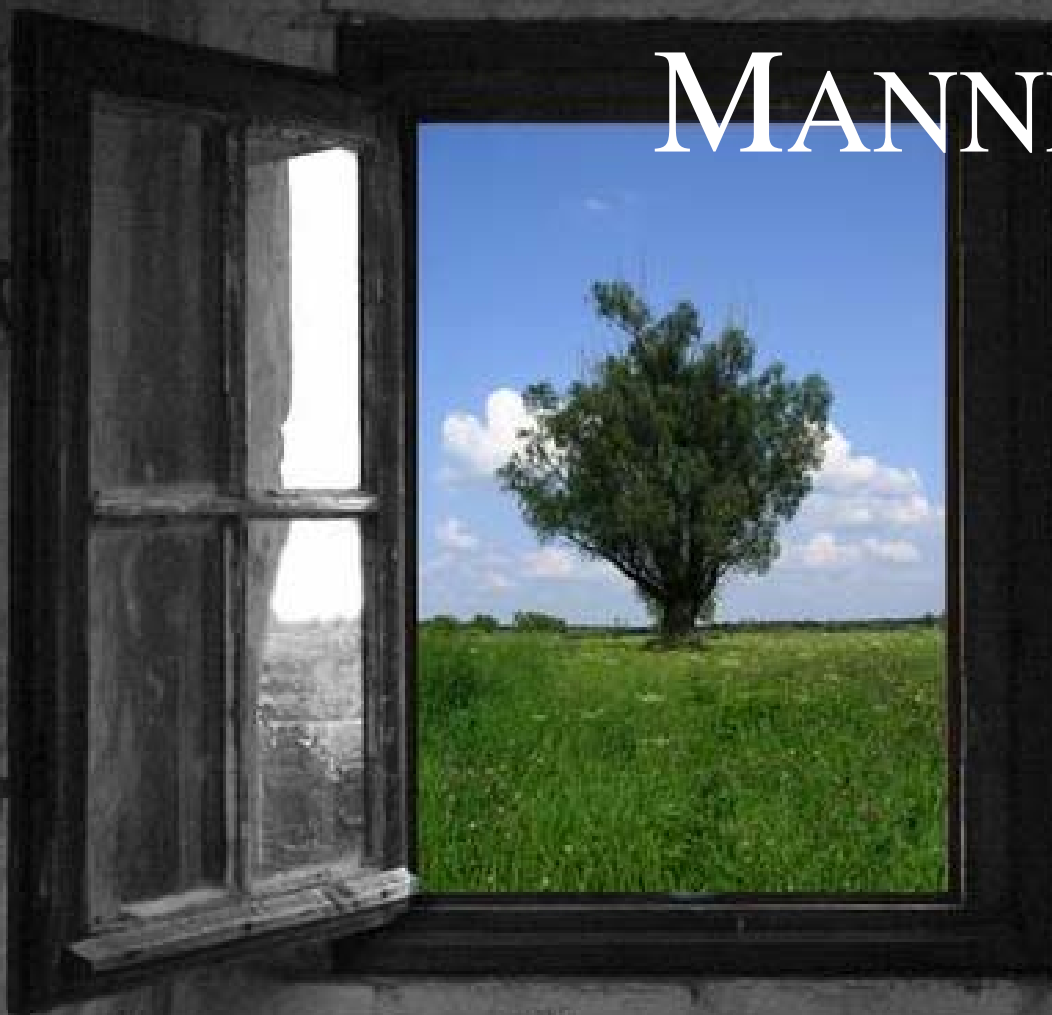


# THE MESSAGE

TAKING YOUR

MANNERS

WITH YOU



**“I HAVE BEEN SENT DOWN  
ONLY FOR THE PURPOSE OF  
PERFECTING GOOD MORALS”**

*[the Prophet Muhammad P.B.U.H]*

# THE FATE OF THE MUSLIM

## EDITORIAL

Another day another 'Muslim gangster' is born. Thinking he's bulletproof he walks around the streets of Bankstown with his head up high, the wrong look in his direction might see you being thrown through a window. I thought a smile was a charity but not in this neighbourhood.

It seems as if violence within the Islamic community is growing by the day. Islam means 'peace'- so I keep hearing people say but actions speak louder than words. You hear there's another shooting, the boys spread the word, "there's another '187", you rush to see who's the latest victim- another young Muslim, a tattoo "live by the gun, die by the gun visible on his lifeless chest.

Today, these Muslim gangsters have spread their violence all across Sydney, to an extent that it has even reached the footsteps of the Mosque. I ask why? Is the lure for a hit of crack, pot and cocaine worth causing such destruction?

Is the thrill you get by ruining the image of the Prophet Muhammad (s) description and his followers as being a walking Quran really worth it, just because someone looks at you in a way you didn't like and so you saw the need to throw him into a wall to teach him a lesson. Is this what our beloved Prophet taught us?

1400 years ago we were looked up to, admired, people wanted to be just like us. The Prophet said that the nations will gather against you to destroy you... however, today we to are con-

tributing to our own destruction. When we need men to lead, to hold together are religion from the corruption brought about by those who are trying to put out the light of Allah (the Quran and our Islam) we only help them by acting as 'Muslim gangsters' ruining the image our forefathers- who have shed a lot more than blood, sweat and tears to maintain.

In Islam, the words 'Muslim' and 'gangster' have never been used in the same sentence until now. O young Muslim, aren't you tired of being seen as one then? When is the Muslim gangster going to wake up? Maybe when it's too late. Today our brothers and sisters are being slaughtered on a daily basis and instead of trying to change the situation through our actions, wealth and supplications we are too busy waging war on each

# THE MES

## Manners: An Obligation, Not

## SHEIKH'S CORNER

*We understand the importance of manners in Islam and how significant the Prophet's (PBUH) role was in implementing and perfecting manners. That Allah sent Prophet Muhammad (PBUH) as a Prophet and a Messenger to all of mankind and made his main mission and the purpose merely to perfect the manners of mankind.*

*A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and purifying you, and instructing you in Scripture and Wisdom, and in new knowledge'. [2- 151]*

*He (PBUH) also says 'that I did not see anything more heavier in the scale than the good manners' also, 'the closest people to me in the hereafter are those with noble manners and the most faraway people from me in the hereafter are those with bad manners'.*

*The Prophet also says, "I was sent to perfect the noble manners." At this point we understand the importance of manners. **Manners is an obligation not an option** as the majority of worships (such as prayer, fasting and performing hajj) call to manners and the best of character. Allah has described the prayer in the holy Quran in the following verse; "Recite what is sent of the Book by inspiration to*

*thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do' [29-45] One of the purposes of the prayer which is an important pillar in Islam is to restrain from shameful and unjust deeds. This teaches us to constantly conduct ourselves with good behaviour and etiquettes and avoid disgraceful and shameful acts. The Prophet says (PBUH) 'that who his prayer does not restrain him from shameful and unjust deeds then there is no prayer for him' that the purpose and the significants of prayer is not there.*

*Another great worship- the worship of fasting where The Prophet says' that who his fasting does not restrain him from the evil talk and the action of it then there is no fasting for them'. So the purpose and the significants of fasting is the good and noble manners, to the state that He said (PBUH) ' and if someone comes to fight you say that I'm fasting' to train and exercise the Muslims on manners, as if a whole month is put for the Muslims to perfect their manners.*

*Another great worship is the zakat and no verse or hadith need to prove that zakat is from the noble*

*manners of supporting the need and the poor, sympathizing with the orphan, sacrificing and purifying the wealth.*

*Therefore, the true believer and worshipper to Allah is the one that believes in Allah and worships Allah and deals with people with good and noble manners as both are one- the worship is part of manners and manners is part of worship and both cannot be separated.*

*When a woman was mentioned in front of the Prophet, that she prays during the night and fasts during the day but harms her neighbours. He said she is in the hell fire. While another woman that prays normal and fasts normal and she is good to her neighbours he said she is in the Paradise. This demonstrates the value and obligation of manners.*

*We should realise that manners is essential in our daily lives. It is as necessary and important as any other obligatory actions such as the prayer, fast, paying zakat, hajj, and other obligation. Manners is part of them and a main worship that we must fulfil and practice like the rest of the worships and we will be judged and punished for it like any of the other worships if we neglect it.*

# M GANGSTER

other— brother vs. brother. Rather, Allah (swt) says in the Quran “And hold fast, all of you together, to the rope of Allah (ie: this Quran), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers, and you were on the brink of a pit of Fire and He saved you from it...” (3: 103).

The Muslim gangster needs to wake up for the sake of his religion. Be a man and get rid of this mentality that its you against the world but say its you who wants to be with Muhammad (s) and the best nation who has ever stepped foot on this earth— Islam.

Today, the character of the Muslim is under the international microscope. Television broadcasters, newspapers, radio hosts are just waiting for ONE Muslim...just one to

‘step out of line’ to brand the entire Muslim community as gang rapists, criminals, thieves and of course their latest one...‘terrorists’. As a result of this current climate, many of our submitters this issue have tried to use the Prophet’s (s) character as their inspiration to write their article in an attempt to help our young Muslim brothers and sisters to open their eyes, to get off the streets and to become contributing members of our Islamic community.

I leave you to indulge into the perfect qualities of Muhammad (s), as well as other articles that focus on the Muslim ideal, and I pray to our Almighty Lord to help us maintain proper manners in Islam.

Your brother in Islam

The Editor, Mohammed Adra

# SAGE

## NOT an Option

*If Islam orders us to be kind and gentle to the animals that a woman entered the hell fire with all the worships and obligations she used to do because of a cat that she mistreated, and about a prostitute that entered the paradise because she fed a thirsty dog, then how about the servants of Allah and the people?*

*My dear brothers and sisters in Islam, manners are an obligatory worship like the rest of the obligation and it must be looked after and fulfilled. The more you increase from it the closer you get to Allah and the closer you'll be with The Prophet in the hereafter, and the less you have from manners the further you are from Allah and the further you are from his prophet in this world and the hereafter.*

*Remember brothers and sisters not to fall into what the prophet warned us about bankruptcy. He one day said to his companions 'do you know who is bankrupt' they said 'oh Prophet of Allah the bankrupt is the one with no dinar or dirham (no dollar or cents)' so he replied back 'No the bankrupt is the one that comes in the hereafter with a lot of good deeds from the prayer, zakat, fasting and other worships. But he abused someone, and accused someone with a false accusation, and took someone's money unlawfully, and shed someone's blood unlawfully. So they'll start taking his hassanat (good deeds) away from him (in which Allah gives them the rights to) until he has*

*no hassanat (good deeds) left and then he'll take from there sayeeat (bad deeds) and then he will be thrown in the hellfire.*

*Please remember and put it in your agenda everyday when you wake up*

**That manners is an obligation not an option!**

*By Sheikh Shady AlSuleiman*

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Acronyms you need to know:

Pbuh/S: Peace be upon him

Swt: Subhaanahu Wa Taa'la, meaning: The Most Exalted/Glorified.

R: May Allah be pleased with him



# VIOLENCE IS NOT TOLERATED ON THIS PAGE

## An Islamic perspective on fighting and violence

The nature of the human being has many dimensions such as temperament, moods and attitudes that one possesses and carries with them in their personalities. In time, individuals and nations become known by these personality traits and this knowledge then becomes attributed to these people as an identity.

As Muslims, having our leader as Muhammad, the son of Abdullah as an example for everything in our lives from sleeping to walking down the street, we too have an identity. This identity is one of submission to the Lord of the Universe in our attitudes and inclinations, of calm and assured temperaments in the decree of Allah in what is to come our way in this world and an attitude of abstinence from the world until we need from it what we require as a preparation for the hereafter.

This is the identity of a believer: a calm and collected individual with a direct mental connection with their creator at all times. In synchronization, this phenomenon trickles down to the physical organs of this body as an expression of these principles to others.

Hence, what do we know of the character of Muhammad? What do we know of the attitudes of the

companions and pious predecessors of Islam in past centuries? They were as Allah described them – the best of people evolved for mankind.

The question then begs, where does violence, and more specifically fighting, come into all of this? We wish to attend to these issues in continuation with the theme about character we have been discussing in the past few editions of this good magazine.

Before tackling any problem, it is always a good start to get to crux of the issue and determine the cause, rather than the symptoms. Various causes for fighting exist in society today. Of them is the need to defend ones self, or to protect one's ego, to seek revenge or a simple fit of anger can sometimes cause a fight.

Sometimes when we feel that we are being attacked or 'picked on' by other people, we find the only solution is to 'teach the other person a lesson' by showing them the violent side of us. This self defense mechanism shows others that you are not as weak and vulnerable as they thought you were,

which makes them step back.

For the believer it is different. They do not feel a need to defend themselves from such insignificant behaviour and are not intimidated by ignorant people. Allah describes these believers in the Quran in Surat Al Furqan where he says: "And the servants of The Merciful are those who walk on the earth in humility and when the ignorant addresses them they say, 'Peace'."

On the other hand, a reason to cause a fight is to protect your scratched ego in the eyes of others. You have a reputation to live up to and an image to protect. You can't allow people to walk all over you and make you a laughing stock; you have to win back your pride by force. That will ensure that your honor is intact at all times and no one will to insult you again.

A believer who believes in Allah and the last day is the furthest away from this egotistic mentality. This way of self centered thinking is foreign to him as he fully believes in the verse of His creator in Surat Yusuf: "Nor do I relieve my own self (nafss) from blame, the human self (nafss) is prone to evil, except the one whom My Lord exempts..." Because the believer un-





derstands his nafss and its evils, he knows better than to get carried away with his ego and worshipping his desires.

This is obvious to us is the conversation that Abu Bakr Assidique, the giant of this nation, had with an ignorant man who swore at him. Did Abu Bakr the believing pious man attempt to regain his honor in that gathering by exerting physical harm on this ignorant man? No. All he said was: if you are truthful, then may Allah forgive me and if you are not, then may Allah forgive you. Allahu Akbar, by Allah this is the character of a true believer.

What about Ibrahim Bin Adham the pious predecessor who was approached by a Jew and asked: which of the two are cleaner Ibrahim – my dog or your beard?? What can be more intimidating than a vulgar question like that? What was Ibrahim's response? Was it violent, did he assault the Jew? No, he said in a calm voice full of Iman, the quote of a man who has his priorities in order: if my beard is in the Jannah then my beard would be cleaner but if my beard is in the hellfire then by Allah your dog is cleaner" Ya Allah, this is Islam my dear readers, this is the understanding of a true believer!

Fighting is always a popular way to seek revenge, and another reason to choose it as a solution for conflict. When someone has wronged you and you know who it is, you feel tempted to approach them and settle

your score with them. You feel wronged and you must get your right back off them or at least make them feel the same way they made you feel.

The believer is not motivated towards such behaviour nor does he feel obliged to avenge for any peoples' wrong doing against him. If it was done by mistake, the believer is the first to forgive as he knows the words of his Prophet when he, peace upon him says: "be merciful with those on earth, the One in the heavens will have mercy on you." And if it was intentional and someone did plan to hurt and inflict pain upon a believer then the believer knows that Allah with His Majesty will take care of that as he says in the Hadith Qudsi: "Whoever shows enmity to a righteous slave of mine, I shall be at war with him!" Why would the believer then feel that he has to fend for himself when Allah Almighty will do it on behalf of His righteous slaves??

Many fights however, are simply caused in a fit of anger. An individual in a situation where his patience is tested may find himself making an irrational move when the Shaitan pumps adrenaline into his blood system. He ends up striking others suddenly and in an orchestrated step by the Shaitan, the other retaliates and hey presto! It's a fight and people get hurt.

The Messenger peace be upon him in his timeless collection of advice has given us a piece of advice some 1400 years ago that should be written in gold and hung up in every establishment in any era for any civilization. When he was asked for an advice one time, the Messenger said: "Do not

become angry". He was asked again for another piece of advice and for 3 consecutive times he would repeat the same advice: "do not become angry, do not become angry, do not become angry!" This is the guidance the believer adheres to and follows, solving himself and society a lot of problems, including in our case – violence. Anger and violence are very much linked and often present themselves simultaneously in society. Therefore when one, anger, is handicapped by such a Hadith, the other, violence, is also neutralized and a situation is eliminated from the onset.

Such is the way of Islam, such is the guidance of Muhammad and such is the way of life chosen by Allah for his creation. Self control in the way of Muhammad son of Abdullah and complete submission to Allah in decisions and actions. Imagine a society full of men and women who had such a mentality and code of conduct. It would be a community of forgiveness, trust, calmness and a rise above animalistic inclinations to reach the heights of the clouds in nobility and good character.

Oh Allah deliver from you a wave of change: Men and women to lead us through knowledge and righteousness to the times and religious well-being of the golden generation of Islam. Let us not argue with them or judge them but instead recognize them and accept their leadership. You alone know how we long to be amongst the righteous slaves amongst your creation. You are the Master of this, and you are able to do so.

Your brother in Islam

Mohammed Khodr



# NOTHING PE

The Holy Qur'an tells us that "Truly, in the Messenger of Allāh, you have the best of examples." "*uswatul hasanah*," the finest of role-models.

Here is a human being, chosen by God to reveal His completed message to mankind. Those who take the trouble to study his life will find that besides being a prophet, a military leader, a diplomat and negotiator, a legislator and a head of state, Muhammad (s) was also an honest trader, a trustworthy associate, a loving father, a loyal friend, a devoted husband, a pleasant and helpful neighbour. In short, he was just a complete human being. The most perfect human being that ever lived. What an honour it must have been, even to spend five minutes in his presence!

As the area of trade is a large body of knowledge, this article will briefly examine basic etiquettes in trade as shown through the Qur'an and implemented by the most perfect human being on earth, our Beloved Prophet (s).

The people of Madyan were Arabs who lived in the country of Ma'an, part of which today is greater Syria. They were greedy people who did not believe that Allah existed and who also led wicked lives. They gave short measure, praised their goods beyond their worth, and hid their defects. They lied to their customers, thereby cheating them.

Allah (swt) sent His Prophet Shu'aib (pbuh) armed with many miracles. Shu'aib preached to them, begging them to be mindful of Allah's favour and warned them of the consequences of their evil ways, but they only mocked him. They seized the belongings of Shu'aib and his followers, and then drove them out of the city. The Messenger turned to his Lord for help, and his plea was answered. Allah sent down on them scorching heat. The clouds burst hurling thunderbolts and fire which caused the earth under their feet to tremble.

A nation was destroyed by the severe punishment of Allah (swt) for disbelieving in Him and cheating their customers, lying and deceiving their way through their trade. How much thought do we give to this? We know the story of the people of Lot (pbuh) who were punished by Allah for committing acts of homosexuality, alongside other wicked acts and we are ready to criticize and condemn such an act and rightfully so. However, we should equally condemn the acts of those Muslim businessmen, who cheat their customers and suck every bit of penny out of them. Why is there a non-balance present in the community?

The prophet (s) said: "The buyer and seller are free to trade, provided they acted with honesty and explained any defects of commodities and God will bless them with prosperity. If both tried to deal dishonestly and hide



the defects, it is likely that they may get some profit but prosperity will vanish from their trade." (Bukhari) "It is not lawful for a Muslim to sell such a commodity that has a defect, except that the defect is shown to the buyer."

Hakim bin Hizam (r) reported that the messenger of Allah said, "Both parties in a business transaction have a right to annul it so long as they have not separated; and if they tell the truth and make everything clear to each other, they will be blessed in their transaction and if they conceal anything and lie, the blessing on their transaction will be eliminated." (Al-Bukhari and Muslim)

Truthfulness is a means of blessings in the business while falsehood and hiding of any defect of the merchandise detract from its blessings. A false statement by the trader, in an attempt to get a good deal, is forbidden by Islam.

If a person is truthful and straight in his speech and business, inevitably there will be truthfulness and sincerity in his actions and goodness and reform in his conditions. By adopting truthful and straight ways in dealing with others, this light of truth also illuminates one's heart and mind and



# PERSONAL, IT'S BUSINESS!

## THE ETIQUETTE OF TRADE IN ISLAM



then darkness vanishes.

Our predecessors changed the world through dawah. Their dawah was heavily concentrated on what they did, rather than what they said. Their actions spoke louder than their words in every sphere of their lives. Honest, truthful and upright Muslim Arabs changed countries like Indonesia into Muslim populated countries because of their immaculate etiquettes in their trade. They did not speak the language of the Indonesians, but when they traded with them and worked with them in business, their sincerity, honesty and truthfulness settled deep in the hearts of the Indonesians. The result of which we see today, Indonesia being the most populated Muslim country in the world.

When Allah tells us that Prophet Muhammad (s) is the best of examples for us, what does it mean? It means that whoever we are, whatever our station in life, whatever our professional calling; we have a point of reference, a role model in the Prophet of Islam. He was the last of the prophets, *khaataman*

*nabiy-yeen*. We cannot be prophets ourselves, but we can benefit immensely by following his practical example. One of which is by following Prophet Muhammad's example in our business dealings.

By establishing correct intention, good manners, uprightness in business transactions, completely avoiding involvement with all forms of *riba* and not consuming people's money by falsehood and deception, we could become an example for all businessmen and tradesmen of this world. The positive impact of which is beyond verbal description.

We distribute lectures, movies and documentaries on Islam for the purposes of Dawah to the wider community, but the motion picture that will win us the Oscar award is our own practical example. We have talked the talk; it's time to walk the walk. Let's start living Islam.

Your brother In Islam  
Abdul Wali Saidi





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# THE ROLE OF THE YOUNG MUSLIM WOMAN

It is the young Muslim woman who holds the key in reviving Islam. The status of Muslim women as defined in Islam is that the woman is a mother. Paradise lies under the feet of the mother. As an authentic hadith teaches us: A man approached the Prophet (s) and asked, "Who is the most worthy of my care?" The Prophet replied, "Your mother", three times and then your father. A Muslim woman is also a daughter and a sister. Allah (swt) tells us that *"He bestows female offspring upon whom He wills and bestows male offspring upon whom He wills"*.

A Muslim woman is also a wife who is a source of comfort for her husband as he is to her. *"And among His signs is this, that He created wives from among yourselves, that you may dwell in tranquillity with them, and He has put love and mercy between your hearts"*.

Women make up half of society and they are responsible for nurturing, guidance and reformation of the subsequent generations of men and women. It is the female who instils principles and faith into the souls of the nation. A woman's responsibility in faith is exactly the same as that of a man. Women are to pray, fast, give charity, perform the pilgrimage and perform other forms of ibadah. A woman is rewarded for this just like a man. A woman must believe in the Oneness of Allah, the Books of Allah, the Angels of Allah, the Day of Resurrection, Heaven and Hell, and Predestination.

However, unfortunately when it comes to females seeking an education, many Muslims are unaware or ignorant about true Islamic teachings, due to a lack of knowledge. Comments such as Muslim women should not go to university, work or socialise outside the home with other females are common ideologies held by many within many Australian communities. Such Muslims practice a distorted Islam, which has been contaminated by their cultural traditions, which have no Islamic basis.

Islam has made it a duty on every Muslim male and female to gain knowledge, which is considered a superior act of worship in Islam as the Quran states: *"Allah will exalt in degrees those of you who believe and those who have been granted knowledge"* (58:11). Preventing a Muslim woman from gaining an education is therefore an unIslamic act as Allah (swt) asks in the Quran, *"Are those who know equal to those who know not?"*

Allah also tells us that He will raise those who believe among you and those who have knowledge to high ranks. A famous hadith teaches us to *"seek knowledge from the cradle to the grave"*. In Islam, therefore both men and women are credited with the capacity for learning, understanding and teaching. One of the famous women in the history of Islam is the Prophet's wife, Aisha. The quality for which she is remembered primarily is that of her intelligence and outstanding mem-



# DUNG MUSLIM WOMAN

ory. She is considered as one of the most reliable sources of hadith by virtue of these qualities. She has reported more than 200 hadith and is regarded as one of the teachers of hadith. Aisha used to teach men and women at the Prophet's masjid.

Generally speaking, in the elder Muslim world, there was no bar or prohibition on women pursuing studies. On the contrary, Islam encourages it. As a result of this, many Muslim women became teachers, such as Nafisa, a descendent of Ali, who was such a great authority on hadith that Imam Shafii sat in her circle when he was at the height of his fame and Shaikha Shahda who lectured publicly in one of the principal mosques of Bagdad to large audiences on literature and poetry and was one of the foremost scholars in Islam. There are numerous other incidents of educated Muslim women.

I would also like to mention something very important. That is, knowledge is not only limited to religious knowledge but includes all forms of knowledge. Acquiring knowledge enables Muslims to get a better perception and understanding of the world around us and make us more conscious of Allah. Brother and Sisters, the Prophet (s) had put some much effort into reviving the ummah during that time. He began the process by tackling individuals, then the family and finally society. This is the point where the Muslim women play the role as the backbone and vital elements in the establish-

ment of the society. *"The believers men and women are protectors one of another, they enjoin what is just and forbid what is evil"* (9:71).

A Muslim woman as in this verse has to participate in Islamic dawah. Evidences from the Seerah of the Prophet proved that the Sahabiyyat (Muslim women at the Prophet's time) were not ignored in the Islamic movement. For example, Asma was one of the first few who knew of the Prophet's plan to leave for Madinah during Hijrah. On the night of their departure, Asma was the one who prepared a bag of food and a water container for the Prophet (s) and Abu Bakr for their journey. Soon after the immigration of the Prophet, she left Mecca during her pregnancy, travelling a long journey.

Sisters must be given the opportunity to work for Islam. I would like to conclude by quoting a statement by Yusuf Al-Qaradawy: *"One of the important social sectors which must be reached by the Islamic awakening is the sector of women. In terms of number, women constitute more than half of the society. Hence, the voice of Islamic dawah must reach Muslim women. All women must involve themselves in Islamic work"*. Therefore, sisters can play a vital role in the Islamic society and within our various Islamic organisations and institutions. Our ummah is in need of more sisters who possess the characteristics of Aisha, Khadijah and Asma. O sister, are you going to be of those who continue the mission of these great women or are you going to allow yourself to be swallowed up by the dunyah and its materialistic possessions? O sisters, our Ummah needs you!

*Reference:*  
*Sister Nihaya Basha*  
*Salam Magazine*  
*September 1998*

# COMPANIONS OF THE PROPHET



## WHO WERE THEY?

### Uthman bin Affan

#### Uthman's Life

Uthman bin Affan was born seven years after the Holy Prophet (pbuh). He belonged to the Omayyad branch of the Quraish tribe. He learned to read and write at an early age, and as a young man he became a successful merchant. Even before Islam, Uthman had been noted for his truthfulness and integrity. He and Abu Bakr were close friends, and it was Abu Bakr who brought him to Islam when he was thirty four years of age. Some years later he married the Prophet's second daughter, Ruqayya.

In spite of his wealth and position, his relatives subjected him to torture because he had embraced Islam, and he was forced to emigrate to Abyssinia. Some time later he returned to Mecca but soon migrated to Medina with the other Muslims. In Medina his business began to flourish again and he regained his former prosperity. Uthman's generosity had no limits. On various occasions he spent a great portion of his wealth for the welfare of the Muslims, for charity and for equipping the Muslim armies. This is why he came to be known as 'Ghani' meaning 'Generous.'

Uthman participated in the Battles of Uhud and the Trench. The portrait we have of Uthman is of an unassuming, honest, mild, generous and very kindly man, noted especially for his modesty and his piety.

To highlight the man Uthman (r) was and the respect our Prophet (s) had for him, Aisha (r) relates that on an occasion, "The Prophet was in a position in my home, with his thigh uncovered when Abu Bakr sought to see him. The Prophet allowed Abu Bakr to come in without changing his position. Abu Bakr spoke to him about whatever he wanted, and left. Later, Umar who was the second closest companion to the Prophet also sought to see the Prophet. Again, the Prophet allowed him to come in maintaining his reclining posture on his wife's bed. Umar explained his business and left. A short while later, Uthman later sought to see the Prophet.

The Prophet immediately sat up and tidied up his clothes before letting in Uthman. When he left, I asked: O Messenger of God, Abu Bakr came in and you remained in your casual position. Umar then came in and you maintained the same position. When Uthman came in, you sat up and, tidied up your clothes." He answered: "Would I not feel shy in the presence of a man who inspires shyness in angels?"

Uthman often spent a part of the night in prayer, fasted every second or third day, performed hajj every year, and looked after the needy of the whole community. In spite of his wealth, he lived life very simply and slept on bare sand in the courtyard of the Prophet's mosque. Uthman knew the Qur'an from memory and had an intimate knowledge of the context and circumstances relating to each verse.

#### Uthman's Caliphate

During Uthman's rule, the characteristics of Abu Bakr's and Umar's caliphates (impartial justice for all, mild and humane policies, striving in the path of God, and the expansion of Islam) continued. Uthman's realm extended in the west to Morocco, in the east to Afghanistan, and in the north to Armenia and Azerbaijan.

Uthman's most notable contribution to the religion of God was the compilation of a complete and authoritative text of the Qur'an. A large number of copies of this text were made and distributed all over the Muslim world.

Uthman ruled for twelve years. The first six years were marked by internal peace and tranquility, but during the second half of his caliphate, a rebellion arose. The Jews and the Magians, taking advantage of dissatisfaction among the people, began conspiring against Uthman. By them publicly airing their complaints and grievances, they gained so much sympathy that it became difficult to distin-

guish friend from foe.

It may seem surprising that a ruler of such vast territories, whose armies were matchless, was unable to deal with these rebels. If Uthman had wished, the rebellion could have been crushed at the very moment it began. But he was reluctant to be the first to shed the blood of Muslims, however rebellious they might be. He preferred to reason with them, to persuade them with kindness and generosity. He well remembered hearing the Prophet (pbuh) say, "Once the sword is unsheathed among my followers, it will not be sheathed until the Last Day."

The rebels demanded that he abdicate and some of the Companions advised him to do so. He would gladly have followed this course of action, but again he was bound by a solemn pledge he had given to the Prophet. "Perhaps God will clothe you with a shirt, Uthman" the Prophet had told him once, "and if the people want you to take it off, do not take it off for them." Uthman said to a well-wisher on a day when his house was surrounded by the rebels, "God's Messenger made a covenant with me and I shall show endurance in adhering to it."

After a long siege, the rebels broke into Uthman's house and murdered him. When the first assassin's sword struck Uthman, he was reciting the verse,

*"Verily, God sufficeth thee; He is the All-Hearing, the All-Knowing" [2:137]*

Uthman breathed his last on the afternoon of Friday, 17 Dhul Hijja, 35 A.H. (June, 656 A.C.). He was eighty-four years old. The power of the rebels was so great that Uthman's body lay unburied until Saturday night when he was buried in his blood-stained clothes, the shroud which befits all martyrs in the cause of God.

Your brother in Islam  
Mohammed Adra



# Hadith

OF THE MONTH

**Narrated by Anas bin Malik: A Bedouin urinated in the mosque and the people ran to (beat) him. Allah's Apostle said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet asked for a tumbler of water and poured the water over the place of urine. (Sahih Bukhari)**

I am sure that we can all concur from this hadith that our Prophet (s) was wisdom manifest. Had those people continued to proceed to the Bedouin and commence whatever it was they wanted to do, the Bedouin may have received a rather distorted image of Islam, being full of ill-mannered behaviour. However, without a doubt, we can all relate to those people who ran to the Bedouin. Understandably, if this was to happen today, we would have most likely done the same and tried to crack the stupid nut's head! Most of us would think: astaghfirullah, who would dare to urinate in the house of Allah? Which imbecile would dare do such a thing? Doesn't this fool know what he is doing is haram!?

Fact of the matter is, no. The Bedouin did not know what he was doing was wrong. Also, something as low as urinating in the Masjid was allowed to be continued by our beloved Prophet (s), as he knew the outcome if he let the people go and verbally or physically abuse him. Rather, he let him continue his business, and took the appropriate means necessary. If something along these lines was to happen today, we must also follow in the example of Rasulullah (s) and take the suitable action needed. Rather than abusing the 'stupid nut/imbecile/fool,' we can help this person become a powerful character, one which has the characteristics of our Prophet (s) and calls in the name of Allah (swt) by dis-

playing wisdom, understanding, and intelligence.

At times, all it takes is one bad impression from one person to completely turn off another from Islam. What's worse is that the person who caused this bad impression will be accountable for his action on the Day of Reckoning, which could have resulted in scores of people returning to Islam, if it wasn't for that little verbal or physical episode. Things happen in chain reactions, and if you are the weakest link, then you can say 'goodbye' to potential rewards you could have attained which would have been multiplied by many folds (by the will of Allah).

Occasionally we hear voices being raised in the Masjid or little scuffles outside the door, all over trivial issues like blocking the driveway, or leaving mobile phones on during prayers which are sometimes inevitable to happen. These occur because new people always come to the Masjid at random times and do not realise the fact that these little things can create such havoc. Nonetheless, it gets very annoying; yet we should try and not let it get the better of us. If something like this happens, we should advise that person to do the right thing, and treat them warmly with utmost respect. Little things like this can go a long way, possibly as far as Paradise.

Your Brother in Islam  
Hesham Mourad



# UMA AC

## THE RIGHT ENVIRONMENT



**Monday**

### LIVIES OF THE PROPHETS

by Sheikh Shady Suleiman

After Salat al Isha at Lakemba Mosque.



# BBQ



# LECT

### UMA CENTRE 69 CROYDON ST LAKEMBA ISLAMIC GYM

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**Saturday**  
UMA Centre  
From 12pm-6pm.  
**Sisters Weekly Lessons & social activities**

TI  
Aft



# ACTIVITIES

## MENT FOR YOU



**Thursday**

**Islamic  
Jurisprudence**  
(*Science of Islamic  
Law*).

by Sheikh Shady  
Suleiman

After Isha at  
Lakemba Mosque



## URES



## FUN



**Tues & Wed**  
**"Creed"**

By Sheikh

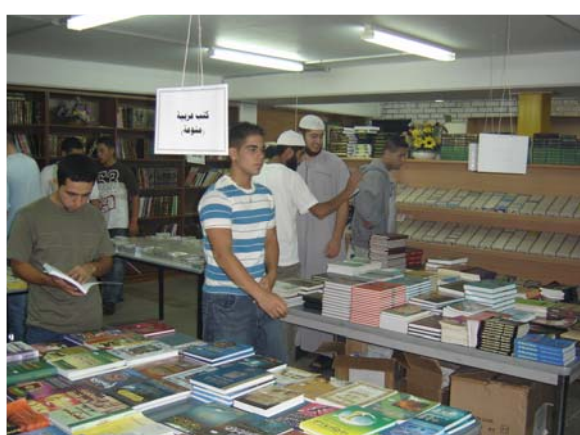
**Yahya Safi**

After Salat al Isha  
at Lakemba  
Mosque



**Wednesday**  
**The Essentials of Islam**

4 Week Course- 1 hr/wk  
After Isha from the 4th of May  
At Lakemba Mosque



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# Parents Talking the Talk:

## The importance of communicating with your children



Most people would agree that parenting is a joyful and satisfying experiencing in an adult's life. So, where do we start to learn about parenting? I would highly recommend reading Islamic books as well as mainstream parenting books that convey better developed strategies in dealing with a whole range of behavioural and developmental issues of a child's life.

This article will look at the importance of "communication" in the parent-child relationship. Yet, how many Islamic texts educate parents about strategies of communication? Not many.

One of the most important strategies that are commonly overlooked by most parents is "effective communication" between the parent and the child. Effective communication could reduce the difficulties of raising your child or teenager to a minimum, if the importance of communication is understood and practiced regularly and consistently.

The cultural way of communicating in house rules generally involves the parent's directive laws, whilst the child just listens and obeys without being heard or asked for their opinion. This tends to raise barriers of communication and increases the gap between the parent and child within the home.

Communication is not just about talking about what the child can and cannot do, for that would be a dictative way of raising children which will have serious consequences on the development of the child's self-confidence. Communication involves having discussions about religious, social, educational, spiritual, emotional and physical needs in order to respond to their ever-changing environment. If this is in place, the child would learn how to tackle and manage challenging issues, as they arise independently. This will raise the child's self-confidence and respect for the parent who has nurtured the child's potential. Parents need to

notice their child's strength in order to facilitate that development and enhance their skills in that area. This is true for both a male and female child.

Parents are usually the child's primary source of information, since they are more readily accessible. If the child finds that they cannot ask their parents questions of concern, they are less likely to be curious outside the home. In effect, they won't have any interest in asking others that same question, as they would assume that no one else would want to listen to them, if their parents were not ready to listen to them. Effective communication is needed for a child's development throughout childhood and adolescence.

### When communicating:

**Actively** listen – when your child is talking to you, try to actively wait and listen to what the child/teenager is trying to say. This is the most essential ingredient as through listening, the child will tell you their story from their per-



spective and the parent must halt judgement and show respect and interest in the conversation to what is being said. The Prophet, peace and blessings be upon him, listened to his community's concerns and even gave his full attention to his enemies so as to hear what they had to say. A parent must attach the element of importance to what is being said.

When a child feels that his/her parents are attentive and are interested in what they have to say, they would generally open up their hearts to them and trust will naturally develop.

If you are afraid of the effects of society on your child's environment and behaviour, effective communication will be able to strengthen the bond between the parents and the child. This would result in the child always seeking advice from the parents, since the element of trust and respect has already been established.

**Avoid Arguing** – One of the common examples of breakdowns of communication is the arguments and debates that take place between the parent and child. The Prophet, may peace and blessings be upon him, said, "If a man gives up contention when he is in the wrong, a house will be built for him within the Garden of Paradise; but if a man gives up contention, even when he is in the right, a house will be built for him in the highest part of the Garden" (Tirmidi).

#### TIPS ON TALKING TO YOUR TEEN:

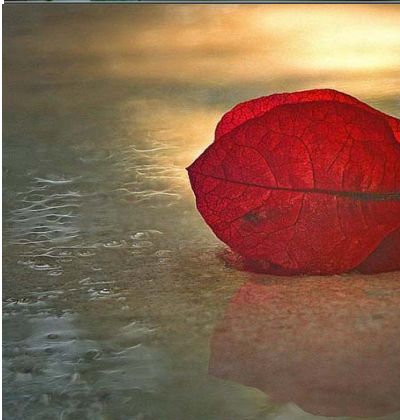
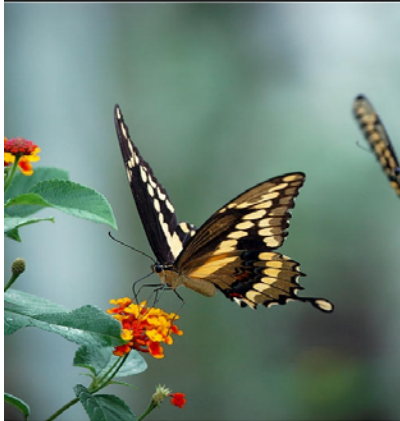
- Make discussions fun and interesting
- Be consistent in what you say
- Be available when they need you
- Be positive when dealing with them
- Don't over-react
- Think about what they want, before you say "no" to them
- Take interest in their school work and friends
- Talk about Islamic and societal issues with them
- Increase their self-confidence and motivation about themselves
- Don't be too authoritarian
- Learn to compromise with the changing environment without going against the Islamic principles

Your sister in Islam

**Hanan Dover**

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## About UMA Playgroup

UMA PLAYGROUP is up and running and is as exiting as playgroups come. Just ask our children and they will all scream in unison "We can't wait for the next play session!" Well, I don't blame them. With a jam-packed, fun filled program each week to excite all their emotional, mental, social and behavioural senses.

Feeding the ducks, sitting in nature's comfort, speaking about the creations of Allah as our 2-4 year olds respond "SUBHANALLAH!" and ask any questions they want knowing that they will be thoroughly answered. Laughter, giggling, playing, sharing and love envelopes all as the parachute came over the mothers and their children. We don't know who was more excited that day, the mums or their children.

Our kids have learnt to love one another, interact, share and experience being among the community of Muslims, such a valuable lesson at such a young age. We have become one big happy family and newcomers are always welcomed with open arms.

Our children's creativity is very expressive, their physical activity is being nourished with our extensive range of sports equipment, play gyms – from hockey to soccer, bowling, basketball to hoops and rolling and running. Science experiments have also been on the agenda, growing plants with explanation, why we need water? Who sends it down? "Allah sends us water, Alhamdulillah!" Our children can tell you!

It's all happening, right here at the UMA centre, **every Wednesday from 10:30 am to 12:30 pm!** Check out our fantastic upcoming program and events! Insha Allah you can join us, we all hope to meet you and your children!

Your Sisters in Islam  
The UMA Playgroup

## PLAYGROUP



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Term 2 Begins  
27 of April 2005

Casual Member:	\$2 PER CHILD
1 Child:	\$18 PER TERM (10 Wks)
2 Children (family):	\$33 PER TERM (10 Wks)
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For more Info, UMA Sisterhood 0404 806 767

# TAKING YOUR MANNERS

WITH YOU...

The best of praise and glory be to Allah, the Lord of the universe, and the best of prayers and peace be upon his messenger Muhammad, his kin, his companions, and his pious followers who follow his guidance and etiquette. O Allah, guide us to follow them in words and actions until we die.

The following article has been written because I have seen many of my beloved brothers and sisters disregard these etiquettes and misinterpret them. In compiling this, I hope to remind them of these manners. I do not claim to be better or less in need of practicing these manners; but, it is the duty of enjoining good and forbidding evil and observing the order of Allah - 'And remind because a reminder is beneficial to the believers.' May Allah enable all of us to benefit from good reminders and make this of benefit to myself and my readers. May Allah protect and guide us in this life and in the hereafter.

## THE MANNERS OF CONVERSATION

### SELECTING SUITABLE TOPICS

In Sura Al-Haj, Allah described the believers 'And they have been guided to the purest of speeches; and guided to the path of Him who is worthy of all praise.' When you talk during your visit, say only what fits the situation and be brief. If you are the youngest among those sitting, don't speak unless

you are asked to, or unless you know that your speech and words will be well received and will please the host and other guests. Don't prolong your speech. Use a proper tone of voice. Anas reported that 'the Prophet's talk was clear and concise. Not too much nor too little. He disliked loquacity and ranting.' Bukhari narrated a Hadith in which Aisha said 'The Prophet's talk [was so little] that you can count his words'.

### THE ART OF LISTENING

If a person started telling you or your group something that you know very well, you should pretend as if you do not know it. Do not rush to reveal your knowledge or to interfere with the speech. Instead, show your attention and concentration. The honourable follower Imam 'Ata ibn Abi Rabah said: 'A young man would tell me something that I may have heard before he was born. Nevertheless, I listen to him as if I have never heard it before.'

Khalid bin Safwan Al-Tamimi, who was with the two caliphs Omar bin Abdul Aziz; and Hisham bin Abdul Malik, said: 'If a person tells you something you have heard before, or news that you had already learned, do not interrupt him or her to exhibit your knowledge to those present. This is rude and ill-

mannered.' The honourable Imam 'Abdullah bin Wahab Al-Qurashi Al-Masri, a companion of Imam Malik, Al-Laith bin Sa'd and Al-Thawri, said: 'Sometimes a person would tell me a story that I have heard before his parents had wed. Yet I listen as if I have never heard it before.' Ibrahim bin Al-Junaid said: 'A wise man said to his son: 'learn the art of listening as you learn the art of speaking. Listening well means maintaining eye contact, allowing the speaker to finish the speech, and restraining yourself from interrupting his speech.'

### SWEARING BY ALLAH

To confirm a statement, many resort to swearing by the name of Allah (swt) or one of His attributes. This is a bad habit that should be resisted. The name of Allah should not be used so lightly, and to swear by it is a very serious matter. Allah (swt) in Sura Al-Nahil says 'And do not take your oath to practice deception between yourselves, with the result that someone's foot may slip after it was firmly planted.' Always remember the hadith of the Prophet reported by Bukhari and Muslim ' Whoever believes in Allah and the Last Day should say something good or remain silent.'

## SOCIAL MANNERS/IMPORTANCE



## OF APPEARANCE

### CLEANLINESS

The Sunnah is to keep perfume and to use it regularly on oneself. Al-Bukhari narrated that Salman Al-Farsi said: the Prophet, peace be upon him, said 'Allah will forgive the sins of the past week for he who on Friday will take a bath, cleanse himself, put on his [regular] perfume or any perfume available in house. Then, he goes out [to Jumu'ah prayer] and does not try to separate two friends. Then he prays wherever he could and listens to the Imam.' If the body became odorous a day or two before Friday, one should not wait till Friday to cleanse the body. We should wash our bodies as soon as it requires washing to keep ourselves clean and fresh.

To take a bath on Friday is specifically required since a large number of people will be gathering at mosques. However, if our body became dirty or sweaty on a particular day, then we should take a bath at the end of day or the next morning. This is indicated by a Hadith narrated by Al-Bukhari and Muslim that Abu Huraira said, the Prophet, peace be upon him, said: 'It is the duty of every Muslim to have a bath once every week to wash his head and body.'

### DRESS PROPERLY AROUND FAMILY AND FRIENDS

Dress properly, even amongst friends and relatives. Dress properly when visiting your parents, a pious person, an elder, a relative or a friend. Your attire should be clean and elegant, not ugly or unsightly. We are attracted or repulsed by what we see. If you look good in clean clothes, smelling nice, you will be pleasant to look at and people will be attracted to you and enjoy your presence. If you were the opposite, people will look down on you even if you were a relative or friend.

Imam Bukhari in his book, 'Al-Adab Al-Mufrad' reported that the great follower Abi Al-'Alia Al-Riahi Al-Basri said, 'Muslims were at their best when visiting each other.' Al-Hafez Al-Haithami in 'Majma Al-Zawaed' (1:169) reported that Thabet Al-Banani, the student of Imam Anas bin Malik said, 'When I used to visit Anas, he would call for a perfume and run it along his cheeks.' Accordingly, if you were being visited at home whilst being dressed quite casually, you should change your clothes for your visitor. This will enhance his respect for you and he will complement your hospitality. It is, after all, the manners and etiquette of the early Muslims.

## MANNERS WITH PARENTS

Observe complete respect and reverence to your father and mother, for they are the most worthy of your consideration. Al-Bukhari and Muslim reported that a man asked the Prophet (pbuh): Oh Messenger of Allah, who is the most worthy of my best conduct? He answered: 'Your mother! Your mother! Your mother! Then your father, then the next, and the next.'

Al-Bukhari in Al-Adab Al-Mufrad and Abdul Razzaq in his Musanaf (the wording is his) reported that Hisham bin 'Urwa recounted that his father told him that Abu Hurairah (r) saw a man walking ahead of another. He asked him: 'How is this man related to you?' 'He is my Father,' the man answered. Abu Hurairah told him: 'Do not walk ahead of him, do not sit until he sits, and do not call him by his name.'

According to Ibn Wahab, a student of Imam Malik bin Anas named Imam 'Abdul Rahman bin Al-Qasim Al-'Utaqi Al-Masri (132-191 AH), said: 'While Imam Malik was reading Al-Muwata to me he suddenly stood up for a long while, then he sat again. He was asked why, and he answered: 'My mother came down asking me something. Since she was standing I stood up respectfully, when she went, I sat back down.'

The revered follower Tawoos bin Kisan said: 'It is part of the Sunnah to respect four persons: a scholar, an elder, a leader, and a father. It is considered rude that a man call his father by his name.' At the end of his book of Malkite Fiqh Al-Kafi, Imam Bin 'Abdul Al-Barr said:

*'Kindness to the parents is an obligatory, duty and by the grace of Allah it is an easy matter. Kindness means to be humble with them, to speak to them nicely, to look at them with love and respect, to speak in a mild tone that does not surpass theirs unless they are hard of hearing, to give them complete access to your own wealth, and to offer them the best of your food and drink.'*

Children should also wholeheartedly avoid upsetting their parents and should seek their pleasure as much as possible. Making your parent's life enjoyable is one of the most virtuous acts. Children must hasten to respond to their parents' call. If a child is praying voluntarily, he/she should shorten the prayer and respond promptly. Children should also express only good words. In return, it is the parents' duty to make it easier for their children to be kind to them also.

Keep in mind that everyone likes to be the best in status, prestige and popularity, and hates to see someone better than himself or herself. Only your parents would wish that you would become better than what they are.

## TELL YOUR FAMILY YOUR WHEREABOUTS

If you leave home to go to a place other than your usual work, it is advisable to inform your family where you are going. This information is very useful to keep their mind at ease by them knowing where you are. Imam Ahmad reported that Qatada narrated that he went with Abu Ma'shar to visit Al-Sha'bi. His family said he was not home. Qatada asked, 'Where did he go?' His family said, 'We do not know.' Qatada then said, 'You mean he does not tell you where he goes?' They said, 'Yes.' Telling your family where you are lessens their worries and puts both you and them at ease if you were to arrive at home late, since they know where you are.

## FINAL COMMENTS

Do not overlook these manners when interacting with the appropriate people, and act nicely and amicably with others. If you do not behave properly, you degrade yourself, abuse the duty that you are entrusted with, and abandon the guidance of the Messenger of Allah (pbuh). Rely on Allah to attain His pleasures and the manners of His religion, for it is He who protects the virtuous people.

May Allah protect you, your relatives and your beloved ones. May Allah help you obey His orders, remain obedient to Him, and follow the example of His Prophet. May Allah grant you His love, grace and His generosity. All praise to Allah, the Lord of the universe. Ameen.

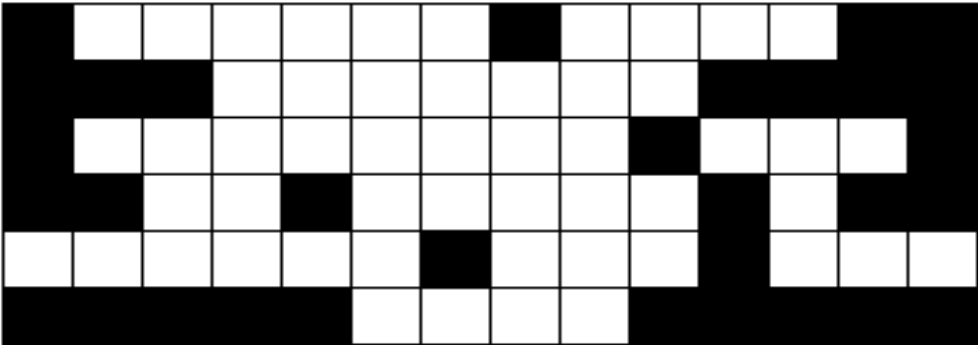
Your Brother in Islam  
Sheikh M, Raini



FIND - A – WORD

C L E A N V V H S E T I L O P  
L M E M B Z R Z X H Q L E W C  
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CARING  
CLEAN  
CONSIDERATE  
GENTLE  
GRATEFUL  
HONEST  
HUMBLE  
KIND  
MODEST  
PATIENT  
POLITE  
RESPECT  
SHARING  
SHYNESS  
SINCERE



FALLEN PHRASE

Hint: A wise saying

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          R          E O G D  
      T C H R S I N H          A  
D N T K N I A H T          T  
A A D L E E F T R A R Y  
C R A O U R R S O G T N H E

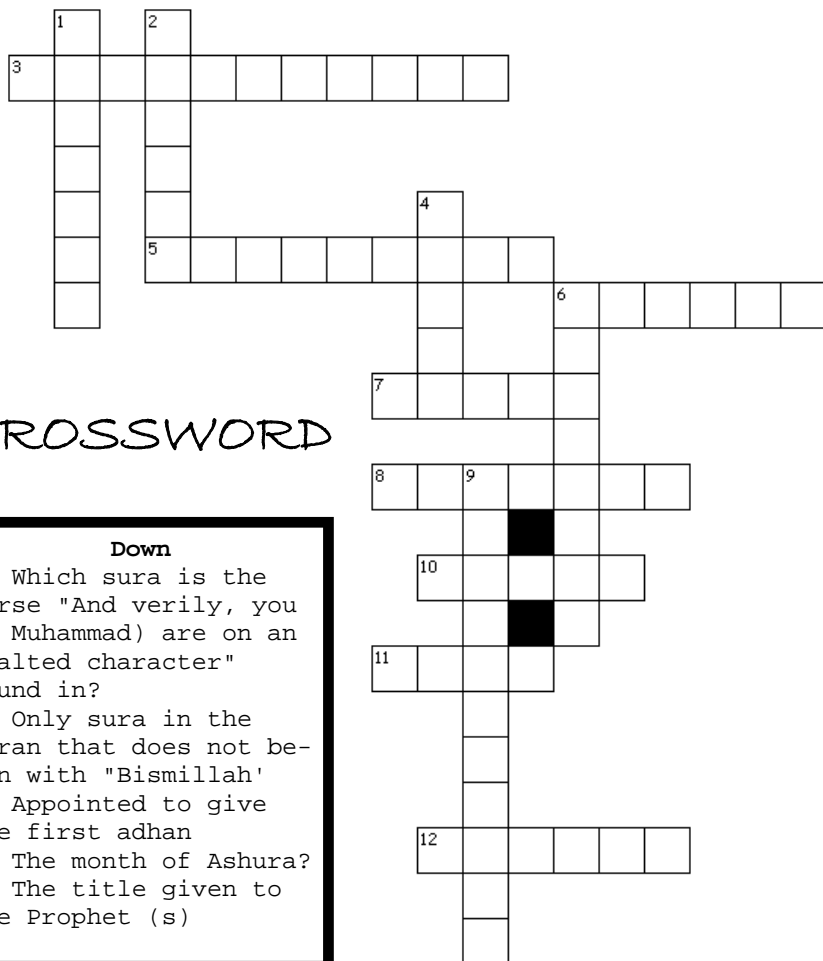




# POETRY COMPETITION WINNER

## MY BELOVED...

By Tareck El Sankari



### CROSSWORD

#### Down

1. Which sura is the verse "And verily, you (O Muhammad) are on an exalted character" found in?
2. Only sura in the Quran that does not begin with "Bismillah"
4. Appointed to give the first adhan
6. The month of Ashura?
9. The title given to the Prophet (s)

#### Across

3. Half the faith
5. What is meant by the term "munafiqin"?
6. Paradise lies beneath the feet of who?
7. Backbiting is like eating the \_\_\_\_\_ of your dead brother
8. The name of the city of Medina at the time of the Prophet (s)
10. The Prophet (s) was described as being a 'walking \_\_\_\_\_'
11. The seal of the prayers
12. A companion that inspires shyness amongst the angels

### Competition

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#### "MARRIAGE IS HALF OF THE FAITH" SO WHAT DOES MARRIAGE MEAN TO YOU?

In no more than 200 words discuss the above statement in the form of a poem, short story, lyric etc.

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The winning entry will also be published in the next edition of "The Message" magazine.

There was a time in my youth,  
When Islam was only a custom.  
They said "say La Ilaha Illa Allah,..  
And pray, you'll go to Heaven."

Ah, how simple, no struggle in this,  
Just a word, and simple act.  
Thereafter I'm absorbed in this world  
again,  
With my 'assured' place in Paradise  
intact.

But this was not to be my fate  
For ALLAH chose to guide my heart.  
I learnt of a man who struggled so hard  
When his mission was from the start.

Spoke gently, kindness he knew.  
Never fearing to say what's right,  
His conviction in ISLAM was true.  
The touch of his hand was as soft as silk  
To comfort a crying child.  
To mend his clothes, or do the chores,  
Never complaining, he always smiled.

His smell was always of musk,  
And cleanliness he kept at his best.  
Stark contrast with the heroes of today,  
Who stink of beer and sweat.

His eyes slept little for nights were precious,  
His prayers he treasured much greater.  
To pray Tahajjud in the depths of night,  
Seeking forgiveness, and nearness to his  
Creator.

His enemies admired his teachings,  
Uniting every religion, every clan.  
Till ISLAM came to every corner of the  
world,

O, but indeed he was only a man.  
Don't you want him to plea for your case,  
When before ALLAH, The Judge, you  
stand?

Don't you wish to be around his fountain,  
A burning desire to drink from his hand?  
So I love him more than all creation,  
My Leader, my Humble Prophet.

Muhammad (s) was a mercy to all man-  
kind,  
And to me, he is ... MY BELOVED!



# The Message



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we create heaven and earth  
and all between!*

(Qur'an 38:27)

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