

teens' crossroads



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Darul Arqam Singapore
The Muslim Converts'
Association of Singapore

Catwalk

The Hijab

The Lesson from Your Enemy

Notes from a Summer Camp
in Taiwan

A Quirky Love Story

the *gift* of
blessings

Mu'az ibn Anas (RA) relates that
Prophet Muhammad (SAW) said:

One, who having the capacity to wear
rich garments, abstains from wearing
them out of a sense of humility before
Allah (SWT), will be called by Allah
(SWT) on the Day of Judgment in
priority to all others and will be given
the choice to put on whichever of the
mantles of faith he prefers.

(Tirmidhi)

Gardens of the Righteous
(Riyadh As-Salihin)
Chapter 119, No 805



teens' crossroads

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Editor's Note

The Gift of Blessings

Life is a gift. Life is full of blessings. Regardless of how tough life seems, in reality, that challenging part really is a blessing too. "Every problem is a gift – without problems we would not grow," says international life coach, Anthony Robbins.

This edition of TC shares a compilation of writings that starts with an overview on the gift of blessings. When we take the time to explore and learn to appreciate every bit of our lives, we find us closer towards better understanding of the meaning of our life. Besides learning to see life's blessings, our readers are also invited to take a leaf out of The Lesson from Your Enemy by Ust Bani Ali. Adding to the youth life's experience, a couple of our volunteers share notes on their Summer Camp, where they exchanged thoughts about personal and global issues with other Chinese Muslim teens.

With the right lens on life, wherever we turn, we will see the gift we are blessed with. If, and when at times, you feel burdened beyond description; just hang in there, step back from your thoughts and reflect on another blessing of life. *Insha'Allah*, you will be guided towards better resolution for the difficulty you're facing. "Verily, with every hardship, there is relief" (Al-Inshirah, or The Expansion, 94:06).



Aishah Hussein

The Gift of Blessings

Appreciating the favours we enjoy in life also brings us closer to righteousness.

TEXT BY DR WAFFIE MOHAMMED

"If you would count up the favours of God, never would you be able to number them: for God is Oft-forgiving, Most Merciful" [Al-Nahl, 16:18].

It is near impossible to count the number of favours God has bestowed upon us. From a religious point of view, we know that the favours from God can be of material in nature, spiritual in nature and moral in nature. The blessings God bestows to all of His creatures are out of His compassion. He connects Himself to His creation on the basis of His divine compassion.

Whether people realise the blessings they are receiving or not; whether or not they are thankful to God for His blessings, God still bestows out of His grace and mercy. Take

for example the relatively simple action of breathing which is done tens of thousands of times a day. And this important action is done with relative comfort and at no cost.

Prophet Muhammad (SAW) used to pray as follows: "O Allah! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cut off from You, nor ever feeling rich from relying on You; our Lord!"

Prophet Muhammad (SAW) acknowledged that he could not have sufficiently thanked God for the many favours that He bestows.

It is also reported that Prophet Daud (AS) used to say in his supplication: "O Lord! How can I ever duly thank You, when my



thanking You is also a favour from You to me". God answered him, "Now, you have thanked Me sufficiently, O Daud".

This teaches us that even the ability to thank God is also a favour and blessing that He has afforded us.

God is the embodiment of wealth and we are all destitute. God is the Possessor of everything and we are in dire need of Him. He is so Generous that whether or not we show gratitude to Him or not, He still bestows upon us. And yet there are the short-sighted people who believe that their blessings are as a result of their 'hard work'.

Blessings are bestowed on all

As mentioned earlier, material blessings are bestowed on all, the Muslims as well as the non-Muslims. How then are we, the believers, different? And why then should we be thankful if everyone is being blessed in a similar manner by God.

Some people use their material acquisitions for good and others for evil. Those who are guided and possess the understanding of using their wealth for good will gain benefit in both words, and they are the ones that are truly blessed. In connection with this God says, "What is with you must vanish: what is with God will endure and We will certainly bestow, on those who patiently persevere, their reward to the best of their actions" (Al-Nahl, 16:96).

Thus, whatever little material blessings you have, will vanish one day. The wise person will send some for 'God to keep'. Do not waste what He has blessed us with in this world. If we have this knowledge, we should act in accordance with it. Be extremely thankful to our Lord, because not only has He blessed us with some material gain, but He has also

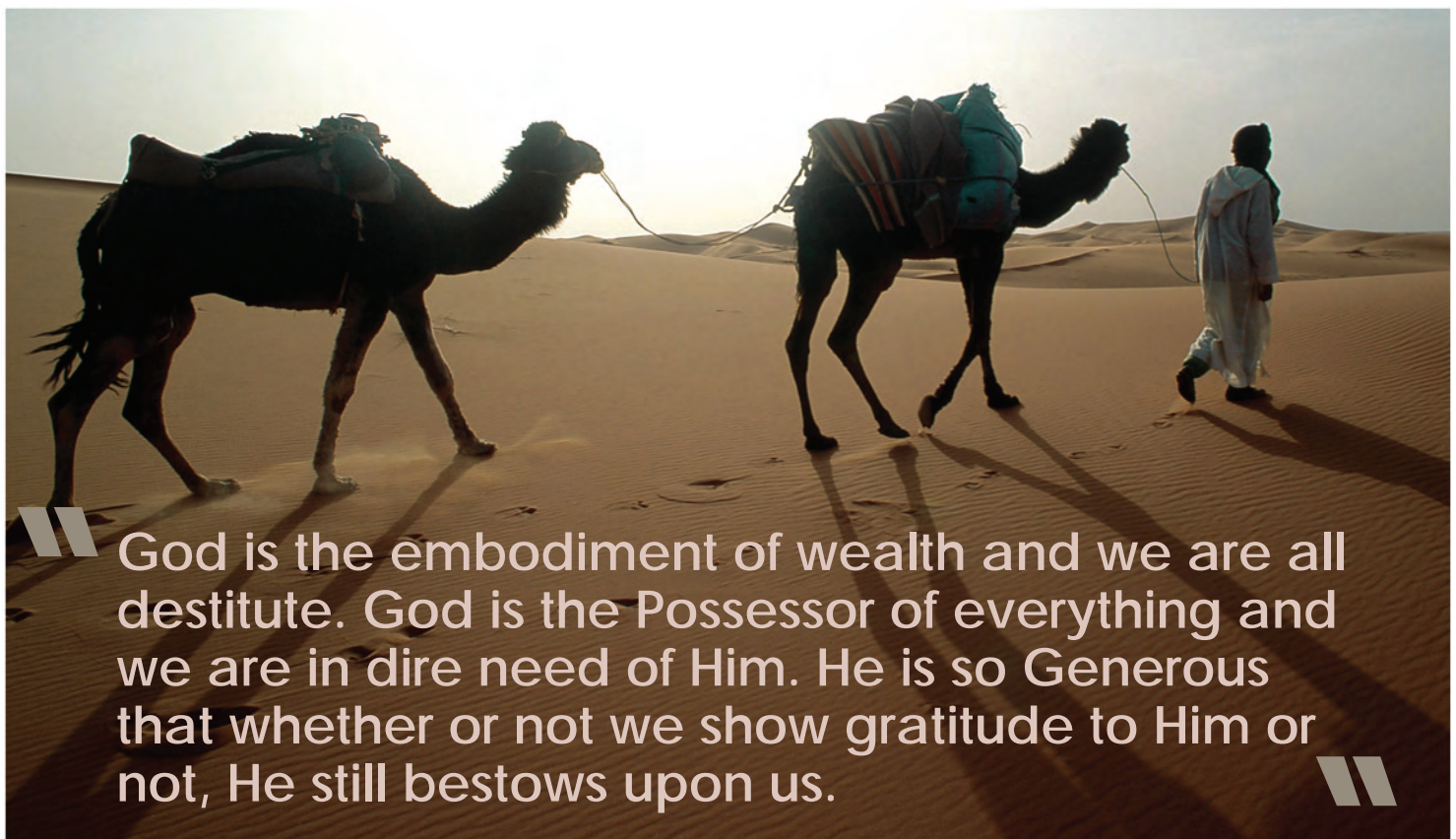
enlightened us in the appropriate manner of how to utilise the blessing to its maximum.

Special blessings

Morally speaking, God has blessed the Muslims in a special way - we possess the strength that enables us to follow His Prophet Muhammad (SAW). Prophet (SAW) came to perfect moral character. The Arabs lived in very barbaric manners before the advent of Islam. And these uncultured tribesmen began following him because of his moral character. If we can uphold our moral values, be thankful to Allah because He has assured us of the just reward for the morally conscious ones.

Spiritually, Muslims are blessed in such a manner that no other nation possessed this unique blessing. When Moses (AS) and Jesus (AS) wanted to meet God, they had to meet certain requirements and then ascend a mountain. We, ordinary creations of God have the unique opportunity of meeting our Lord a minimum of five times a day in the discipline of *Solat* (Prayer). As taught by Prophet Muhammad (SAW), God comes between a Muslim and the *Ka'ba* (cube-shaped building in Mecca that Muslims face during prayer) when they stand for *Solat*. And in *Solat*, we have the blessed opportunity of thanking God and also beg of Him for forgiveness, comfort, and more.

So we see it is indeed a difficult task to quantify the blessings being bestowed upon us by the Merciful One. And He has also informed us about the blessings we can obtain in the next world if we adhere to His guidance, God has mentioned four stages in blessings: "All who obey God and the Apostle are in the company of those on whom is the Grace of God,- of the Prophets (who teach), the sincere (lovers of Truth), the



“ God is the embodiment of wealth and we are all destitute. God is the Possessor of everything and we are in dire need of Him. He is so Generous that whether or not we show gratitude to Him or not, He still bestows upon us. ”

witnesses (who testify), and the righteous (who do good): Ah! what a beautiful fellowship!" (An-Nisa, 04:69)

This is further strengthened by Prophet (SAW) in the Hadith: "Amongst my followers, some will have the status of the Messengers of the Bani Israel." Can you imagine walking amongst the Messengers of Allah (AS)?

Show gratitude

What is important for us to understand is the importance of showing gratitude to God. Even though we can never count His favours upon us, and even though we can never thank Him as He ought to be thanked, we still should demonstrate submission and understanding to Him, starting with our daily *Solat*.

One of the blessings of praying for God to "guide us on the Straight Path" is for His guidance when we utilise our material blessings and assets so that they are of benefit to us in this life as well as in the next.

How many people waste their lives and the precious material gifts that God bestowed on them? Many of them became pauper after having much, and they then realise that they wasted their time and resources in things that do not stay with them forever. They then had to continue the journey of life with very little, or in some case with nothing.

Sometimes this thought may come to the minds of the believers: why is it that Allah is bestowing so much of the material things on the 'rejecters' of His oneness? Many of them do not only misuse their wealth, they also cause harm, hardship and suffering to believers who may not agree with what they are doing.

Such a thought once crossed the mind of Moses (AS) when he saw how Pharaoh was using his God-given gifts to torture and torment the children of Israel. When Moses (AS) saw what Pharaoh was doing, he prayed to God: "'Our Lord! You have indeed bestowed of Pharaoh and his chiefs splendour and wealth in the life of this world; that they may lead men

astray from Your Path. Our Lord, destroy their wealth, and harden their hearts, so that they will not believe until they see the painful doom..." Allah said: 'Verily the invocation of you both is accepted. So you both keep to the Straight Way, and do not follow the path of those who do not know'" (Yunus, 10:88-89).

Waste of resources

Prophet Muhammad (SAW) used to feel sorry for those who wasted their wealth, talent and life by staying busy with only the material life, not realising that one day they will have to die and leave all these things behind. So sad and depressed he used to be when he saw how these people were wasting their lives that God had to console him.

This is recorded in the Quran in the following verse: "Perhaps you will kill yourself [O Muhammad] with grief, over their footsteps [because they do not accept the message], as they do not believe in this narration [i.e. the Holy Quran]" (Al-Kahf, 18:06).

Prophet Muhammad (SAW) knew that, out of ignorance, the non-believers are spending all their time trying to acquire, as much as they can, the wealth of this world and once they are called back by the Lord, they will die and leave everything behind. And some of their inheritors may even abuse what wealth they got from them.

Keep in mind that we only have one life to live and we are not sure of what is in store for us tomorrow. Make use of the time as it comes and don't wait until you are older to 'start following the religion'. Remember we will never have this time again, so use it wisely now.

Muslims are taught to manage their precious time and resources properly, so that these things can benefit them while they are alive in this world and will also benefit them on the onward journey in the next life. Islam teaches us how to do so. Whether we can see or experience the favours being bestowed on us, always remember that God does not let us down if we remember Him. **TC**



Catwalk

POEM BY SYED ADIBA HUSAIN

Go ahead, go out as you require
But don't set the streets on fire
With your striking abaya,
Lighting in man his desire.

Sure, dress to impress
Just make sure He thinks you look "best!"
Cuz if He is impressed,
You've got no need to stress.

Who you trying to fool?
You know you dressed up to make 'em drool
But for what, I just don't get
Have you no self-respect?

You're more precious than gold,
Yet you go out bright and bold,
Selling yourself for a small price,
I never knew you put your beauty out as sacrifice.

Don't you understand, these boys
Just think of you as toys.
I'm not talking about real men
Who don't fall for your cheap attraction,
But honour you and lower their eyes,
Because they seek only Allah's prize.

So you throw aside Divine fashion,
And you still expect some protection?
Girl, you've got guts,
To break Allah's Trust.



The Lesson from Your Enemy

Know the devil's history and understand the significances of the lesson from his actions.

TEXT BY UST BANI ALI

Iblis, the Djinn

With regards to the Devil (or otherwise known as Iblis or Satan), any tradition that stated he was an angel and had fallen due to disobedience, or that he had been one of the famous four possessors of wings (i.e. Angels), before God transformed him into the accursed Satan, is not acceptable. In one verse of the Quran, God clearly says, "Behold! We said to the angels, 'Bow down to Adam.' They bowed down except Iblis. He was one of the Djinn and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!" [Al-Kahf 18:50].

There were many traditions about Iblis. Ibn Abbas (RA) said in one narration that his name was Azazeel (based on *Israiliyat*,

or Jewish traditions). In another narration, Ibn Abbas (RA) also said Iblis was Al-Harith, and Iblis was a Djinn, and that Djinn had once been the keepers of Paradise, with Iblis the most honourable, the most learned and the most pious of them. However, narrations from Ibn Abbas (RA), Ibn Mas'ud (RA) and other Companions (RA) of the Prophet Muhammad (SAW), generally opined that God appointed Iblis as a chief, Al-Harith for the Djinn and that Iblis functioned as a guardian in the realm of the Djinn and thus among the ranks of the Angels by virtue of this appointment.

This narration is accepted by majority of *ulama* (Scholars). As to the question why, God says – "We said to the angels", scholars of *tafsir* (interpretation) explain that when God commands, He addresses the majority and the Angels were in the majority, while Iblis, the Djinn, was alone. Furthermore explanation clarifies that the command to the Angels was meant for all those on the earth who were under the administration of the Angels so that they should also be made submissive to man and the Angels were created for this purpose. Accordingly, all these creatures bowed along with the Angels but Iblis refused to bow down along with them.

Iblis, the Accursed Satan

He is also called *Ash-Shaytan* (The Satan), not just as an abstract, but also as an entity, as Iblis personified adversity. This is similar to humans who could also have the tendency of having such a personality.

"And so We have appointed for every Prophet enemies - *Shayatin* [plural for *Shaytan*] among mankind and Djinn, inspiring one another with adorned speech as a delusion (or by way of deception)..." [Al-An'am, 06:112].

The name Iblis as he is known in the Quran, literally means "thoroughly disappointed or utterly in despair" as Iblis was in despair of God's Mercy, to begin with. Instead of seeking for God's Mercy, Iblis asked for respite, when asked to bow down to Adam (AS). Iblis's disobedience was a clear act of



kufr [rejection, one who rejects knowingly]. Iblis had the knowledge and understood that the command of God is not to be rejected. However, being in the know, Iblis disobeyed God out of arrogance, thus he is being referred to as Satan, an adversary of good, as mentioned.

Iblis did not ask for forgiveness but asked for respite in order to take revenge on Adam (AS) and his progeny. Iblis is a symbol of despair and not of hope. In another verse of the Quran, Iblis threatened Adam (AS) and his progeny, “‘Should I bow before the one whom you have created of clay?’ Then he added, ‘Just consider this, was he worthy of this that you have exalted him over me? If you give me respite up to the Day of Resurrection, I will uproot the whole of his progeny; there shall be only a few of them who will be able to save themselves from me’” (Al-Isra, 17:61-62).

In other words, Iblis is vent on uprooting the high position of *Khalifah* (Vicegerent) bestowed upon mankind by God, which demands steadfastness in obedience. Iblis vowed to be relentless in misleading the children of Adam (AS) as mentioned (in Surah Al-A`raf, 07:14-18) coming from all corners.

Hope for the children of Adam (AS)

So what chance do the children of Adam (AS) have? To shun arrogance, the children of Adam (AS) need to lower his gaze in humbleness and to look up with the hope of God's Grace and Mercy. Adam (AS) was following what was happening around him and had feelings of love, awe and astonishment, including love for God, Who had created and glorified him and Who had made His Angels prostrate before him.

Adam (AS) also learnt that Iblis abhorred him before even knowing Adam (AS), and who imagined himself better than Adam (AS) without having proved that he was worthier. What a strange creature Iblis was and how strange was his excuse for not prostrating. Adam (AS) realised from this experience that Iblis was the symbol of evil and that the Angels were the symbol of good. Iblis imagined that fire is better than clay,


but how did he get such an idea? Such knowledge is exclusive to God Who created fire and clay and Who knows which is the better of the two.

From the dialogue of Iblis rejecting to bow down to man, Adam (AS) realised that Iblis was a creature characterised by shrewdness and ingratitude. Adam (AS) then knew that Iblis was his enemy. He was greatly astonished at Iblis's audacity and God's tolerance. Immediately after his creation, Adam (AS) witnessed the kind of freedom that God gives to His creatures. God could have totally annihilated Iblis, or turned him into a handful of dust, or stifled the refusal in his mouth.

Yet, God gives His creatures, absolute freedom even to the extent that they can refuse God the Almighty's commands. God grants them the freedom of denial, disobedience, and even disagreement with Him. His Kingdom will not diminish if the disbelievers do not believe in Him, nor will it be extended if many people believe in Him. On the contrary, the disbelievers will lose, and the believers will gain, and God is the All-Knowing, the All-Wise. **TE**

“ Iblis did not ask for forgiveness but asked for respite in order to take revenge on Adam (AS) and his progeny. Iblis is a symbol of despair and not of hope. ”

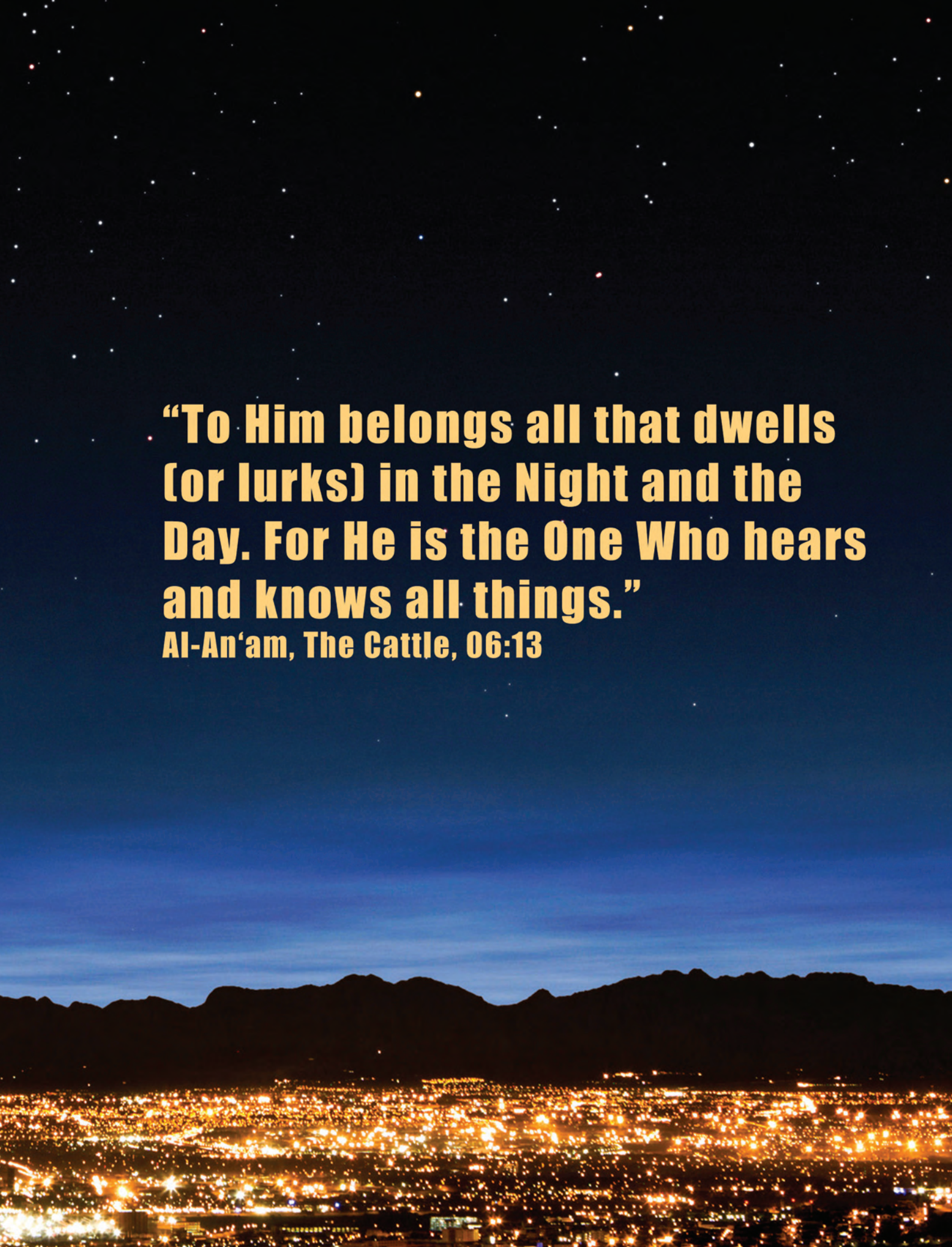




**Don't go around
saying the world
owes you a living.
The world owes
you nothing. It
was here first.**

~~~ Mark Twain



The image features a dark night sky filled with numerous stars of varying brightness. In the lower portion of the image, a cityscape is visible, with its lights glowing against the dark landscape. The city lights are concentrated in the foreground and middle ground, with some lights appearing as bright, distinct points. The background shows the silhouettes of mountains or hills under the starry sky.

**“To Him belongs all that dwells
(or lurks) in the Night and the
Day. For He is the One Who hears
and knows all things.”**

Al-An‘am, The Cattle, 06:13

A Quirky Love Story

The Lake, by Banana Yoshimoto, shows how two kindred souls find each other.

REVIEW BY LULU RAHMAN

The Lake is a story of a young couple, Chihiro and Nakajima, who are as different as night and day but are bound together by their unconventional backgrounds. Chihiro comes from a non-traditional family – her mother, is a ‘*mama-san*’ who owned a small rural town club, and her father is a local businessman, were never married to each other. When her mother died, she feels distanced from her father and decided to move to Tokyo to start life anew. She studied design and makes her living painting murals on buildings and in neighbourhoods marked for destruction due to urban renewal. She lives an anonymous life with lots of acquaintances but no real friends. And her quiet existence changed on the day she met Nakajima who lives opposite her apartment.

Nakajima is a mysterious young man living on his own, who is a genius completing his doctorate specialising in DNA and genetics. Their relationship starts gradually, from small talks as they pass in the elevator leading to brief coffee meet-ups and eventually him coming over to her place for meals. He is such an oddball character – painfully thin with a stooped posture and an emotionally distant.

Yet, it is these characteristics that intrigued Chihiro:

“Those pinched nostrils, his stick-tin wrists and long fingers, the way his mouth gaped as he slept, the almost touching scrawniness of his neck, the childish fullness of his cheeks and the way his smooth hair tumbled over his eyes, so that his narrow eyes themselves, with their long eyelashes, seemed to be hiding... I adored it all, everything about him.”(p.24)

“Each day was so fresh, now that I have become hopelessly attracted to this puzzling young man, Nakajima.”(p.25)

Despite the attraction, theirs is a complicated relationship as both are still coming to term with their traumatic pasts. Chihiro is still mourning after her mother who died recently while Nakajima is still trying to get over his troubled and painful childhood, which has left him extremely frail and an emotional cripple. But as they get closer, they need to learn to trust and adapt to each other. Chihiro decided to find out more about her boyfriend’s past and she was introduced to two unique characters, both friends of Nakajima from his past, Mino and Chii. This strange pair of siblings lives in a self-imposed state of exile on a beautiful lake, where the



tragic events of Nakajima's past came to light. Mino is a small man in his mid-30s with a shrunken face and sparkling eyes whose days are spent taking care of his mute bedridden sister, Chii, who can only speak through him. It is they who hold the key to Nakajima's traumatic childhood.

It was only after Nakajima's traumatic history is unveiled, could this couple move on and decide whether they can accept it and move towards healing each other's still painful scars by deriving strength from each other's courage. Theirs is a relationship that may be stripped of grand romantic gestures and candour but yet it feels honest and unpretentious. Both of them are smart and earnest young people struggling to live their lives together in their own special bubble despite societal expectation for them to conform. Everyday life may seem like a burden to them but what they lack in joy, they more than make it up by their talent and brains. By finding each other, these two aimless souls find the perfect companion in the other.

This novel also touches on the issue of loneliness, which if not handled delicately yet firmly can turn to a noose and choke the will out of everybody. Both Chihiro and Nakajima are lonely individuals and through their relationship they come to realise how valuable they are to another. Their relationship is just so fragile yet they are walking on a tightrope - they can neither afford to hold onto it too tight else it'll snap nor could they bear let go as they are too dependent and each need the other desperately.

Though the book highlights a range of heavy issues such as isolation, death and loneliness, due to the author's upbeat and engaging writing style, this novel is such a delightful read. This is basically a quirky love story between two kindred souls which readers are given an unlikely glimpse into the character's inner world as they try to cope with tragedy and the day-to-day life in their own dignified manner. Chihiro is a lively and witty character, who is always optimistic even when the odds are against her and her enthusiasm for life is the exact anecdote for the psychologically damaged Nakajima. The Lake is a powerful and engaging read in which readers will be drawn into this unique and ethereal world without even realising it! **TE**

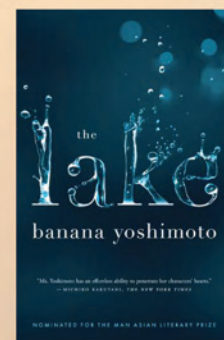
About the book

Title: The Lake

Author: Banana Yoshimoto

Price: \$26.25

(available at major local bookstores)



Diary from a Summer Camp in Taiwan



A couple of our Singaporean volunteers met other Chinese Muslim youths to exchange Islamic stories and experiences in a four-day programme.

TEXT BY ISKANDAR LIM & NUR ASHALINA ANG

We were exposed to information and graphics of how Muslims all over the world share a common Sunnah.

Assalaamu 'alaikum (Peace be upon you),

From 20 to 23 August 2013 (Tuesday to Friday), we had the honour to participate in the Summer Camp for Asian Chinese Muslim Youth 2013. This fantastic event was held in Taipei, Taiwan, and was graced by other participants from Hong Kong, China, and Malaysia.

We departed Singapore on Monday night, 19 August.

The flight took four and a half hours to reach Taoyuan International Airport. We were received by a torrential downpour and were delayed for an hour due to the unexpected weather conditions. We came to know later that the week would be marred by a coastal tornado and rain would be a perpetual companion during our trip.

Upon landing in Taipei, we were welcomed by Saleh Yu and Ust Ishaq Ma, who drove us to the Taipei Teachers' Hostel, which was to be our place of accommodation and the venue for most of the indoor programmes in the Summer Camp programme.

Future depends on youth

After a sumptuous lunch and a peaceful *Zuhur* (Noon) prayer, we proceeded to the Opening Ceremony of the programme. During the opening speeches, the distinguished elders made it clear that the future depends on the youth.

Hence, we should make use of every opportunity to learn and network with one another. The speeches motivated us to get acquainted with everyone else through the icebreaker games that followed. To facilitate smoother interactions, we were divided into several groups.

On the first day, there were two lectures presented to the participants. The first lecture in the programme was focused on *da'wah* (invitation to understand Islam), which highlighted the prevalent shallowness and narrowness of recent methodologies of *da'wah* that could limit creativity. The second lecture on *tawheed* (oneness of God) mentioned that the study of the oneness of God is akin to a relationship, which involves stages like acquaintance, trust-building and intimacy.

Cleanliness and beauty of etiquette

The next day, we began the programme with a lesson on *tahaarah* (cleanliness), in which we clarified our doubts on *wudhu* (ablution or washing for prayers) and *tayamum* (dry ablution). We are reminded of the saying of Prophet Muhammad (SAW), "Cleanliness is part of faith".

The subsequent part of the programme was an appropriate continuation to the topic of cleanliness. We were enlightened by a refreshing presentation filled with pretty pictures of worldwide etiquette. We were exposed to information and graphics of how Muslims all over the world share a common

sunnah (tradition or practice of the Prophet [SAW]). We were struck with awe by the beauty of the photographs that captured these fine moments, defining the harmony of Islam and Muslims.

Then, our moment to present our portion of the programme came. Right after lunch, we presented to the rest of the camp about the brief conditions of Muslims in Singapore and the work by Darul Arqam Singapore. Our counterparts in Malaysia and Hong Kong also shared experiences by updating the camp about the recent developments of the Muslim communities in their regions.

Lecture by Prof Ibrahim Chao

The next lecture took place at the Taipei Cultural Mosque. It covered the topics pertaining to the situation of the contemporary Islamic world. Prof Ibrahim Chao was the speaker.

Prof Ibrahim was the first Taiwanese to obtain a doctorate in *Shariah* (Legislation) from a Saudi university. He taught *Shariah* to Taiwanese students and he was also the member of the Constituent Council of the Muslim World League. His lecture gave us important political insights that led us to realise the need for us Muslims to develop a global outlook. Although we may not be able to solve many of the world's problems, such as changing the situation in the Middle East, we should at least be concerned and updated with the plight of our fellow Muslims in other places. Thanks to Prof Ibrahim Chao for giving us a wonderful talk and the inspiration to explore more knowledge.

His lecture gave us important political insights that led us to realise the need for us Muslims to develop a global outlook.



Appreciating the gifts we have

The highlights from our third day of Summer Camp were the lectures on *Halal* (Permissible foods) certification in Taiwan, prayers, and igniting the passion for Islam in a challenging environment. As Singaporean Muslims, we came to realise and appreciate the fact that we are gifted with many things in our small country, where our forefathers had laid a strong foundation for us to practise and learn Islam. Compared to our Taiwanese brothers and sisters, we consider ourselves so fortunate to be blessed with certain advantages already in place. Being a really small minority, the Taiwanese Muslims face problems like finding *Halal* foods, taking time to pray during work hours, and the small number of avenues to learn Islam.

The fourth and last day of the Summer Camp was marked by our visit to the Taipei Grand Mosque and the honourable occasion to pray *Jumaat* (Friday) prayers there. At the closing ceremony of the programme, we were reminded to continually be more inspired to strive in the path of God and to keep close contacts with the other participants of this year's camp, so that the bonds between Muslims are strengthened over the distance no matter where we are.

This Summer Camp was especially memorable for its fun team-building activities and *Alhamdulillah* (Praise to God), the delicious meals prepared for us daily. Those were so delectable that we almost could not get enough of them.

We were really blessed to meet so many Chinese Muslim brothers and sisters from different countries and having the opportunity to exchange contacts to stay in touch with them, *Insha'Allah*. Last but not least, although we were all saying farewell, we separated from each other still in high spirits as a result of the four-day camp. We hope to be able to join other youth camps and build a stronger network among Muslim youths for our future together. **TE**

Iskandar Lim is a student of the regular Mandarin courses at Darul Arqam Singapore, while Nur Ashalina Ang is an active volunteer, including for YODA (Youths of Darul Arqam).

As Singaporean Muslims, we came to realise and appreciate the fact that we are gifted with many things in our small country.



The *Hijab*

POEM BY SITI SYUHADA FAIZAL

How often do we get reminded
In this veil we wear for the love of God
Just as we are wont to forget
And yet the Beloved tries to remind
By wearing this simple piece of cloth

It is not enough.
Seek knowledge!

But we always forget.
Until we reach the depths of darkness
Then we remember by His grace

And sadly for those who still do not

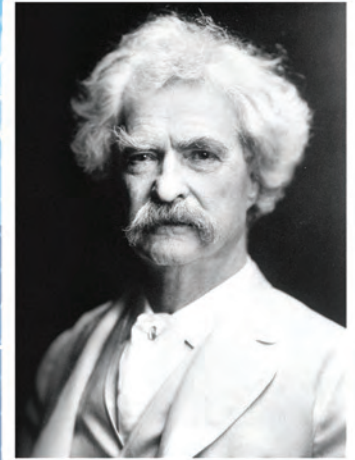
Veiled are their hearts
Empty and devoid.
In this we pray
Lord, don't veil our hearts.



"Supposing is good, but finding out is better."

"If you tell the truth, you don't have to remember anything."

"The man who does not read has no advantage over the man who cannot read."



**Mark
Twain**

born
in Florida, Missouri, US
30 November 1835

died
21 April 1910

About this author

Samuel Langhorne Clemens, better known by his pen name Mark Twain, was an American author and humorist. He is noted for his novels *Adventures of Huckleberry Finn* (1885), called "the Great American Novel", and *The Adventures of Tom Sawyer* (1876).

He used his pen name, Mark Twain, for the first time when he began writing for the *Territorial Enterprise*, a Virginia City, Nevada, newspaper.

Like any good journalist, Mark Twain spent his life observing and reporting on his surroundings. In his writings he provided images of the romantic, the real, the strengths and weaknesses of a rapidly changing world. By examining his life and his works, we can read into the past - piecing together various events of the era and the responses to them.

When he failed at silver mining, Twain turned to journalism.

He then wrote a humorous story, "The Celebrated Jumping Frog of Calaveras County," which brought him nationwide attention.

Do you know that Twain was born during a visit by Halley's Comet, and he died on its return?

all power, all goodness are in the hands of God,
all else is pretence or illusion

“If God touch you with affliction,
none can remove it but He;
if He touch you with happiness,
He has power over all things.”

06:17
Al-An'am
The Cattle



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