



Call to the Light



# MUAAZZIN

20<sup>TH</sup> RAJAB 1429

Newsletter No.70

24<sup>TH</sup> JULY 2008

## Important dates

29<sup>th</sup> July – ICAS Maths Competition  
 11<sup>th</sup> July – Australian Maths Competition  
 4<sup>th</sup> August – Curriculum Day

## Hadith of the week

### Virtues of Zikr

Rasulullah (Sallallahu alaihe wasallam) said.  
 "whosoever recites **La ilaha illallah** any time during day or night, his sins are remitted from his account and virtues are written instead."



Note: According to every version, this hadith categorically states that sins are washed away from the account of a person's deeds, provided there is ikhlaas, that is sincerity of intention. In any case, hymning the blessed name of Allah and excessive recitation of Kalimah Tayyibah also develops Ikhlaas. That is why this blessed Kalimah is also called the Kalimah of Ikhlaas."

## Important Phone number Change

Please note that the following new phone numbers are already in use. **The old phone number will not work any more.**

**Men's Section**            03 9355 6800  
**Ladies' Section**        03 9355 6802

## Scholastic Book Fair    August 18<sup>th</sup> – 22<sup>nd</sup>

A great opportunity for students to view and purchase books of their choice, right here at school. Further details will be provided in the next newsletter.

School Library.

## Science Competition

Assalam allaikum

Congratulations to all those who took part in the 2008 International Competitions and Assessment for Schools- Science category.

**The Top Achiever in the competition was Aliyah David from Year 5 with a Distinction level certificate**

**The following achieved a Credit level certificate**

Grade 3: Jamal Ali, Rami Dennaoui,  
 Grade 5: Amira Edrees,  
 Year 7: Osman Ali, Muhammed Dennaoui, Haluk Erciyas, Afnan Mia  
 Year 8: Tasnim Alam, Mohammednur Noordin  
 Year 9: Amani Zayegh, Cihan Enes Kilic, Wafeek Nahas

Fantastic results everyone!

All reports will be sent home with the students

Head of Science Department

## The Importance of good conduct in Islam

When Allah Ta'ala sent the last Messenger ﷺ to the Arabian Peninsula over 1400 years ago, the tribes and people of the country were in utter chaos. Infants were buried, women were treated as items and drinking and gambling filled their empty lives. These inhumanly customs were abrogated upon the coming of Islam. The new religion preached justice, united the nation, and enforced good manners. These good manners have been an important factor throughout the moulding of the Islamic Community. They are important because: they are a source of salvation for the Islamic community; they were the conduct and way of life of the Holy Prophet ﷺ; and they are the most efficient way to preach Islam to the non-believers. Thus, it is because of the adherence to good manners that Muslims have come so far in the modern world. This proves how essential and important good conduct is throughout the Islamic Nation.

One of the factors which make exemplary behaviour important in Islam is the fact that it is the basis of salvation for the people. Many non-Muslims with whom Muslims or Islam has come in contact, have copiously borrowed principles and teachings from the divine Islamic system in order to overcome difficulties and improve conditions in their conditions in their country. Take Britain for instance, which adopted the Islamic teaching of justice. In this manner, it was able to overtake and control many of the chaotic countries, such as India, Sri Lanka and other neighbouring countries. That is why the holy Prophet ﷺ exhorted his follower to stick to

good conduct on many occasions. He has been reported to have said: "I am astonished that a person buys slaves with his wealth and sets them free: why does he not buy people with good conduct, as its rewards is much greater." From what the Prophet ﷺ has said, a Muslim can understand the importance of displaying good conduct, especially when dealing with people. By doing so, harmony, unity, and peace will spread throughout the nation. Thus, it can be deduced that good manners is important as it the source of a believer's salvation.

Good manners are also important because it is the way of life of the Prophet ﷺ. Whatever the Prophet ﷺ carried out or defined as mannerliness is acceptable as good etiquette. This is because everything he did was in accordance to the Islamic law, which revolves around refined and exemplary behaviour. The Prophet ﷺ has said himself, "I have been sent for the perfection of good conduct." So if the believers claim to love the Prophet ﷺ, then they should also adopt his way of life which was a perfect example of good conduct. In this way, they can gain nearness to Allah and his Messenger ﷺ, and in turn, gain high status in this world and the hereafter. This is why good manners are a fundamental teaching of Islam, due to its being the conduct of the Prophet ﷺ.

Another reason why good manners are important, is because the adherence to it is the most proficient manner to preach Islam to the world, especially in the present day and time. The Muslims of today have degenerated and decayed to such an extent that even the disbelievers call them 'terrorists' and other such names. This is mainly because of their fear for the Muslims and their judgement on the outer crust of Islam. If they had dealt with Muslims who practice the real teachings of Islam and who show good conduct, these disbelievers would be affected by them, just as the Chinese were affected by the dealings of the Muslims when they landed on their shores many years ago. From this the importance of good conduct in Islam can be extracted.

The vitality of good conduct, if recognized by the Muslims, would bring them success in this world and the hereafter. This is because good behaviour is a source of salvation; it is the way of life of the Prophet ﷺ; and it is a competent manner to propagate the religion of Islam.

Qahera Syed Year 11 A

## What Shape is the Earth?

Today we can look at a globe and know that the earth is somewhat like a ball, a sphere. The Qur'an makes certain statements that led Muslim scientists to understand long before their European counterparts that the earth is spherical. When Europe was in the dark ages thinking that the earth was flat, Muslim students were using globes for studying the earth in Islamic universities.

Since it was not the purpose of the Qur'an to teach science, the Qur'an did not need to state explicitly that the earth is spherical in shape (or more precisely, a geoid). But some of what the Qur'an says stimulates you to think of the world as a globe. Take, for example, the following verse: "Have you not seen how God merges the night into the day and merges the day into the night?" (Qur'an 31:29).

Another verse tells us that God coils the day and night around: "He coils the night upon the day and He coils the day upon the night" (Qur'an 39:5).

The word 'coils' in the verse above is a translation of the Arabic verb kawwara which is used in describing the action of coiling a turban around the head. To understand this statement fully, readers of the Qur'an had to think of the earth as a sphere.

To fully appreciate the above two statements in the Qur'an, try this experiment at home: You need a flashlight and a globe. Take these items into a dark room. Using the flashlight to simulate the light of the sun, shine the light upon the globe. Notice that only one half of the globe is lighted up. The other half is in darkness. Half the world is having day, the other half is having night. Now, recall that the earth is continuously rotating on its axis and will go around completely in twenty four hours. Slowly turn the globe around to simulate this rotation. Notice that as the globe turns, the day is going around the globe to light up the other half of the world. The night is also going around the globe to give rest to the other half of the world.

The day and night are perpetually coiling around the earth with some degree of interpenetration. This is exactly how it appears to astronauts during their space flights.

Dr. Bucaille makes the following remark: "This process of perpetual coiling, including the interpenetration of one sector by another, and is expressed in the Qur'an just as if the concept of the earth's roundness had already been conceived at the time — which was obviously not the case. How do we explain the presence of this knowledge in the Qur'an? This obviously did not reflect the level of learning of the time, but was helpful in stimulating Muslim scientists to conceive of the earth in its real shape.

By: Muhammad Khalid Mehmood