA Zakat Fund** enables the Muslim community with the opportunity to fulfill its religious charity obligations by providing Muslims with an avenue to give Zakat. Zakat donations collected this year will:

- ✱ Sponsor students seeking Islamic knowledge abroad.
- ✱ Provide financial assistance to new Muslim reverts.
- ✱ Assist Du'aat (Callers of Islam) in need of support.
- ✱ Help assist Muslim families in need.

Zakat Fund charges no administrative fees to donations received and as such, attempts to provide the highest level of support to all recipients of the above categories who are entitled to receive Zakat.

*For more details and ways to pay your Zakat visit:*

**[www.zakatfund.com.au](http://www.zakatfund.com.au)**

**Call (61) 1300 730 693**

**DONATE DIRECTLY INTO THE  
UMA FUND BANK ACCOUNT:**

Account name: **UMA Zakat  
Fund Incorporated**  
Bank: **Commonwealth Bank**  
BSB: **062 099**  
Account number: **1059 0035**

Mail to: **[info@zakatfund.com.au](mailto:info@zakatfund.com.au)**

Fax: (612) **9759 4455**

A UNITED MUSLIMS OF AUSTRALIA (UMA) INITIATIVE

Mobile: **0416 000 862**

**[www.uma.org.au](http://www.uma.org.au)**