



Muslim News

8 February 2012 , 16 Rabeeul Awwal 1433

WOWMA Youth Leaders Complete Journey Down the Waikato River



Seven female youth leaders from the Women's Organisation of the Waikato Muslim Association (WOWMA) travelled down the Waikato River by canoe during a four-day Islamic adventure in mid-January. These young ladies, who have been part of the WOWMA youth programme for over three years and were selected by WOWMA for further leadership development in 2011, utilised the skills and Islamic knowledge they had learnt in the programme to connect with each other and the land where they live and to see the beauty that Allah (SWT) created in the Waikato. "It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you". (Qur'an 14:32)

On January 10, 2011, the Youth Leaders departed from Hamilton to south of Whakamaru and by mid-morning entered the Waikato River in torrential rain and paddled their Canadian-style canoes over 5km until they reached their campsite. In the afternoon, they practiced their paddling techniques around the island where they camped and then prepared their dinner. In the evening, the youth participated in a workshop on productive leadership in Islam and looked at both the requisites for women

leading their female community and the obligations such a role carries. The youth pitched tents and slept in them overnight.

The second morning broke with a glorious sunrise, and the Youth Leaders packed up and headed to the Arohena Reserve for another long paddle down the Waikato. Entering the water on a sunny day, the ladies paddled into a head wind, but still made the 6.5 km in good time. After lunching at the Arapuni Landing, the group headed to Castle Rock where each lady abseiled down a natural crag (a cliff nearly four-stories high). In the late afternoon, the group relaxed their muscles in a nearby private pool and then spent the evening in a woolshed. An Islamic workshop was held in which the ladies studied and discussed the leadership qualities of Umar ibn Al Khattab and the importance of shoora. The youth then brainstormed what a WOWMA woman should be and came up with twelve important attributes that defines a successful WOWMA Muslimah.

On the third day, each of the ladies propelled down the longest flying fox on the North Island (at 280 metres) twice and then headed to the Karapiro Lake Domain where they tackled a high ropes course. In the mid-afternoon, the group travelled to the Maungatauturi Marae, There

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ANGER CONTROL IN ISLAM

(Part 3)

By Farid Ahmed

Satan pushes anger button in humans

What is Satan's job on this earth? How does Satan does his job? These are very important questions we must know. Why? We must know the tactics of our enemy in order to take appropriate protection.

First of all let us be sure about what Satan's job is on this earth. Satan's job is to misguide humans from the right path. Satan is working without rest to use every opportunity to deviate people from the path of Paradise. Satan inspires people to make mistakes and be in the Hell Fire with him. Allah (S.W.T) informs mankind for their safety in Holy Quran: 15.39

((Iblis) said: "O Lord! Because You have put me in the wrong, I will make (Wrong) seem fair to them (The humans) on the Earth, and I will put them all in the wrong."

Secondly, let us be sure about Satan's tactics how it misguides people into the wrong things. In Holy Quran and Hadis, there are huge tactics mentioned as a warning for mankind. If humans follow these tips they can surely be safe from satanic tricks. Here I shall refer to one of the satanic tactics in relation to anger. Allama Ibn Kaseer (Rah.A) recorded a long hadis from Ibn Jarir [Rah.A] in his Quran Tafsir 15.39-42 as following: [The Hadis is long, so I took the very relevant part]

In the past, there used to be Mosques outside the living area for Allah's messengers. So that whenever those Messengers needed to learn something from Allah, they could perform special Salaah in there and could supplicate to Allah (S.W.T) for guidance.

Once a messenger of Allah was in a Mosque and Allah's enemy Satan came in and sat between Qibla and the messenger. Then holy messenger said 3 times, "I am seeking refuge in Allah from the cursed Satan." Then Satan said, "Tell me how you can be saved from me?" But Allah's messenger said, "You rather tell me, how you win over human being?" Holy messenger asked Satan twice.

Satan said, "I push pressure during the anger and lowly desires of children of Adam."

So we can see how Satan uses our anger to misguide us. When we feel angry Satan pushes that anger button [Angry feeling] to make us angrier, then more heated, then into insanity, then to loose control and commit something horrendous, sinful, chaotic, destructive and so on. So that the result of that angry

action will be terrible loss mentally, emotionally, physically, spiritually in both this life and next everlasting life.

It is like your computer being controlled by somebody else; Satan takes control over our anger and inspires us to be mad with anger. In other words when we are angry and out of control of this anger, we must realize that Satan is in the driving seat and we become his passengers. We follow the driver Satan where ever he takes us to. Is it not dangerous?

Yes! It is very dangerous. We must be aware of Satan and our anger connection. We must separate Satan from our anger. Our anger must be free from satanic control. Holy Prophet Muhammad (S.A.W) said rightly:

AL GADABU MINASH SHAITAAN "Anger is from Satan." [Abu Dawood]

Satan was a victim of his own anger:

If we go right back to the creation of the first man Hazrat Adam (A.S), we learn about angry Iblis [Nick name of Satan]. The story is like this:

Angel collected the clay according to the specification given by Allah (S.W.T). Then the clay was prepared and mixed properly to make a clay doll. That clay doll was the original shape of the first man Hazrat Adam. That clay doll was kept 40 days to allow it to dry properly. Iblis had the access then to go near the clay doll. He realised it was going to be the most honourable creation of all. That made him really ANGRY about the first man. He was so mad out of his anger that he used to kick the doll. Besides he used to say about the clay doll, "If I become winner over him then I certainly will destroy him."

Let us think little more about Satan's anger. Why was he cursed by Allah? In holy Quran he is called "Shaitaanir razeem—Satan accursed." Razeem is cursed or driven away from all the goodness. So he lost all the positive qualities and gained all the negative qualities so he will deserve nothing but Allah's punishment. So what was the main reason? It was his madness out of anger. When he could not get honour for his inflated ego, he became mad with anger and his madness made him rebelling Allah, refusing to apologise to Allah and choosing the path of evil and so on.

Yes! Anger played a big part in his actions. His anger pushed him to seek revenge. With anger he prayed to Allah for respite so that he could misguide human like him. Allah merciful gave him chance to explain, to repent, to correct his mistake but how would an angry person ask for correction? That's

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Muslim community leaders recognised for their work against family violence

Islam recognises social justice as an essential ingredient for peace and development in society. And to this extent Muslims are enjoined to make the home as the primary arena in the cultivation of peace and love so that the family as a basic unit of society prospers.

In the last Islamic Awareness Week Celebration in Auckland on 4th November 2011, four Muslim community leaders Dr Hashim Slaimakhel, Chairman of Umma Trust and the Afghan Association of New Zealand, Mr Mahad Warsame, Chairman of Auckland Somali Community Association, Dr Hassan Hosseini of New Zealand

Ethnic Social Services Organization and Dr Arif Saeid of Survivors New Zealand were all recognised for their positive contribution in the preservation of family violence in their respective communities. All the four community leaders were praised for their support to ethnic women and their contributions in areas of health promotion, positive parenting and youth education.

The special occasion to recognise the positive contributions of these Muslim community leaders was jointly hosted by Auckland Council, the Ministry of Social Development's Settling-in-Family and Community Services and the New Zealand Police.



Anger control in Islam

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what happened to him. He did not take the path of correction; he took the path of destruction.

Dear friends! Satan's story reminds us of the terrible consequences of "uncontrolled anger." Satan earned curse from Allah for his reckless anger. Do we want that too? Not at all! Satan was lost in his anger and he received Allah's anger. If we do the same then we shall also receive Allah's anger.

We can't afford that. That's why Allah merciful taught us to seek Allah's protection from Allah's wrath and anger. Al-Quran 1.6-7

"Guide us to the straight path; the path of those on whom You have bestowed Your mercy, those whose (Share) is not anger, against whom You are angered."

How to drive Satan away when angry?

So we see, we are in constant battle against Satan. Why? It is because Satan is always looking for an opportunity to poison us with inspiration especially when we are angry. So what do we need to do? We must disconnect ourselves from Satan during our anger. That's what we have to do.

Then we face the second question about Satan? Who are those Satans that we must drive away from us? Let us get the answer from divine knowledge again.

Imam Ahmed recorded a Hadis, narrated by Abu Jar (R.A) that Holy Prophet (S.A.W) said: "O Abu Jar! Seek shelter with Allah from Jinn and Human Satans." I said, "O Messenger of Allah! Is there Satan in Human too?" Holy Prophet (S.A.W) said, "Yes!"

How can we drive Jinn Satan away? The battle with Jinn Satan is a difficult one. The main reasons are (A) We don't see it, (B) We can't use any ordinary weapon to fight against it and (C) Nothing can make Jinn Satan friendly with us, it remains open enemy forever. In that way the battle is not even. But we have nothing to worry! Islam has perfect solution

for us to win in this battle.

We can drive Satan away by remembering Allah, by seeking refuge in Allah. That's the only way and easy way we can drive Satan away. Let us look at the following evidences:

1. For driving away both Jinn and Human Satan: We need to seek refuge in Almighty Allah. Satan is scared of Allah. If anyone surrenders to Allah, Allah takes care of him/her from satanic whispers. Allah (S.W.T) kindly offers this remedy for mankind as stated in Holy Quran: 114

Say: I seek refuge with the Lord and Cherisher

of Mankind, the king of Mankind, the God of Mankind, from the mischief of the Whisperer, who withdraws (After his whisper), who whispers into the hearts of Mankind, Among Jinn and among Men.

Almighty Allah offers His guarantee of protection in Holy Quran for people who takes shelter with Him. Al Quran: 7.200

"If a suggestion from Satan attacks your [mind], find [your] shelter with Allah; Verily, Allah hears and knows [all things]"

2. For driving away Satan when we are angry: We also must seek refuge in Allah from the Satan. Ibn Kaseer (Rah.A) recorded a Hadis in the commentary of the above verse (7.200) as following:

Two people in the presence of Holy Prophet (S.A.W),

one of them became angry and his nose puffed up with anger. Then Prophet (S.A.W) said: "I know such a sentence, if he (The angry person) recites it, his anger will disappear! The sentence is:

AU' ZU BILLA HI MINASH SHAI TAA NIRRAZEEM-

"I am seeking refuse in Allah from the cursed Satan".

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male elders of the Waikato Muslim Association met the group and, on behalf of WMA and WOWMA, helped to lead the ladies onto the Marae for the Powhiri. After the welcoming, the ladies learnt about the history of Mt. Maungatauturi and its marae as well as heard about the effort to preserve kiwis on the nearby reserve from the Maori elders who were present. The elders from both communities all departed from the marae and left the WOWMA group to independently enjoy the marae facilities where they stayed overnight. That evening, around a log fire, the youth leaders discussed their roles for the upcoming year and the approaching camp and discussed what type of Islamic programme they intended to have for the youth within the Waikato.

The final day opened, after fajar prayers, with a discussion of the importance of sisterhood in Islam and of supporting the community. Thereafter the youth did a team building activity in which all, but one lady, were blindfolded. In the activity the "sighted woman" was the shepherd and those who could not see were the sheep. No one was allowed to speak and the shepherd could only communicate by a whistle to "guide the sheep into a particular pen." The activity emphasised the importance of communication, planning, listening and training. Thereafter the group returned to the river and made one final trip down the Waikato and into Hamilton, where they were welcomed back by approximately fifty members of the WOWMA and WMA community as well as the Mayor of Hamilton (Julie Hadacker), the Labour MP from the Waikato (Sue Moroney), the President of FIANZ (Dr. Anwar Ghani) and the U.S. Embassy's Economic Adviser (Jeremy Slezak). There was a short ceremony at which the ladies thanked those who had supported them, not just in this journey, but throughout the three years that the ladies were active in the WOWMA Youth programme. By completing the one-year WOWMA leadership programme and this journey, Sr. Aliya explained that these seven ladies would be taking over the day-to-day running of the WOWMA youth programme. Thereafter a small afternoon tea was held.

Throughout the trip, the youth leaders showed responsibility and a good work ethic. They timely did their prayers without prompting, did all the cooking, cleaning up and organisation and supported each other through this intensive journey. They, in turn, were supported by their adult chaperone, Aliya Danzeisen, who lead the workshops, told them Islamic stories that were relevant to each step of the journey, and drove the van with the canoe trailer from one destination to another



as well as by two female outdoor instructors, Kate Parr and Paula McQueen, from First Steps Outdoors. These instructors have been with WOWMA youth during their outdoor challenges throughout the three years and have been amazing in building up the ladies' confidence and skills.

The seven ladies who completed the journey are Khatra Omar, Radiya Ali, Salma Salat, Eman Hepburn, Fatuma Salat, Khatra Mohamed and Koyna Ali. They are currently busy organising the WOWMA Youth Camp, which is set to take place on the weekend of March 9-11, 2012 at a lodge within 40 km of Hamilton. All single Muslimah between the ages of 14 and 25 from the Waikato are invited to attend.

After completing the journey, the youth leaders were asked to describe their experiences from the journey and what WOWMA's programme has meant to them as young Muslim women. Here is part of the statement of one of the youth leaders:

"What I love about WOWMA is that everything we have done has an Islamic significance ... it was done in a way that we all enjoyed. The girls and women in WOWMA have become my second family. We've gone through many experiences together and I know I can rely on them no matter what. We aim to give the joy and experiences to the younger ones and, Insha Allah, the generations to come. WOWMA has changed me as a person. It has taught me to share my ideas with others and also that women hold an important significance in this community. I'm so thankful that WOWMA has come into my life. I wouldn't be the same person without it. I think people should know that WOWMA is not just an organisation it's a family, a lifetime experience, a community, a part of Islam."

WOWMA and its youth leaders would like to thank the Ministry of Social Development and the Trust Waikato, who helped fund this journey as well as the Waikato Muslim Association, the Federation of Islamic Association of New Zealand and the U.S. Embassy that also provided funding for WOWMA youth activities in the past. May Allah reward everyone for the good they have done with this programme.

Information about the upcoming WOWMA Youth camp is published herein, or you may contact WOWMA by email at info@yourwowma.com if you have additional questions about the event.

Index of Muslimicity: How do Muslim New Zealanders compare to other Kiwis on Islamic values?

Summary of Friday Khutbah Hamilton Mosque, New Zealand
By Mustafa Farouk

All Praises are due to Allah. May His Peace and Blessings be upon Prophet Mohammad (Peace Be Upon Him) and all good people until the Day of Judgement.

Recently there has been an increase in the use of indices to compare countries, institutions, corporations or even the services offered by individual providers.

An index is simply an indicator, a criteria or guide used to determine how closely countries, institutions or even individuals come to possessing certain attributes, services or excellence compared to others. Indices are heavily relied upon nowadays in decision making. For instance, it is not uncommon these days for people to check out the Educational Review Office (ERO) Report on Schools before deciding on which schools their children would attend, or the ranking of universities in a certain area or discipline before enrolling or to check out the rating of a vacuum cleaner before buying one. The use of index or rankings is not new in Islam because they have been used to categorise individuals for their adherence to Islamic teachings and/or their tendencies. The following are some examples where indices have been used in Islam:

1. The three levels of faith reported in the Hadith of Jibril (A.S): Islam, Iman and Ihsan -corresponding to Muslim, Mumin and Muhsin respectively

2. The three levels of taqwa by Ibn Qayyim: Protecting the heart and limbs from sin and prohibited deeds; protecting them from disliked and undesirable things; leaving that which is not of one's concern.

3. The three Nafs mentioned in the Quran: Amara, Lawwama and

Mutmainnah

4. The three levels of Iman in the hadith of the Prophet (Peace Be Upon Him) regarding prohibiting that which is disapproved by Allah: Firstly, physically (by hands); if not then verbally by speaking against the action/actor, and thirdly by hating the action without saying or acting to stop it (by heart) in that order

5. The rankings of those praying in congregation behind the Imam in the Mosque with the one who stands in the first row better than the one in the second and the third in that order. Recently countries have been ranked on a number of indices including economic performance, happiness and wellbeing, peace, environmental issues, etcetera. In most of these global rankings, Islamic countries tend to do poorly, for instance when global ranking of economic performance, spending on education and research are carried out; Islamic countries tend to rank lower than others. Detractors of Islam are trying their best to promote the thinking that this poor performance of Islamic countries is due to the religion of Islam. It is the same tactics being used by some in the media in associating every bad deed committed by a person with a Muslim name to Islam regardless of what Islam teaches in the Quran and Sunnah or traditions of the prophet (Peace Be Upon Him) regarding that action. Two recent studies published in the Global Economy Journal by two distinguished Professors at George Washington University in the USA titled "How Islamic are Islamic countries" and "An Economic Islamicity Index (E2)" challenged these tendencies to attribute failures of Islamic countries to the religion of

Islam (See reference at the end of this article).

The two studies suggested that before any failures of the so-called Islamic countries (57 member countries of OIC) can be attributed to Islam, there is a need to first of all determine to what extent these countries adhere to Islamic teachings as found in the Quran and Sunnah of the Prophet (Peace Be Upon Him).

In order to test that assumption, the authors developed an index of Islamicity of the Islamic and non-Islamic countries. The Islamicity index measured the adherence of 208 countries to Islamic principles using four sub-indices related to economy, justice and governance, human and political rights and international relations. In other words the authors critically examined whether the teachings of Islam are conducive or a deterrent to, a) free markets and strong economic performance; b) good government, governance and rule of law; c) societies with well-formed human and civil rights and equality, and d) cordial relations and meaningful contributions to the global community. These sub-indices were further broken to 113 measurable variables that were used to determine the Islamicity of the 208 countries ranked in the survey.

The study concluded that:

1. Islamic countries are not as Islamic in their practices as might be expected, instead the most developed economies placed higher in their adherence to Islamic teachings regarding the 113 measurable indices the countries were assessed against.

2. Islam taught Muslims all they need to succeed better than the current models that non-Islamic countries employ to become

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Index of Muslimicity: How do Muslim New Zealanders compare to other Kiwis on Islamic values?

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successful, and that if Islamic countries adopt and implement what Islam teaches about respect for human rights, social and economic justice, hard work, equal opportunity for all to develop, absence of corruption, absence of waste and deliberate hoarding, ethical and transparent business practices, well-functioning markets, a legitimate political authority, these countries would have had flourishing economies superior to the economic superpowers of today.

3. The lack of economic, financial, political, legal and social development in Islamic countries can be attributed to their failure to implement Islamic teachings leading to inefficient institutions, bad economic policies, and corruption as well as other social and economic ailments.

The study ranked New Zealand first, as the country that came closest to implementing what the Quran and the Sunnah of the Prophet teach.

The highest ranking Islamic country is a distant 38th with most of the remaining countries in the OIC ranking very low in the index.

The implication of the outcome of these studies to us as Muslim New Zealanders is that we are lucky to be living in the most transparent and peaceful country in the world and also the country that adheres the most to Islamic principles. Thus, if anyone suggests – as was recently advocated by a foreign scholar - that we need to go back to Islamic countries in order to be good Muslims, we in New Zealand can confidently respond by saying “We are already in one here in NZ!”

The outcome of the studies—particularly the highest ranking in the index of Islamicity achieved by our country New Zealand—should trigger the following questions in us Muslim New Zealanders:

1. How are we individually and collectively contributing to the maintenance or even improvement of the NZ status in all these rankings?

2. Living in the most Islamically-conducive country according to these indices, how do we compare in terms of living

an exemplary Islamic life to other Muslim minorities in diaspora in the West?

3. If one were to develop an index of Muslimicity and ranked all the New Zealand citizens regardless of religion on common values, how are we going to stack up compared to other Kiwis?

The answer to these questions will help us assess ourselves whether or not we practice what Islam teaches or merely bear the name Muslim. It will also enable us know if we are being good ambassadors of Islam in this country or are giving Islam a bad name by importing habits into New Zealand with potential to lower the Islamicity of the country.

To help us with our self-assessment, an index of Muslimicity or Muminicity or Muhsinicity is suggested. If this index is developed according to Quran and Sunnah of the Prophet (Peace Be Upon Him), the index could include - in no certain order and not limited to - the following variables: honesty (6:152), justice (4:135; 6:152; 25:72), fair talk (2:83; 23:3), humility (17:37; 25:63), charity and generosity (2:264; 3:17; 23:4), good manners (The Prophet said ‘the best among you are the best in character’), hard work (6:152; 17:35), volunteering, good neighbourliness (The Prophet said, “Whoever believes in Allah and the Last Day, should not hurt his neighbour and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should talk what is good or keep quiet.”), gratitude (14:7; 22:38), fulfilling covenants and promises (6:152; 23:8), patience (3:17), forgiveness (3:134), steadfastness (3:17), balance in spending and natural resource utilization (7:31; 17:26), respect for life (6:152; 17:33), anger control (3:134), excellence towards spouses (2:231; 4:19), independence (The Prophet Peace Be Upon Him said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands, Prophet David used not to eat except from the earnings

of his manual labor.”), he, prophet (Peace Be Upon Him), also said, “By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it - as a means of earning his living - rather than to ask a person for something and that person may give him or not.”), supporting good and prohibiting bad (3:114), extending salutations (Narrated ‘Abdullah bin ‘Amr A man asked the Prophet, “What Islamic traits are the best?” The Prophet said, “Feed the people, and greet those whom you know and those whom you do not know.”), and cheerfulness (The Prophet Peace Be Upon Him said “a smile is charity”). The variables in this index of Muslimicity could be used to compare ourselves individually to others in New Zealand. Each one of us should take each of the variables in the index and ask him- or herself an honest question such as, Am I more hardworking, likely to collect dole, nicer to my spouse or more cheerful compared to the next Kiwi or vice versa?

It is pertinent that we do these self-assessments and ask ourselves these questions because we are quick to use the available indices to judge the performance of our countries, our leaders, various politicians or even our spouses, anything or anyone but ourselves, forgetting that in Islam we are supposed to judge or rate ourselves first, as Allah says in the Quran, we will each stand alone in front of Him in the day of judgement (19:95) and that no bearer of burdens will bear the burden of another (17:75). The outcome of this self-assessment can then be used to improve our index of Muslimicity and to better contribute to maintaining or enhancing the position of New Zealand as the most peaceful, most transparent and the one applying the most Islamic values in the world. It is worth noting that the index used to rank New Zealand the highest in Islamicity was developed minus the Iman-factor. Most non-Muslim Kiwis individually would also rank very high on the index of Muslimicity if

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one is developed as suggested in this article and if iman is not factored into the equation. Thus, considering the practical applications of most of the teachings of Islam are already grounded in this country of Aotearoa and its people, it is only the spiritual and faith aspects of Islam (Iman-factor) that is left for us to promote to the wider society using wisdom and beautiful preaching (16:125)

and by living an exemplary life that demonstrates the best qualities taught by Islam. It is this exemplary life that we must cultivate in ourselves first and foremost and then share it with our countrymen and the world. By doing this we will also guarantee New Zealand to not only be the most peaceful and transparent country in the world but also the most economically viable and happiest

globally.

References:

1. Rehman and Askari (2010). How Islamic are Islamic countries? Global Economy Journal, 10 (2), 1-37.
2. Rehman and Askari (2010). An economic Islamicity index (EI2). Global Economy Journal, 10 (3), 1-37.

Worshipping the Creator

(Christchurch Khutbah summary)

By Monir El-Farra

All praises are to Allah the most high, the master of the universe and the day of judgement. He alone must be worshipped with no association.

Any form of association or ascription of partnership to Allah is an innovation and all innovations are prohibited in Islam.

In modern day discourses and practices it is becoming common for people to be ascribing partnership to Allah the creator either by what they utter or what they do. And these are precisely what we are warned to desist from.

Once a man came to the prophet (PBUH) and said: 'By the will of Allah and you oh Mohammad'. Then the prophet (PBUH) stopped the man saying 'by saying that you put me as partner with Allah'. Thereafter, the prophet (PBUH) warned the man not to ever say that but instead to say 'by the will of Allah (SWT) alone', for He is the only One with no equal or partner'.

The bane of such prohibited ascription of partnership to Allah (SWT) could come from ignorance or from an erroneous or false love of the prophet. Yet neither ignorance nor such erroneous love is permissible if Muslims follow the message sent by the Creator through His prophet Mohammad

(PBUH). We must strive to seek for knowledge as a continuous exercise in the improvement and perfection of our act of worship.

The prophet (PBUH) himself said 'follow two mighty things I am leaving behind and you will never go astray'. These are the Qur'an and my examples'.



It is important for Muslims to repent and seek forgiveness from Allah the Almighty.

Islamic Index launched on Australian market

SYDNEY, 4 Feb (IINA)-Following last year's launch of Australia's first Islamic Australian equity fund, Thomson Reuters and Crescent Wealth have announced the launch of a specialised index that will give investors the means to build an Islamic-compliant Australian equities portfolio.

Crescent Wealth stated that the Thomson Reuters Crescent Wealth Islamic Australian index is the only such benchmarking tool used in the Australian market and a key step towards Islamic investment in Australia, which the investment manager expects will grow to as much as \$13 billion in funds under management by 2019.

"Australian markets are stable and have attractive growth fundamentals that Islamic investors are looking for in today's challenging macro-environment," said Thomson Reuters global head of Islamic finance and OIC Countries Rushdi Siddiqui.

The index screens Australian Securities Exchange-listed companies for compliance with Islamic investment principles and will initially span 143 securities with a combined market capitalisation of more than \$160 billion.

The index excludes banks, conventional financial

stocks and companies with high levels of debt or leverage.

According to Crescent Wealth, compliant companies are reviewed on a quarterly basis for continued compliance with the Accounting and Auditing Organisation for Islamic Financial Institutions standards.

Crescent Wealth managing director Talal Yassine said that the index will help to sell the Australian Islamic investment proposition to investors offshore.

"There is a huge untapped potential to grow Islamic-compliant investment in Australia from investors here and in Asia and the Middle East," he said.

Yassine added that the investment theme of the index has broad appeal to conventional investors, particularly those with an 'ultra-ethical' investment strategy.

He said such investors will be attracted to the index's weighting towards low levels of debt and leverage, low account receivables and the fact that compliant companies invest a greater proportion of their funds back into the business rather than letting it rest in cash or short-term investments.

Indonesia to host OIC human rights commission meeting

JAKARTA, 4 Feb (IINA)-Indonesia will host a meeting of the Organization of the Islamic Cooperation (OIC) Permanent Independent Human Rights Commission on February 20-24, 2012, Foreign Affairs Ministry spokesman Michael Tene said here recently.

"The meeting will be attended by 18 human rights commissions from various Islamic countries and OIC Secretary General Ekmeleddin Ihsanoglu," Tene said.

He said various issues related to respect for human rights and internal matters such as working system and the commission's future priorities would be discussed in the meeting.

Tene said other participants of the meeting would be among others Siti Ruhaini Dzuhayatin of Indonesia, Wael Attiya of Egypt, Mohammed Raisouni of Morocco, Saleh bin Mohammed al-Khatlan of Saudi Arabia, Mahmoud al-Aker of Palestine, Elham Ibrahim Ahmed Mohamed of Sudan, Adel Issa Al-Mahry of the United Arab Emirates, Ousman Diallo Balde of Guinea, Mohamed Kawu Ibrahim of

Nigeria, Med. S.K. Kaggwa of Uganda, Mohammed Lamine Timbo of Sierra Leone, and Mohammad al-Bashir Ibrahim of Chad.

The Organization of the Islamic Conference was established on September 25, 1969 on the occasion of the first Conference of the Muslim World which was held in Rabat – capital of Kingdom of Morocco.

The 57-member Organization of the Islamic Conference is the body representing the world's 1.2 billion Muslims.

OIC was formed in 1969 after the burning of al-Aqsa Mosque in Jerusalem to enable Islamic governments to "consult together with a view to promoting close cooperation and mutual assistance in the economic, scientific, cultural and spiritual fields, inspired by the teachings of Islam."

The Independent Permanent Human Rights Commission of OIC was established in June 2011 in Kazakhstan as the world's first Muslim human rights commission.

MASJID AT-TAQWA SUMMER YOUTH CAMP FEBRUARY 17-19th February 2012

Camp Conditions

1. Eligibility

Minimum age is 8 years

8-14 year olds must be accompanied by parent or guardian

15-17 year olds must have parental consent

2. Clothing

Campers must be clothed adequately at all times. Minimum expectation is cover from shoulder to below knees at all times even during sports activities

3. Language/Behaviour

Use polite and respectable language at all times. Swearing, arguing and use of unpleasant language will not be tolerated. Appropriate Islamic behaviour must be displayed at all times

4. Music

Prohibited at all times

5. Smoking

Prohibited at all times

6. Participation

Campers are encouraged to participate fully in all the organized activities

7. Leave from Camp

Leaving the camp site is discouraged however should the need arise permission must be sought from the Camp Director

8. Cleanliness

The Camp site is to be kept clean and tidy during the stay and prior to departure. Please follow instructions in regards to rubbish disposal

9. Help

Volunteer assistance will be needed from time to time during the camp. Please help when your turn comes.

10. House Rules

House Rules are set up for the protection of the camp property and its users. Failure to comply may result in detrimental action taken by the property manager on the organisers. Please follow the rules, keep safe and protect others.

11. Cancellation

Cancellation with full refund will be accepted up to February 12th. Any cancellation after that would be without refund.

MASJID AT-TAQWA

SUMMER YOUTH CAMP

2012: A MUSLIM YOUTH IN THE WESTERN SOCIETY

IS IT POSSIBLE TO BE A MUSLIM YOUTH IN TODAY'S SOCIETY AND STILL
MAINTAIN OUR KIWI IDENTITY? **YES.**

CAMP DETAILS

COST

\$60

(INCLUDES ACCOMMODATION, TRANSPORTATION AND FOOD)

VENUE

EPWORTH RECREATION CENTRE (CAMBRIDGE)

DATE

17TH - 19TH FEBRUARY 2012

REGISTRATION CLOSES: 12TH FEBRUARY 2012.



ENTRY REQUIREMENTS

8-14 YEARS
MUST BE ACCOMPANIED BY
A PARENT OR GUARDIAN

15-18 YEARS
MUST HAVE
PARENTAL CONSENT

19+
YOU'RE ALL GOOD!

CONTACT INFO

CALL
BR. TANZEEL
021-724-923

... OR CALL
BR. FAUZAN
021-059-6995

VISIT
masjidatfaqwa.co.nz/camp

SUPPORTED BY FIANZ AND AT-TAQWA TRUST

