



Newsletter

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Mosque Tours to Help Discover Islam Get Underway in Hong Kong

A large group of brothers and sisters from eight countries interacted with those from Hong Kong recently in a workshop aimed at increasing the understanding of Islam with mosque tour at the heart of the programme.

Organised by the Da'wah Committee of the Islamic Union of Hong Kong (the Union) in conjunction with the Discover Islam Society of Bahrain, the 'Awareness Through Mosque Tours (ATMT)' is aimed at training participants on how to conduct tours of a mosque.

The participants numbered more than 30 brothers and sisters were came from Singapore (five), South Korea (two), China (two) and one each from Sri Lanka, India, Maldives, Japan and Thailand. There were 17 participants from Hong Kong.

The group was welcomed at the opening ceremony on 29 May, and briefed on the Muslim community in Hong Kong and on the work of the Incorporated Trustees of the Islamic Community Fund of Hong Kong (the Trustees) by its Chairman, Haji Saeed Uddin.

The ATMT is a program initiated and developed in Bahrain. Under this program, people of other Faiths are invited to visit a mosque and given a properly designed guided tour with a friendly and personal touch. The idea is not simply to show the mosque, but rather to create an opportunity for a meaningful interaction with non-Muslims on a one-on-one basis. Such a tour helps a great deal to remove common misconceptions about Islam and Muslims and thereby build bridges of understanding and goodwill.

(Continued on Page 3)



COVER STORY

INTERVIEW TIME



Extracts of interviews from some ATMT participants. They talked about their views on the workshop and how they can make use of the knowledge in their countries.



Prof. Syed R. Ali
ATMT Lecturer (Bahrain)

‘Awareness’ is the Core Value of ATMT

“I found the workshop is beyond expectations. The event is very well organised and the participants were very attentive and eager to learn.”

“ATMT actually is to get awareness through the mosque tour. It is not just mosque tour. It is to collect awareness, about the faith, about the culture, about the humanity, about the problem.”

When asked what suggestion he could give to Hong Kong regarding ‘mosque tour’, Prof. Ali replied that a proper ‘tour guide’ should be chosen and specially trained for this particular job.

“The person has to be presentable, with good public relations skill, humble, attractive, soft spoken personality, and has the knowledge about Islam and can foster curiosity in his audiences.”

“We need to make friends with the visitors. This is a skill. I would say this awareness is nothing but how to connect with people. When people are connected, it is easier to communicate with. In Hong Kong, people should know how to speak Cantonese, Putonghua (Mandarin Chinese) and English, as Hong Kong is an international city, a lot of (Mainland) Chinese are coming, so are people from other parts of the world. If language barrier existed, how did communication take place?”



Bro. Thanarat Watcharapisud
Abdul Ahad
Participant (Thailand)

Invite People to Learn the Truth of Islam

“I’ve learnt how to become a good mosque tour guide.”

“The core value is to invite people to learn the truth of Islam.”

“In Thailand, we have many visitors to mosques, but we do not have proper arrangements, we do not have any sisters helping us but nevertheless this programme is very beneficial to us.”

“We will now try to arrange some facilities for the mosque visitors like hijab and proper clothing etc. for them to wear.”

“After attending the workshop, I have a lot of inspiration and I will try to implement the skill when I return to my country.”



Bro. Mir Nizam Ali Khan
Participant (India)

Use Masjid as a Da’wah Tool

“I’ve learnt many new things. It is very helpful in presenting Islam in a positive manner.”

“In India, many non-Muslims are coming to the mosques, but people don’t know how to make use of the venue.”

“This project is not to convert people. The basic responsibility of us is to clear the misconception that many non-Muslims received from the media. Apart from explaining the history or architecture of the mosque, we also need to introduce Islam to them.”

“I am going back to India, Insha-Allah, I will try to train a group of volunteers for the ATMT programme and Insha- Allah, they will be our tour guides.”

**Bro. Haroon Ahmad Qureshi**

Participant (Japan)

**Prof. Basher Kim Daeyong**

Participant (Korea)

**Bro. Muhammed Zuhair**

Director-Secretary (Bahrain)

More Conversions in Japan

“I think this is a good workshop and I was really inspired by the hospitality in Hong Kong.”

“Through ATMT, we can win the hearts of the visitors and we can remove any misconception about Islam.”

“In Japan, there are not too many visitors to the mosques, but the conversion rate is high. Islam is much easier and simpler to be understood, so this is the reason why Japanese are coming to Islam.”

“We are going to do the same workshop in Japan soon.”

Giving Good Impression, That's Enough

“This is a very practical workshop. I really learnt a lot and gained a lot of experiences from the people I met here.”

“Website is the most important tool, that's how we made contact with the public.”

“In Korea, we open our mosque to the non-Muslims only during weekends. If someone was not interested in Islam, we wouldn't talk too much, after all they came and just to enjoy the beautiful background for their photo shoots, so we gave them a good image, that's enough.”

Long Way Ahead, Keep Working

“It is not easy to organise such an event as we need very high organisation skills and good communication skills.”

Bro. Zuhair has some comments for mosque management in Hong Kong. “I've found weakness in Masjid Tour Guiding in Hong Kong. The weakness is not the knowledge presenting, but in the management. They need organisational skills and team building skills, mobilizing volunteers and attract more youngsters to come forward to work in the mosque.”

“Human resources and having a training department is very important.”

(Continued from Cover Page)

In order to conduct the ATMT program in a mosque, it is necessary to have trained tour guides who are provided with the essential knowledge and techniques needed to conduct a purposeful guided tour. For this, Discover Islam has developed a structured training programme based upon several years of experience in Bahrain and abroad.

In Bahrain and in Malaysia, Singapore, Oman, Kuwait, Sri Lanka and Turkey where the ATMT has been introduced the program has shown very encouraging results.

Amongst the topics at this workshop, in which Prof. Syed Ali was the Chief Trainer, were:-

- 1.the significance of ATMT;
- 2.experiences of ATMT in Bahrain and elsewhere;
- 3.basics of da'wah;
- 4.misconceived notions about da'wah by non-Muslims;
- 5.the tour design and structure;
- 6.presenting Islam; and
- 7.technique of answering questions.

The major part of the workshop was conducted on the sixth floor of Masjid Ammar and Osman Ramju Sadick Islamic Centre at 40 Oi Kwan

Road, Wanchai, Hong Kong but practical demonstrations were held at the Kowloon Mosque and Shelly Street Mosque which are very popular with tourists.

At the completion ceremony on 2 June, Bro. A.R. Suffiad, Chairman of the Union thanked all those involved in organising the event and in particular, Bro. Naser Mohammed Lori, a Trustee of Discover Islam Society.

“This is the first time a workshop of this kind has been held in Hong Kong.” Bro. Suffiad said. “This workshop is aimed at teaching our youngsters the art of conducting visitors on a tour of a mosque. As you all may be aware the number of visitors (both Muslims and non-Muslims) to our Mosques has significantly increased over the years.”

“In Hong Kong”, Bro. Suffiad continued, “visitors to our most popular mosque, the Kowloon Mosque at the heart of a tourist area in Tsim Sha Tsui, have gone up from 2,100 in 2010 to over 4,200 in 2011 – an increase of 100%. Mosque tours therefore are very good opportunities of conveying to our visitors the true meaning of Islam.” Bro. Suffiad said he hoped the participants will benefit from this workshop.

In his address to the gathering, Bro. Naser

thanked all those involved in organising the workshop.

“The ATMT programme,” he said, “was started about fifteen years ago and it contains comprehensive information about Islam and how to deliver this information. It is important to have the right people to deliver the message in the right way.

“In a place like Hong Kong with over two million tourists a year, only a small number of them visit the mosques unlike Singapore, Malaysia and Turkey,” he continued.

Bro. Naser said he hoped the participants will, when they return to their country, implement what they have learnt from this workshop.

Following Bro. Naser's talk, certificates for completion of the course were presented to the participants by Bro. Naser while souvenirs were presented to the participants by Bro. Suffiad.

According to Bro. Kasim Ma Fung Wai, Chairman of the Union's Da'wah Committee, discussions are being held with Discover Islam for such workshops to be held in Hong Kong over weekends for local participants later in the year.

COVER STORY

Awareness Through ATMT



Sis. Ayishah MA
Ningxia, CHINA

Once again, Allah (swt) has shown me the right path through my participation in the ATMT workshop. This experience has benefited me a lot.

This was my first time to learn about Da'wah. All the lectures were very interesting. As my Islamic knowledge is very limited, everything that I had learnt from the workshop was fresh, rare and precious. The knowledge inspired me. Actually, it was recently I return to Islam, the basic concepts of Islam are very important, such as the correct idea of non-Muslim and our relationship. One of the meanings of Da'wah is "Invitation",

I love this meaning. Every time when I did Da'wah work with a big smile, I could feel that the visitors received my invitation to my heart, to see the world from my perspective, and to feel the world as I did. I invited them into my daily life and to share my happiness!"

Islam is a wealth granted by Allah (swt) to all mankind, a gift to all in the spiritual world and material world. Therefore mosques should belong to Allah (swt) not only to the Muslims, it should be open and shared by every human being.

I found that the ATMT program is very suitable for Hong Kong, and the Hong Kong mosques should adopt the concept and design a plan with a unique Hong Kong style. I believe in terms of manpower, resources and the macro environment, Hong Kong has favorable conditions to develop Da'wah through ATMT.

However, I feel shame as I am not familiar with the situation of my hometown's mosques. As I know, there is no mosque in China followed the ATMT program which aims to open the mosque to public. I am wondering why most mosques in

mainland China are in semi-closed state? I believe the answer is closed mindset. In my hometown's situation, there is an urgent demand for changing mindset and correcting from the wrong concepts. We can no longer only depending on the older generation. Therefore, to cultivate talents of young Muslims should be our top priority.

There are many areas that we can improve the Da'wah work in mainland mosques. I'd like to convey the excellent idea of organizing ATMT workshop in China which could train new talents.

A journey of a thousand miles begins with one step. I was so touched when I saw brothers and sisters from various countries and cities get together to contribute and showed their enthusiasm for Islam. I felt like I am still immersed in this atmosphere even until now.

Love is the biggest driving force in the world. When we give our love to Allah (swt) deep in our hearts, we will surely be successful.

Hong Kong ATMT Travel Notes



Bro. Noah MA
Ningxia, CHINA

(28 May – 2 June 2013) I attended a five-day training workshop held by Discover Islam, Bahrain through the Islamic Union of Hong Kong.

There are more than 50 Muslim countries in the globe, and many of them are in Asia, Middle East and North Africa. These countries have beautiful landscape and scenery that flourish their tourism. Their mosques of course have become one of the "must-see" places for visitors from the east and the west.

How to promote Islam to those mosque visitors is the essential topic of the five-day workshop. There were over ten Islamic scholars, university students and volunteers attended the meeting. Each day, 25 participants including myself, listened to the lectures given by Professor Ali from Bahrain. Professor Ali is 70, long and enormously energetic which impressed me a lot. He could stand and teach for six hours a day without rest.

I felt very relax to associate with other brothers and sisters in the workshop. The Islamic culture showed in the workshop made me forgot our differences in ethnicity and nationality. Which is very different from the situation in China where the two percent ethnic minority still have difficulty of getting the acceptance from the majority.

The workshop was about how to greet non-Muslim visitors, how to make them understand and accept Islam. Prof. Ali told us that in Muslim countries there are a substantial amount of visitors from China and western countries. Many of them were attracted by the solemnity and beauty of mosques. Mosque has become a

vital place for us to promote and introduce our religion. For that reason, Prof. Ali prepared many teaching materials and visual aids for free distribution in different mosques.

There are over twenty thousand mosques in China, almost a mosque in every province; each of them is with a long history. For instance, Huaisheng Mosque in Guangzhou, Quanzhou's Masjid al-Ashab, Nanjing Jingjue Mosque, the Phoenix Mosque in Hangzhou, the Beijing Niujie Mosque and the Great Mosque of Xi'an, is about 500 to 1000 years old attracts loads of visitors everyday. Unfortunately, there was no one to introduce the religion, the visitors are even asked to pay an entry fee which is very unusual in many Muslim countries.

Compare Hong Kong and China, mosques in China are more conservative. I saw different people, men and women, children and elderly travel freely inside the mosque in Hong Kong, Muslims from different Islamic schools (madh'hab) pray together in the same mosque but in China non-Muslims are restricted from entering the mosques and there are only Muslim men and no women. I hope this situation will be changed in the near future.

Imam Ahmed Cheung Kwong Yee (1911-2013)



The longest serving Imam in the history of the Muslim community in Hong Kong has returned to Allah (SWT). Born in Hong Kong on 16 October 1911, Imam Ahmed Cheung Kwong Yee passed away peacefully on 23 March 2013. He was 102 years of age.

Imam Cheung was appointed Imam of Shelly Street Mosque in 1949. After serving as Imam for 52 years, he retired on 1 April 2000.

To mark the occasion of his retirement, the Islamic Union of Hong Kong (the Union) held a dinner reception in his honour. Over 180 brothers and sisters attended to show their appreciation to a Muslim brother who devoted so many years of his life to Islam.

Speaking at this reception, Bro. A. R. Suffiad, Chairman of the Union, said: "This is indeed both a happy and a sad occasion. Happy because for Imam Cheung to have for a continuous period of 52 years catered to our spiritual needs his retirement can only be well earned and well deserved by whatever yardstick it is measured. Sad because it will be difficult if not impossible to find a like replacement to take his place in the community."

Bro. Suffiad said that in the years Imam Cheung worked among the community he had in one form or another administered spiritually to no less than three generations of Muslims.

In concluding his speech, Bro. Suffiad asked those present to rise and join him in a Takbir to thank Almighty Allah for granting us the long and dedicated services of such a learned and well respected Imam for over half a century. He called on those present to rise and recite the Takbir three times.

Haji Edriss M.E. Peake, former

Chairman of the Union and the Incorporated Trustees of the Islamic Community Fund of Hong Kong (the Trustees) said he was delighted to have the opportunity to join in marking the retirement of Imam Cheung. He said he first met Imam Cheung in 1954 at Shelly Street Mosque when the matter of Haji Peake embracing Islam was discussed. "I remember that day quite clearly although it was almost half a century ago. I remember his quiet dignity and his concern to assist me as much as he could. I remember his sincerity and his relaxed and happy disposition," he said. "Little did I realize that in the years to come I would be involved in administration work for the Union and the Trustees and therefore come to rely very heavily on Imam Cheung for his guidance and support on matters requiring a decision of a religious nature."

Haji Peake said that Imam Cheung's support was immensely important as he commanded the high respect not only of members of the Union but of the entire Muslim community in Hong Kong. He said that it would not be practical to relate all of the instances when Imam Cheung gave advice and guidance. "Indeed he was with us so much of the time this was taken for granted and not recorded. Nevertheless one occasion which does spring to mind is the traumatic experience when it became necessary to exhume hundreds of graves from the Happy Valley Cemetery. That was a nightmare time for the Muslim community and particularly for those families of the deceased whose remains had to be removed. In that time of emotion, stress and distress, Imam Cheung was a pillar of strength to whom we could all turn. For that we shall always be grateful."

Imam Cheung left the territory when he was seven to study at the Guangzhou Islamic primary school. At the age of fourteen he studied Arabic and Islam under Brother Usman Ma Shiu To, a learned scholar, who was a teacher and adviser to many Imams in Guangzhou.

Imam Cheung's father and grandfather were Imams in Guangzhou and when he was fifteen he made up his mind to be an Imam also.

There were at the time five masjids in Guangzhou. One was the Ho Boon Masjid and at the age of eighteen Imam Cheung was appointed one of two Muezzins at this masjid. At this time he was invited by policemen from the Indian subcontinent stationed in Guangzhou to lead their Juma and Eid prayers. It was here in this Mosque through close contacts with these brothers, Imam Cheung learned to speak Urdu.

At the invitation of the Chinese Muslim Cultural and Fraternal Association Imam Cheung returned to Hong Kong around 1939 to take over from Imam Ibrahim Hung who had left to further his studies at the Al Azhar University in Egypt. He was with the Association for 10 years before he became Imam of Shelly Street Mosque in 1949.

On his return to Hong Kong, Imam Cheung started regular classes teaching many Muslims not only Islamic Scriptures, but also how to read the Quran. Despite the difficult condition during the Japanese Occupation, Imam Cheung remained in the territory to serve the Muslim community.

One of Imam Cheung's most vivid recollections was when after the Japanese bombing of Taikoo Dockyard during the Second World War, he conducted Janazah prayers for 18 mayats in one day.

He also held fond memories of the time when two Pakistani warships visited Hong Kong during one Eid festival resulting in Shelly Street Mosque being fully packed for Eid prayers.

A Quran Khawani / Dua ceremony in memory of Imam Cheung was held at Masjid Ammar and Osman Ramju Sadick Islamic Centre on 27 April 2013.

Organised by the Trustees and the Union, the function was attended by over 300 members of the Muslim community.

Thirty brothers read chapters from the Holy Quran after which

Imam Uthman Yang gave a short talk on Islam in which he spoke about preparing for life after this world.

Mufti Arshad, Chief Imam of Hong Kong said the death of Imam Cheung had left a gap which is difficult if not impossible to fill.

Haji Saeed Uddin, Chairman of the Trustees praised Imam Cheung for always trying to unite the Muslim community and described him as a great Imam who always greeted others with a smile.

"He was a very good human being. He was kindhearted and dedicated to his work," he said. "Whenever I came to offer Juma prayers at Masjid Ammar" he continued "I went to see him sitting on the chair and when I went to meet him, he always answered with a bright smile, I will always remember him and his smiling face."

Bro. Suffiad, Chairman of the Union spoke of the work Imam Cheung did for the community and said that during the 1960's when Bro. Suffiad was a teenager, he was privileged to have been taught by Imam Cheung.

"I also have the privilege" he said "of having him officiate at my marriage in 1976. Through the blessings that he has asked Allah for me and my wife, we have been married for over 36 years."

Speaking on behalf of Imam Cheung's family, Bro. Saif Mohammed Cheung Tai Yan thanked the Trustees and the Union for organizing the ceremony in memory of his father.

"We are very proud of our father" he said "he actually served the Muslim community for almost 90 years because he began to serve when he was living in the Mosque in Guangzhou at the age of 14. We appreciate very much the love, respect and trust which the community have for my father."

Speaking at the reception to honour his retirement in 2000, Imam Cheung said "It is important that those who perform community service should have patience and tolerance for these are virtues in Islam."

His words of wisdom will be sorely missed.

IU MATTERS

Guests from Thailand visited IUHK



Thailand Guests and the Union's Council members

A delegation of nine Muslims from Thailand recently paid a courtesy call to the Union recently and held talks with Council members of the Union. The delegation was headed by Bro. Abdulrosid Niringjurae, Director of the World Assembly of Muslim Youth (WAMY) Thailand Office.

They were received by Haji R.M. Omar, the Hon. Secretary of the Union, Imam of Masjid Ammar O.R. Sadick Islamic Centre, Haji Uthman Yang, Bro. Nasser El-Morshidy, Chairman of the Publication and Publicity Committee and Bro. Abdul Muhaemin Karim, the Union's Da'wah Executive.

Bro. Nasser briefed the delegation on the work of the Union, such as Da'wah work and welfare affairs to the visitors.

Visit Museum with Wanchai District JPC



Madrasah students visit Hong Kong Museum of Coastal Defense

In conjunction with the Union's Sports & Recreation Committee, the Wanchai District Junior Police Call (JPC) led a group of Madrasah students to visit the Hong Kong Museum of Coastal Defense in Shau Kei Wan, where the youngsters were briefed on the history of coastal defense in Hong Kong.

Turkish



VIP Tour



Bro. A.R. Suffiad presenting souvenir to Haji Akin Torin, Chairman of Anatolia Centre



Bro. A.R. Suffiad presenting the souvenir to Mr. Erdal Bahadir, the Vice-Consul of the Turkish Consulate General in Hong Kong

Festival Highly Successful

A Turkish Festival was successfully held at the Masjid Ammar & O.R. Sadick Islamic Centre. This is the first time that such an event was held at the Centre. More than 200 Muslim brothers and sisters and even some non-Muslims attended this function which was organised by the Anatolia Cultural & Dialogue Centre and supported by the Union.

In the festival, there were traditional Turkish-flavor food, drinks, books and souvenirs. People were served with Turkish coffee, kebab and homemade sweets. They also had chance to experience special Turkish painting 'Ebru Marbling' and various Turkish products.

Mr. Erdal Bahadir, the Vice-Consul of the Turkish Consulate General in Hong Kong, Bro. A.R. Suffiad, Chairman of the Union, Haji Akin Torin, Chairman of the Anatolia Cultural & Dialogue

Centre and Imam Haji Uthman Yang officiated at the opening ceremony.

Bro. Suffiad in his opening speech

thanked the Anatolia Cultural & Dialogue Centre for supporting the Union, he said: "My brothers and sisters at the Anatolia Cultural & Dialogue Centre, you have touched me with your generosity and your cordiality. Looking at the set up today, I deeply appreciate the very fine welcome and hard work that all the volunteers have put to together and make this event possible. May Allah (swt) reward the members of the Anatolia Cultural & Dialogue Centre and all the volunteers and sponsors."

After the ceremony, Haji Mujdat Yelbay, Director of the Anatolia Cultural & Dialogue Centre took the guests to visit all the booths.

All the proceeds from the festival were donated to the Union for the benefit of the Muslim community.



Father and son selling Kebab



A crowd of ladies attracted by Turkish food



All income HK\$24,000 donated to the Union by Anatolia Cultural & Dialogue Centre



The event site



Turkish black tea



Rising popularity

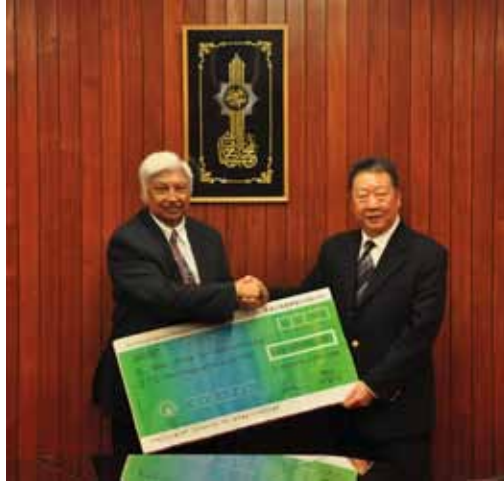
IU MATTERS

IU Donation to Islamic College

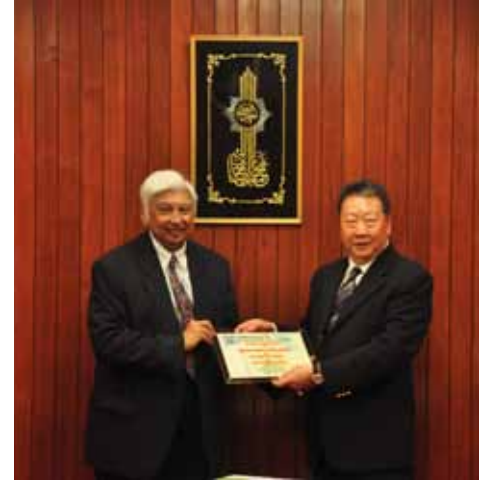
The Union has recently donated HK\$100,000 to the Islamic Kasim Tuet Memorial College to subsidize their school bus services for students who live far away from school.

The donation which was approved by the Union's General Council, was presented to the College by the Chairman of the Union, Bro. A.R. Suffiad at a brief ceremony held recently.

Bro. Harry Ali Ha Kay Wai, the School Supervisor accompanied by their Principal, Hajia Zareenah Ho received the donation on behalf of the College.



Bro. A.R. Suffiad presenting the check to Bro. Harry Ali Ha Kay Wai



Bro. Harry Ali Ha Kay Wai presenting the souvenir to the Union

Observance of Isra' & Mi'raj

As in previous years, Da'wah Committee of the Union organised a function to observe Isra' & Mi'raj, the Night Journey and Ascension of Prophet Muhammad (P.B.U.H.). This year the event was held on 6 June.

The function was held at the Men's Prayer Hall of Masjid Ammar & O.R. Sadick Islamic Centre. It began after Magrib Prayer with recitation from the Holy Qu'ran by Haji Abdul Karim Muhaemin then led by Haji S.E. Ismail, brothers and sisters who attended the function read the Maulood recital all together.

After Qur'an recitation and the Maulood recital, short lectures were given by both Hafiz Atiq-ur-Rahman and Imam Uthman Yang. The function concluded with a Du'a by Imam Sulaiman Wang. Almost 80 brothers and sisters attended the function.



Brothers and sisters reading Maulood



Haji Muhaemin Karim reciting from the Holy Quran

The Wisdom In Islam



-I'd like to complete my faith.

If you have good manners you will complete your faith.

-I wish to be among those who do good.

Adore Allah as if you see Him. If you don't see Him, He sees you. In this way you will be among those who do good.

-I wish to be obedient to Allah.

If you observe Allah's commands you will be abedient.

-I'd like to be free from all sins.

Bathe yourself from impurities and you will be free from all sins.

-I'd like to be raised on the Day of Judgment in the light.

Don't wrong yourself or any other creature, and you will be raised on the Day of Judgment in the light.

-I'd like Allah to bestow His mercy on me.

If you have mercy on yourself and on others, Allah will grant you mercy on the Day of Judgment.

-I'd like my sins to be very few.

If you seek the forgiveness of Allah as much as you can; your sins will be very few.

(To Be Continued)

Dangerous Slope Works in H.V. Cemetery Starts Shortly

The Incorporated Trustees of the Islamic Community Fund of Hong Kong is embarking on a multi-million dollars project in the Happy Valley Muslim Cemetery.

Work will involve the repairing and stabilizing the dangerous slope with a new retaining wall facing Wong Nai Chung Road and Hau Tak Lane.

The Trustees has appointed a professional consultant and a contracting firm for the \$24 million project.

Work will commence once formal approval is given by the Buildings Department, which is expected to be soon.

Once the project is completed in 12 months time, Insha-Allah, it will create additional 150-200 grave spaces.

Meanwhile, the Trustees has appealed for donation towards the project and urged the community to donate generously.

Islamic Centre Canteen New Contract

The General Council of the Union has accepted the recommendation from the Canteen Monitoring Committee that Bro. Jaman Markar to continue the operation of the Islamic Centre Canteen on the 5th floor of Masjid Ammar & O.R.S.

Islamic Centre for further two years.

Under the new contract, the Canteen will provide free-of-charge, Iftar snacks and dinners in the month of Ramadan and refreshments after the two Eid prayers in Masjid Ammar.

Martial Arts Course Completed



Students demonstrated their kung fu in the ceremony.

The popular Martial Arts class organised by the Union's Sports & Recreation Committee was completed.

brothers and sisters who registered for the class completed the course.

The Hon. Treasurer of the Union, Bro. Osman M. Arab presented certificates to the students who successfully completed the course.

Under the guidance of the instructor Haji Hakim Ha Yau-cheong, 11 of the 20 Muslim

Bro. O.M. Arab presented a certificate of appreciation to instructor Haji Ha Yau-cheong.



DU'AA

Arabic

اللَّهُمَّ أَنْسْ وَخَشْتِي فِي قَبْرِي. اللَّهُمَّ ارْحَمْنِي
بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى
وَرَحْمَةً. اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ، وَعَلِّمْنِي مِنْهُ
مَا جَهِلْتُ، وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ.
وَاجْعَلْهُ لِي حُجَّةً يَارَبَّ الْعَالَمِينَ."

Pronunciation

Allahumma anis wa hshati fi qabri.

Allahumma arhamni

bi alquran al'atim wa aj'alhu li imaman w anuran wa hudan
wa rahmatan

Allahumma dhakkirni minhu ma nasitu, wa 'allimni minhu
ma jahiltu,

wa arzuqni tilawatahu ana-allaili wa ana alnnahari
wa aj'alhu li hujjatan yarabba al'alamina.

English

O Allah! Alleviate my solitude in my grave.

O Allah! Have mercy on me by the blessings of the Holy Qur'an and make it for me a leader, light, guidance and mercy.

O Allah! Remind me of what I forget from it, let me learn of what I do not know of it

and grant me the grace of reciting it at various times of the night and various times of the day.

O Lord of the worlds! Make the Holy Qur'an a reason for my safety on the Day of Judgment.

Chinese

真主啊！祈求你為我化解墓中的孤寂。

真主啊！祈求你以古蘭經賜福我，

祈求你使古蘭經成為我的領袖、光明、引導與慈憫。

真主啊！祈求你提醒我所遺忘的部分，教授我所不知的部分，

祈求你賜我晝夜誦讀古蘭經，

衆世界之主啊！祈求你使古蘭經成為我安然度過審判日的一個明證。

ISLAMIC WORLD NEWS

Myanmar

Muslims fear for their FUTURE in Myanmar

Thousands displaced in Myanmar after a rampage by Buddhist mobs face a growing campaign of anti-Islamic sentiment led by radical monks

In Myanmar's central heartlands, justice and security is exclusive for thousands of Muslims who lost their homes in deadly rampage by Buddhist mobs in March.

Many are detained in prison-like camps, unable to return to neighbourhoods and businesses razed in four days of violence in Meiktila that killed at least 43 people, most of them Muslims, displaced nearly 13,000, and touched off a wave of anti-Muslim unrest fuelled by radical Buddhist monks.

"It's for their won security," said a police officer at a camp inside a sports stadium on Meiktila's outskirts.

The camp holds more than 1,600 people guarded by police with orders not to let them leave, said the officer.

A dawn-to dusk curfew has been in force in Meiktila since the government declared martial law on March 22. Skeletal Walls and piles of rubble are all that remain of Muslim homes and businesses that once covered several blocks at the heart of the town of 100,000 people.

Trials have begun, but so far only Muslims stand accused, raising fears that courts will further aggravate religious tension by ignoring the Buddhist ring-leaders of the violence.

The unrest and combustible sectarian relations behind it are one of the biggest tests of Myanmar's reform-minded government, which took power in March 2011 after almost half a century of hardline military rule.

Myanmar is a predominantly Buddhist country, but about 5 per cent of its 60 million people are Muslim. They face a growing campaign of anti-Islamic sentiment led by radical Buddhist monks.

An independent commission released a report on Monday saying Myanmar must urgently address the plight of Muslim displaced by sectarian bloodshed in western Rakhine state. It came in response to violence last June and October that killed at least 192 people and left 140,000 homeless, mostly stateless Rohingya Muslims in an area dominated by the ethnic Rakhine Buddhist.

The trial of seven Muslim men accused of murdering monks, believed to be the first killing in the March unrest in Meiktila, is expected to wind up this week. Those on trial say they are



Source: SCMP

innocent.

But the violence continues elsewhere in Myanmar. One person was killed and nine injured after mobs attacked mosques and burned homes in Oakkan, about 100 kilometres north of Yangon, on Tuesday.

The riots were sparked after a woman accidentally bumped into a young monk, authorities said.

The sound of hammers ring across Meiktila as workers dismantle what is left of the Muslim neighbourhood, stone by stone. There are no signs of Muslims on the streets.

More than 8,000 Muslims are being held in seven official camps that are off-limits to journalists. Thousands more have crowded into unofficial camps in villages near Meiktila, where police also restrict their movements and prevented them from speaking to reporters.

Phil Robertson, deputy director of Human Rights Watch's Asia division, said detaining internally displaced people (IDP) is a violation of their rights.

"Locking people up in an IDP camp is not a substitute for providing basic security and ensuring communal peace," he said. "Even if the authorities' intent is good, they are clearly going about this the wrong way."

Spokesmen for the president's office did not respond to requests for comment.

One of the office's spokesmen, Ye Htut, had previously stressed that the monks involved in the Meiktila violence made up only a fraction of the 500,000 strong monkhood.

President Thein Sein said in a nationally televised speech on March 28 that: "All perpetrators of violence will be prosecuted to the fullest extent of the law."

Victims in relief camps "live freely and happily", reported the state-run New Light of Myanmar newspaper on April 5.

The government has promised to help Muslims rebuild their homes, but reconstruction has yet to begin.

Building more than 1,500 houses burned down or damaged would cost US\$7 million, it said.

Some Buddhist residents said that returning Muslim were unwelcome.

"I can't accept living with them again, because they insulted Buddhism and a monk's blood was spilled on the ground," said Than Htun, as he waited outside a prison to see his son who was arrested for looting money from a Muslim home during the rioting.

Such hostility could influence the outcome of the ongoing murder trial, suggested Thein Than Oo, a lawyer for the three of the seven Muslim accused, who believes the judge is under pressure from Buddhists to deliver a guilty verdict. "He has to satisfy the people," he said.

He pointed to the case of a Muslim owner of a gold shop, his wife and an employee who on April 11 received 14 years' jail without parole for theft and assault. The charges stemmed from an argument with a Buddhist customer, which sparked the first bout of rioting earlier on the day the monk was killed.

The court imposed harsh sentences due to the violence that erupted afterwards, said Thein Than Oo.

Most victims of the rioting were Muslim but no Buddhists have appeared in court. The district judge said they would be tried after the current trial ends.

Neither the judge nor the district police could say if any monks would be charged. Monks led many of the mobs, according to dozens of witnesses.

New York-based Physicians for Human Rights called for an independent investigation into a report of a massacre at an Islamic school on March 21. The group said 32 students and four teachers were missing.

One student, Soe Min Oo, 18, said he fled with other students and teachers when the school was attacked, taking refuge with other Muslims in a nearby compound.

Soe Min Oo said the mob tossed petrol bombs into the compound until police arrived and offered to bring the nearly 200 Muslims to safety. But the few dozen officers could only protect

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some of them, said Soe Min Oo, pausing frequently to fight back tears.

He said the Buddhist mob hit them and threw stones as they left the compound, and those who came out last were beaten to death. He saw three friends killed. "I've never faced anything like this situation before," said Soe Min Oo. "I feel very sad."

Soe Min Oo spoke in a tiny Muslim village about half an hour outside Meiktila where he was staying with family.

During the interview, an official who would not say who he worked for arrived and demanded names and contact numbers from journalists.

Mandalay Chief Minister Ye Myint denied a Reuters request to visit official camps in his region, which includes Meiktila. Immigration and police officers banned access to an unofficial camp in Yindaw, a village about a 45-minute drive from Meiktila.

This article is reprinted from SCMP.

UK Channel 4 to show Azan during Ramadhan

Channel 4 plans to show the Muslim morning and evening call to prayer every day during Ramadhan, according to agency report.

In the month of Ramadan, five per cent of the British population go without food and drink during daylight hours and then break their fast with family and friends when the sun had set.

The broadcast of the call to prayer is just part of the Channel 4's coverage.

There will also be detail of times for of sunrise and sunset for those fasting in their weather reports and video diaries showing British Muslims' daily life.

"And let's not forget that Islam is one of the few religions that's flourishing, actually increasing in the UK. Like Channel 4's target audience, its followers are young. It's recently been reported that half of British Muslims are under 25.

Source: politics.co.uk

China

Muslims condemn a Chinese Cartoon



Source: Ming Pao

A Chinese cartoon, named "Little Angel and Chairman Zhang" was condemned by the mainland Muslims, for depicting the image of Allah (swt).

The cartoon story happened in the heaven which featured religious characters like Jesus (P.B.U.H.), Buddha, Jade Emperor and others.

After the cartoon was shown on the internet, Muslims protested to the production

company to display their disapproval. Many Muslim internet users posted their condemn letters online. They publicly condemned that the cartoon is religion blasphemy; they urged the TV station to stop the broadcasting.

The TV company later made a public apology. They realised that because of their ignorance and lack of religious knowledge, the cartoon had caused many Muslim audiences great distress and they have stopped the broadcasting immediately.

Myanmar

Anti-Muslims in Myanmar



Source: SCMP

It was a terrifying sight: hundreds of angry, armed men on motor bikes advancing up a dusty street with no one to stop them. Shouting, clutching machetes and iron pipes and long bamboo pole, they thrust their fists repeatedly into the air.

As they attacked shops and mosques, within a few hours, at least one person was dead and four injured in the northeastern town of Myanmar which is the latest to fall prey to country's swelling tide of anti-Muslim unrest.

The rioting in Lashio started after reports that a Muslim man had splashed petrol on a Buddhist woman and set her on fire. The man was arrested and the woman was sent to hospital. Buddhist Mobs took revenge by burning down several Muslim shops and one

of the city's main mosques, along with an Islamic orphanage.

Armed soldiers standing in green fatigues on a corner watched quietly, doing nothing. As the Buddhist mob passed "Most Muslims are staying off the streets. They're afraid they'll be attacked or killed if they go outside" said Aye Tin, a Muslim.

After nightfall, a dusk-to-dawn curfew was issued by authorities.

The violence of Lashio is casting fresh doubt over whether the Myanmar government can or will act to contain the racial and religious intolerance plaguing a deeply fractured nation still struggling to emerge from half a century of military rule.

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Prophet Muhammad



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Some non-Muslims unreasonably attack the noble character of the Prophet Muhammad (P.B.U.H). Due to their lack of knowledge about his teachings and life, they mistakenly judge his character by the actions of extremist Muslims. Unfortunately, those who criticize him do not make an effort to read authentic Islamic sources about the Prophet (P.B.U.H). If they read his biography and his teachings objectively, they would not be able to resist the feeling of admiration for the

Prophet Muhammad (P.B.U.H).

Muhammad (P.B.U.H) was born in 570 CE in Makkah, in Saudi Arabia. Since his father died before his birth and his mother shortly thereafter, he was raised by his grandfather and later by his uncle. He grew up illiterate. As a young man, he came to be known as truthful, honest, trustworthy, generous, sincere and kind. Recognizing his outstanding character, the people in Makkah granted him the title Al-Amin (The Trustworthy).

When Muhammad (P.B.U.H) turned forty years old, he received the first revelation from Allah (S.W.T) through the Angel Gabriel. These revelations continued for twenty three years and were compiled into the Holy Book of Muslims known as the Holy Qur'an. Muhammad (P.B.U.H) began his

mission by calling his relatives and friends to worship Allah (S.W.T) alone. After three years, he delivered the same message to the whole people of Makkah. For that, the Makkans persecuted him and tortured his followers for the next ten years. In 622 CE, he emigrated with his followers from Makkah to Yathrib, in Saudi Arabia, that was later renamed Madinah.

Consequently, Muhammad (P.B.U.H) established with his followers the first Islamic state in Madinah. There were some military confrontations with the Makkans that came to an end when the Muslims conquered Makkah in 629 CE. Before Muhammad (P.B.U.H) died, the majority of the population in the Arabian Peninsula had adopted Islam. Moreover, he sent letters to the rulers of neighbouring countries calling them to believe in

Islam. Muhammad (P.B.U.H) completed his fruitful mission and passed away in 632 CE.

The teachings of Muhammad (P.B.U.H) mainly focus on the worship of Allah (S.W.T), the Creator of the universe; and on cultivating good manners, right conduct, virtue, and morality. He was indeed a model of honesty, justice, mercy, compassion and truthfulness. It comes as no surprise that Muslims love the Prophet (P.B.U.H) more than themselves, their families and the whole world. The Holy Qur'an clearly states that Muhammad (P.B.U.H) is the most outstanding role model for Muslims. *"You have indeed in the Messenger of Allah a good example for him who hopes in Allah and the Last Day, and remembers Allah much."* Qur'an 33:21

There are numerous Muslims living in a Muslim



(P.B.U.H.)

sayings of Muhammad (P.B.U.H) that encourage-Muslims to practice good behavior: to keep one's promises, to be true in speech, to support the needy, to be kind to one's parents, to be good to one's neighbours, to be generous to one's guests, to do one's work efficiently, etc. The Prophet (P.B.U.H) said: *"Those of you who will be closest to me on the Day of Judgment are those who have the best manners."* (Ahmed)

On many occasions, the Prophet Muhammad (P.B.U.H) made it clear that kindness and mercy are among the main characteristics of Muslims. He called on his followers to be kind towards the weak, young and elderly so that they receive the mercy of Allah (S.W.T). The Prophet (P.B.U.H) clearly warned that those who do not show mercy and kindness to others will not receive the mercy of Allah (S.W.T). Muhammad (P.B.U.H) said: *"He who does not show mercy to people will not be shown mercy by Allah."* (Bukhari)

Not only did Muhammad (P.B.U.H) call upon Muslims to be kind and merciful to fellow humans, but he also extended this exhortation to animals. When he was once among some of his companions, he said: *"While a man was walking along a road, he became very thirsty. He*

found a well, got down into it, drank, and climbed out again. He then saw a dog panting and licking dust because of severe thirst. The man said, 'This dog is suffering from the same state of thirst I did.' So he went down the well, filled his shoe with water, held it in his mouth, climbed out, and gave the water to the dog. Allah appreciated his deed and forgave him his sins." They asked the Prophet: *"Shall we be rewarded for showing kindness to the animals?"* He replied: *"A reward is given in connection with every living creature."* (Bukhari)

Furthermore, Muhammad (P.B.U.H) teaches Muslims to be tolerant, kind and forgiving. He never took revenge on his own behalf. The history of his life shows that he was always tolerant towards his enemies. For example, when the Prophet (P.B.U.H) conquered Makkah and had full control over those who persecuted him and tortured his followers, he did not take revenge against them but instead he forgave and pardoned all of them.

The Prophet (P.B.U.H) also spoke highly about the value of justice. He instructed Muslims to be just towards other people even toward



their enemies. Muslims should stand firmly against injustice practiced in any form and by anyone. Muhammad (P.B.U.H) made it clear that resisting injustice and oppression of a tyrant or a dictator is the best way of carrying out Jihad - struggling for the sake of Allah (S.W.T). He said: *"The best Jihad is a truthful word in the presence of an unjust ruler."* (Tirmizi)

Accordingly, Muhammad (P.B.U.H) taught Muslims not to discriminate against people because of their race or descent, declaring that all humans are equal. He clearly stated: *"All mankind is descended from Adam and Eve, an Arab is not better than a non-Arab and a non-Arab is not better than an Arab; a white person is not better than a black person,*

nor is a black person better than a white person except by piety and good actions." (Tirmizi). This clear-cut declaration is part of the last sermon of Muhammad (P.B.U.H) in 632 CE, when discrimination was practised worldwide.

Moreover, The Prophet (P.B.U.H) recommended-Muslims to be absolutely fair and just towards non-Muslims. He made it clear that abusing the rights of a non-Muslim is an abominable act to the extent that he himself will stand against the perpetrator on the Day of Judgement. Muhammad (P.B.U.H) said: *"Whoever persecutes a Zimmi (non-Muslim living in a Muslim country) or usurps his right or asks him to do work beyond his capacity or takes*

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country) or usurps his right or asks him to do work beyond his capacity or takes something from him unwillingly, I shall be a plaintiff against him on the Day of Judgement." (Abu Dawud)

In putting his trust in Allah (S.W.T), Muhammad (P.B.U.H) was an exemplary role model to all Muslims. He taught Muslims to have complete trust and reliance on Allah (S.W.T) and to submit faithfully to Him. The Prophet (P.B.U.H) said: *"When you ask for anything, ask it from Allah, and if you seek help, seek help from Allah. Know that if the people were to unite to do you some benefit, they could benefit you only with what Allah had recorded for you; and that if they were to unite to harm you, they could harm you only with what Allah had recorded for you. The pens are dry and the pages are withdrawn."* (Tirmizi)

According to the Prophet (P.B.U.H), sincerity is a basic condition for acceptance of good deeds. He instructed Muslims to stay away from hypocrisy, reminding them that Allah (S.W.T) definitely knows our intentions and rewards us accordingly. Therefore, actions aiming at showing off are not accepted by Allah (S.W.T). Muhammad (P.B.U.H) said: *"The reward of deeds depends upon the intentions and every person will get the reward*

according to what he has intended." (Bukhari).

Muhammad (P.B.U.H) also taught Muslims to be hopeful and optimistic up to the very last moment of life. He said: *"If the Day of Judgement erupts while you are planting a new tree, carry on and plant it."* (Ahmed). He warned all Muslims against feeling desperate or seeking death even during the darkest moments of life. He said: *"No one of you should wish for death because of some harm that has befallen him, but if he must do that then let him say: 'O Allah, keep me alive so long as life is good for me, and cause me to die when death is good for me.'" (Bukhari)*

On many occasions, Muhammad (P.B.U.H) rejected mistakes of some of his followers when they tried to elevate him to a status beyond human. For example, when Ibrahim -the son of the Prophet (P.B.U.H)- passed away, the sun eclipsed. Some people said that the sun eclipsed in sadness over the death of Ibrahim. Upon hearing this, Muhammad (P.B.U.H) declared: *"The sun and the moon are signs of Allah. They are eclipsed neither for the death nor birth of anyone. On beholding an eclipse of either of them, go immediately to perform prayer."* (Ahmed)

Recognizing the merits of the char-

acter of the Prophet (P.B.U.H), many well-known non-Muslim intellectuals have held in high regard Muhammad (P.B.U.H), considering him one of the greatest religious and state leaders of all times. For example, in his book *"The 100: A Ranking of the Most Influential Persons in History"*, Michael H. Hart ranked the Prophet (P.B.U.H) first on the list of the most influential people in history. He stated: *"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels."* (p.33)

In conclusion, I would like to quote the words of the famous French writer of the 19th century, Lamartine, in his book *"Histoire de la Turquie."* He said about the Prophet Muhammad (P.B.U.H): *"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" (Vol. I: 280)*



Ramadhan Mubarak!

Allah says in the Qur'an: "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint."
(Al-Baqarah:183)



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The holy month of Ramadhan is a blessed month. Fasting for the sake of Allah is a virtuous form of worship. No one but Allah wholly realizes its reward. It is one of the pillars of Islam. Allah has prescribed it for the believers to become a shield, mercy, benevolence and a cause of good health for them. It is to be performed in a manner that shall revive and awaken the feeling of taqwa in their hearts and repress the fervor of their lusts.

The blessings of the months of Ramadhan are too many to be counted. If one does recognize them and realize their importance, he wishes

to have Ramadhan to be throughout the whole year. These blessings are given by Allah to the fasting Muslims, who are to fast with full faith and expectation.

Fasting is observed for one month every year. During this fast man abstains from food and water from sunrise to sunset in obedience to the command of Allah. This act is performed in order to reduce man's materialism and increase his spirituality, so that he may be able to lead a truly spiritual life in this world. In the process, he spends more time in the worship of Allah.

Fasting awakens in man the feeling of gratefulness. The temporary deprivation of food and water stresses for him the importance of these things as divine blessings. Then when he partakes of food and water after having experienced hunger and thirst, he can feel how truly precious is the food and water provided to him abundantly by Allah. This experience increases manifold

his feelings of gratitude to Allah.

Fasting produces moral discipline within man. By restricting the basic things he desires, the devotee is trained to lead a life of self-restraint and not of permissiveness.

By having a curb put on his various desires for one month at a time man is trained to lead a life of self-restraint for the whole year, making no attempt to exceed the limits set by Allah.

A person, who can restrain himself from the essentials of life for sometimes and for the love of Allah, deserves a reward from the Creator Himself. The Prophet said: "The fasting person leaves his food, his beverages and his lusts for My sake; fasting is for Me, and I am the One to reward. A good thing is to be rewarded ten times..." (Abu Hurairah).

What man does by fasting is engaged himself more and

more in the remembrance and worship of Allah, and in the recitation of the Qur'an. Thus fasting serves as a strategy to increase the efficacy of worship. In this way Allah accepts our worship in its heightened form.

The Muslim must receive this great month happily and gratefully, while praising and thanking Allah and with full readiness and a pure intention to practice all forms of worship in this month. He must look forward to spending the days of this month fasting and reciting Qur'an and the night praying and supplicating.

Fasting is, in short, a training course. Its purpose is to place man on a special spiritual plane for one month so that he may be better able to lead the life of a true devotee of Allah and a true lover of humanity.

May Allah (S.W.T.) accept our fasting and all of our ibadah.



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“齋月”教義淺說



為什麼要齋戒

齋戒乃伊斯蘭五功之一，正如聖訓所言，齋戒也曾是其它天啓宗教的定制，不過他們已經改變了齋戒的形式和內容。

真主說：“信道的人們啊！齋戒已成為你們的定制，猶如它曾為前人的定制一樣，以便你們敬畏。”（古蘭經2：183）

真主為伊斯蘭選擇並規定了一個月（萊麥丹月）為齋戒的月份。真主在這個月降下古蘭經。

真主說：“萊麥丹月中，降示了古蘭經，指導世人，昭示明證，以便遵循正道，分別真偽，故誰在此月中，誰就應當齋戒，患病或旅行的人，當依所缺的日數補齋。真主要你們容易，不要你們困難。”（古蘭經2：185）
因此，我們封齋是遵從真主的命令。

什麼是齋戒

齋戒，即是從黎明至日落禁止吃飲與房事。封齋之人應摒除一切邪念，遠離非法之舉。若有一人罵你，你應當對他說：“我是封齋之人。”

齋戒的奧義

真主為我們規定了齋戒，必有其深刻意義，但由於我們知識有限，所以無法完全了解其奧義。不過，隨著時光的推移以及科學知識的發展，人民漸漸對齋戒的益處得到一些認識和了解。

第一，我們齋戒是對真主命令（定制）無條件地奉行，無需任何解釋。真主命令我們這樣做，我們就這樣做。這是對真主的崇拜。穆聖說：“誰在萊麥丹月為取真主的喜悅而虔誠敬意封了齋，他所犯的罪過已被饒恕。”
穆聖又說：“齋戒是擋火牌”，意思

是，齋戒是擋火獄之火的盾牌。

第二，齋戒能增強意志和耐力。從黎明至日落這樣長的一段時間內，不吃，不飲，忍受飢渴，即使面前有食物、飲料，又無人監察，但也不為所動。封齋之人敬畏真主，自願遵守戒令，意志和耐力可藉此機會得到加強。

第三，滌除私欲，闡發憐憫之心。齋戒使人體驗飢渴之痛苦，整天飽食、飽飲，感受不到真主的恩典。一旦失去，方感真主的恩典之宏大。飢渴使我們體會到窮人挨餓的滋味，藉齋戒而萌發憐憫、仁慈之心，進而去賑濟貧寒。穆聖說：“你們對世人行善吧！真主會恩賜你們。”

第四，齋戒對健康有益。齋戒有利於健康已被現代醫學所發現，目前，許多國家都採用飢餓法（齋戒）治療某些疾病。曾有一些雜誌登載：有三百例患糖尿病者，接受飢餓療法（齋戒）後，治愈了糖尿病。齋戒給腸胃提供了休息的機會，起到強胃健脾的作用，另外又可調理血壓和心臟等多種疾病。真主的使者早已說過：“你們齋戒吧！你們健康快樂。”

他啦威拜

齋月期間，宵禮後，還應禮他啦威拜，八拜、十二拜或二十拜均可。這屬於被叮囑的聖行拜，一般都是成眾而禮。

尊貴之夜

古蘭經首次降示的尊貴之夜，是一個非常吉慶的夜晚，正如古蘭經所云，它強過一千個月。據大多數教法學家主張，這一夜是齋月的第二十七個晚上。

開齋節

在尊貴的齋月，除了完成齋拜功修外，還應多做善事，以求真主賜予更多的吉慶。

齋月結束，次日即是開齋節，穆斯林兄弟姊妹應前往清真寺或郊外一道參加會

禮。別忘記，在會禮前應把開齋的天課（俗稱麥米錢）施捨給窮人，讓他們在這個吉慶的日子與我們一起享受到真主的恩惠，彼此共渡歡樂時光。

齋戒注意事項：

- 1．立意。穆聖說：“一切善功唯憑舉意。”
- 2．緩封齋而速開齋。
- 3．封齋期間，無心之失，有所吃飲，一旦想起，立即停止，則齋戒不壞。
- 4．齋戒期間，漱口、噓鼻均需小心。
- 5．不可往體內注射任何液體。
- 6．故意嘔吐則壞齋。

哪些人可不封齋但過後應當還補：

1. 病人
 2. 旅行者
 3. 月經期的婦女
 4. 孕婦
 5. 乳母
- * 未成年的兒童及神智不正常的人都免守齋戒。

哪些人可不封齋但應繳罰贖：

- 1．無力封齋的年老耆
- 2．身患頑症的病人
- * 罰贖是，沒有守齋的日子，每天施捨給一個窮人飯吃。

故意開齋的贖罰：

- 1．釋放一個奴隸；或
- 2．連續封兩個月的齋；或
- 3．施捨給陸拾個窮人飯吃。

中國

穆斯林轟 國產卡通辱真主



《明報》相關報道

一部名為《小天使與張主席》的國產卡通片，由於片中出現伊斯蘭教中真主安拉的形象，有違伊斯蘭教教義，遭到內地穆斯林批評。

《小天使與張主席》故事背景設置在天堂，角色除了安拉之外，還包括耶穌、佛陀、玉皇大帝等宗教人物。

卡通播出之後，惹來廣大穆斯林教胞的不滿。依據伊斯蘭教教義，安拉是絕對完美的，任何東西都不與祂相似，因而不能描述祂，不能為祂造像和畫像。不少穆斯林網友在「中國穆斯林」網站討論區留言抗議和譴責。中穆網亦在4月22日向樂視網製作方發出聲明，表示伊斯蘭教認為安拉無形無象，不允許出現安拉的形象，如果出現便形成褻瀆，希望影片盡快停播修改。

樂視網微博當晚即在官方微博回覆，稱此前因缺乏相關知識，把關不嚴，給觀眾造成了困擾，該網對此表示歉意，並已停播該影片，啟動改正程序。動畫在播出2集後停播修改，視頻網站與動畫創作人員公開道歉。

（上接23版）

為了在一間清真寺中實施ATMT項目，訓練我們的導覽員是十分必要的，通過培訓，他們將具備進行有針對性導覽服務的必要知識和技術。對此，從巴林和國外多年的經驗中，“發現伊斯蘭”組織研究了一個有條理的培訓課程。

目前，ATMT項目在巴林、馬來西亞、新加坡、也門、科威特、斯里蘭卡和伊斯坦布爾都有所發展，並已取得了非常可觀的成果。

研討會上，首席培訓師Syed Ali教授向學員們介紹了以下課題，包括：

1. ATMT的意義
2. 巴林與其它地方的ATMT經驗
3. 宣教基本原理
4. 非穆斯林對宣教誤解的概念
5. 導覽結構與設計
6. 介紹伊斯蘭的方法
7. 回答問題的技巧

緬甸

緬甸出現反穆斯林騷亂



《南華早報》相關報道

騷亂中，身穿綠色迷彩服的持槍士兵只站在一角注視，並無進一步阻止示威者。身處當地的一名穆斯林Aye Tin稱：「大部份穆斯林都不敢外出，他們怕遭到暴徒襲擊。」事件擾攘至晚上，當局發出黎明前宵禁後才逐漸平息。

英國

第四頻道 將於齋戒月期間轉播禮拜

據相關消息稱，第四頻道將在齋戒月期間將轉播穆斯林每日晨禮及昏禮唸邦、禮拜的情景。

英國穆斯林約佔總人口數的5%，齋月內，他們將在白晝時光裏不吃不喝，日落後，則與親朋好友們一起開齋慶祝。

轉播唸邦只是第四頻道播出計劃的一部分，該頻道還將在氣象節目中向公

衆告知準確日出日落時間，同時以影像日記的形式展現英國穆斯林的日常生活。

大家不要忘記，伊斯蘭教是少數幾個蓬勃發展的宗教之一，事實上在英國人數不斷增加。比如第四頻道的目標觀眾群體，都相當年輕。近日有報道稱英國一半的穆斯林都不到25歲。

相關報道：politics.co.uk

機會。” 石輝兄弟說他希望研討會的參與者們能過從本次培訓中有所獲益。

Naser兄弟則在他的講話中感謝了所有工作人員。

“ATMT項目”他說，“始於十五年前，它包括了關於伊斯蘭的完整信息如何傳達這些信息的方法。由對的人以對的方式傳達信息是非常重要的。”

“與新加坡，馬來西亞和土耳其不同，像香港這樣每年有近兩百萬遊客的地方，卻只有一小部分人參觀清真寺。”他繼續說。

Naser兄弟說他希望參加研討會的學員們回到各自的國家後，能夠學以致用。

之後，Naser兄弟向結業學員頒發證書，石輝兄弟則向結業學員們頒發了紀念品。

據伊聯會宣教委員會主席馬蓬偉哈智介紹，在遲些時候，還將同“發現伊斯蘭”組織合作，在香港為本地學員舉行周末學習班。

IU MATTERS

簡訊速遞

紀念穆聖 (求主賜他平安與吉慶) 登霄之夜



教胞們在誦讀伊斯蘭讚聖詩

一如以往，香港伊斯蘭聯會（伊聯會）宣教委員會於2013年6月6日，組織了慶祝夜行與登霄的紀念活動。近80名教胞參加了本次活動。

此次活動於愛群清真寺暨林士德伊斯蘭中心男禮拜殿舉行。昏禮後，在穆海明哈智的《古蘭經》誦讀聲中，活動拉開了序幕，緊接著在石哈智的帶領下，教胞們一同唱誦了一些伊斯蘭讚聖詩。

隨後，Hafiz Atiq-ur-Rehman和楊興本教長分別以烏都語和中文做了教義短講。活動在王孟揚助理教長的祈禱文中落下帷幕。

跑馬地墳場斜坡 修繕工作即將開工

香港回教信託基金總會日前正在著手一個上千萬的跑馬地墳場工程。

該項工程包括維修和加固面向黃泥涌道和厚德里，帶擋土牆的危險斜坡。

基金總會就該項高達兩千四百萬的工程，已指派了專業顧問及承包公司負責相關事宜。工程預計將於近期獲得相關建築部門批准後即刻開工。

此項約為期一年的工程一旦完工，托靠真主，它將騰出額外的150個至200個墓穴。

與此同時，基金總會呼籲廣大教胞慷慨捐助此項工程。

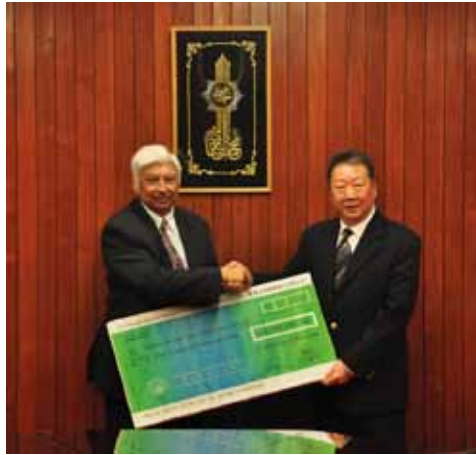
香港伊斯蘭聯會 接待泰國訪客

近日，香港伊斯蘭聯會幹事會執委接待了一行九人，來自泰國的穆斯林訪客，並與其舉行了親切會談。該代表團以世界穆斯林青年大會（泰國辦事處）總監Abdulrosid Niringjuerae兄弟為團長。

抵達愛群清真寺暨林士德伊斯蘭中心後，伊聯會榮譽秘書馬超奇哈智，楊興本教長，出版與公關委員會主席納德賢哈智和伊聯會宣教主任穆海明哈智接待了他們。

納德賢哈智向代表團簡要介紹了伊聯會日常工作情況，宣教工作以及福利事務。

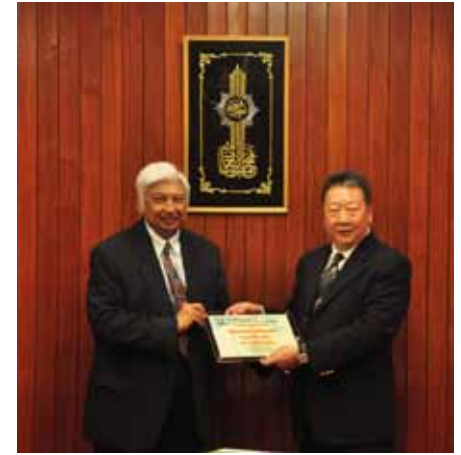
向伊斯蘭中學學生 提供校車津貼



左圖：石輝兄弟代表伊聯會向伊斯蘭脫維善紀念中學捐贈支票；右圖：校監哈奇偉兄弟代表校方贈送紀念品，以示感謝。

香港伊斯蘭聯會向香港伊斯蘭脫維善紀念中學捐贈100,000港幣，用於校內學生的校車費，接送居住較遠的學生往返。

該項善款由伊聯會幹事會批准，並由伊聯會主席石輝兄弟，於一個小型典禮上



親自頒出。

校監哈奇偉兄弟在校長何秀賢哈佳的陪同下出席了典禮，並代表伊斯蘭脫維善紀念中學接受了捐款。

武術課程現已結業

由香港伊斯蘭聯會體育與康樂委員會舉辦的武術班現已結業。

香港伊斯蘭聯會名譽財政，馬德民兄弟以嘉賓身份出席結業典禮，並向成功完成武術課程的學員們頒發了結業證書。

在導師哈有昌哈智的指導下，二十名穆斯林教胞報名了該項課程，其中十一名學員完成了所有的課程。



結業學員與導師哈有昌哈智（中）

伊斯蘭中心餐廳再續新約



香港伊斯蘭聯會執委會現已接受食堂監察委員會的推薦，決定由馬嘉占兄弟在未來兩年內，繼續經營愛群清真寺暨林士德伊斯蘭中心五樓的伊斯蘭中心餐廳。

根據新合約，餐廳將在齋戒月期間，向廣大教胞免費提供開齋點心及開齋飯，以及在開齋節與古爾邦節禮拜之後，免費提供點心。

IU MATTERS & A TRIBUTE

灣仔區少年警訊
參觀香港海防博物館

香港伊斯蘭聯會體育與康樂委員會同灣仔區少年警訊合作，帶領一群在愛群清真寺暨林士德伊斯蘭中心經學班學習的學生們，參觀了位於筲箕灣的香港海防博物館。孩子們在那裡認識到了香港海防歷史。

左圖：導覽員為孩子們講解香港海防歷史；右圖：在破冰遊戲環節，孩子們都十分開心。

張廣義阿訇傳（1911-2013）



香港服務時間最長的教長歸真。張阿訇出生於1911年10月16日，於2013年3月23日在平靜中辭世，享年102歲。

1949年，張阿訇被聘為中環些利街清真寺教長。在該寺服務長達52年，並於2000年4月1日正式榮休。

為紀念張阿訇榮休之喜，香港伊斯蘭聯會特意為他舉辦了一場晚宴。當晚共有180位兄弟姐妹蒞臨晚會，替這位為伊斯蘭奉獻一生的兄弟送上最真摯的祝福。

晚會上，伊聯會主席石輝兄弟發言指：「這是一個既快樂又傷感的時刻。張阿訇為照顧我們的靈命鞠躬盡瘁52年，他的榮休不容置疑。傷感的是我們再難找到一位可與張阿訇比擬的阿訇。」他更指張阿訇任內對伊斯蘭社群在精神上的影響與貢獻遠超三代。最後，石輝兄弟帶領眾與會者起立誦詠TAKBIR三遍，以此為真主恩賜這位學養淵博，備受尊敬的阿訇超過半世紀的貢獻予以最真誠的感謝。

伊聯會前主席、香港回教信託基金總會（基金會）前主席Edriss M.E Peake哈智表示很高興能參與張阿訇的榮休晚宴。他與張阿訇於1954年在些利街清真寺初次認識，當時他們正討論Peake哈智入教的舊事，他憶述道：「縱然事隔近半個世紀，我對張阿訇的嫺靜與莊嚴仍然印象深刻。張阿訇一直關心我的工作，並竭盡所能協助我。我不會忘記他的真誠、從容與樂天。」他續稱：「後來當我參與聯會及基金的管理工作，每當遇上宗教性的決策時，仍然會倚仗張阿訇的指引與支持。」

Peake哈智表示張阿訇的支持對聯會至為重要，因為張阿訇在聯會內以致整個香港穆斯林社群是如此德高望重。靠著張阿訇的

建議和指導，會務才得以發展順暢。「他在本會事工上不遺餘力。記憶最深的是當年由於政府要擴建黃泥涌道，逼令跑馬地回教墓園內的二百多個墳墓遷往柴灣歌連臣角。當時涉事的家屬需要將遺體移走，對家屬以致整個穆斯林社會無疑是一次沉重打擊。當時愁雲慘霧，幸得張阿訇的支持和鼓勵才能安然渡過。他撫平了家屬的傷痛，是眾人的精神支柱。」

阿訇出生於香港，七歲前往廣州清真小學學習。十四歲師承馬瑞圖阿訇（學者、學識淵博的老師）學習阿拉伯文，並進一步涉獵伊斯蘭知識。馬瑞圖阿訇在廣州曾是多位阿訇的老師，可謂桃李滿門。

由於祖上兩輩均於廣州擔任阿訇，張阿訇在他們的薰陶下，十五歲便立志繼承衣鉢。

當時廣州有五間清真寺，豪畔清真寺是其中一間。年僅18歲的張阿訇是該寺兩名委任宣禮員其中一位。與此同時，他更獲邀在主麻日及伊斯蘭節日為印度駐廣州警察帶拜，因此學會了烏都語。

張阿訇於1939年前後受中華回教博愛社（簡稱「博愛社」）的邀請回港。當時熊振宗阿訇正要負笈埃及愛資哈爾大學繼續深造，由張阿訇接掌其職。他在博愛社服務長達10年，至1949年轉到些利街清真寺接任阿訇職務。

張阿訇回港期間，除了向教胞教授伊斯蘭經文外，還致力教導如何誦讀古蘭經。在日軍佔領香港期間，他不顧自身安危，堅持留守香港服務本地穆斯林社群。

細味前塵，張阿訇對二戰記憶猶新。當時日軍在太古船塢投下炸彈，他一天內要為亡者主持18次殯禮。另外，有一年開齋節適

逢兩艘巴基斯坦軍艦訪港，那天些利街清真寺內逼滿前來慶祝的信眾，寺內座無虛席。那亦是張阿訇最美好的回憶。

為紀念張阿訇的法諦哈於2013年4月27日（星期六），在愛群清真寺暨林士德伊斯蘭中心六樓舉行。紀念會由伊斯蘭聯會及基金會合辦，參加者超過三百人。

會上由楊興本教長發表了如何為後世作好準備的短講，接著，由30位兄弟誦唸可蘭經中的章節。

香港大阿訇Mufti Arshad指張阿訇的辭世是伊斯蘭不可彌補的損失。基金會主席哈智沙意對張阿訇致力團結穆斯林社群予以肯定；他更形容張阿訇是一位慈祥的阿訇，經常笑面迎人。「他為人正直、有愛心，對工作充滿熱誠。」哈智沙意繼續回憶道：「每當我到愛群清真寺參加主麻禮時，都會順道拜訪張阿訇，他總會坐在椅上以微笑相迎。他的一張笑臉將永遠烙在我的腦海裡。」

伊聯會主席石輝兄弟講述張阿訇對社群的貢獻。1960年當石輝兄弟仍是位青澀少年，便有幸獲張阿訇教授伊斯蘭知識。他又特別提起與張阿訇的一段往事：「1976年有幸得張阿訇為我證婚，在安拉與他的祝福下，讓婚姻得以維繫超過36年。」

張大恩兄弟代表張阿訇家人感謝基金及聯會為其父親籌辦是次紀念會。「我們對父親感到非常驕傲，由14歲開始便在廣州清真寺任職，他切切實實的為穆斯林服務接近一個世紀。我們由衷感謝社群對父親的愛、尊重與信任。」

2000年，在自己的榮休晚會上，張阿訇這樣說：「在履行社會服務時，耐性和寬容非常重要。而這正是伊斯蘭的美德。」

我們將謹記他的至理名言。

IU MATTERS

土耳其文化節圓滿落幕



近日，一場“土耳其文化節”於愛群清真寺暨林士德伊斯蘭中心成功舉辦。這也是歷年來第一次在本中心舉辦此類活動，超過兩百名穆斯林兄弟姊妹，甚至一些教外的朋友都前來捧場。本活動由安納托利亞文化交流中心主辦，香港伊斯蘭聯會（伊聯會）協辦。

於文化節中，有各式攤位向大家提供傳統土耳其食物、飲品、書籍及各種紀念品等。參加活動的朋友們有機會品嚐到土耳其風味的咖啡、燒烤及甜品，同時還有機會親身參與到土耳其傳統繪畫“Ebru Marbling”的製作中，更不用說品種繁多的土耳其特產了。

本次文化節的開幕式有幸邀請到土耳其駐香港副領事Erdal Bahadır先生、伊聯會主席石輝兄弟、安納托利亞文化交流中心主席Akin Torin哈智及楊興本教長出席活動。

席活動。

石輝兄弟於開幕式致辭中向安納托利亞文化交流中心對伊聯會的支持表達了由衷的感謝。他表示：“安納托利亞文化交流中心的兄弟姊妹們，我深深地被各位的慷慨與真摯所感動。看到今天活動的佈置，義工們熱情的接待和辛勤的工作，本人謹向在場所有的義工們表示誠摯的感謝，是你們讓這次活動如此成功。願真主回賜所有安納托利亞文化交流中心的義工和捐助者。”

開幕式後，安納托利亞文化交流中心總監Mujdat Yelbay哈智邀請到訪貴賓一同參觀了文化節所有的攤位。

此次活動所籌集的資金都將捐贈予香港伊斯蘭聯會，以求在未來對本地穆斯林社群的發展做出貢獻。



安納托利亞文化交流中心總監
Mujdat Yelbay
哈智向伊聯會主席
石輝兄弟和土耳其駐香港副領事
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先生介紹文化節攤位



關於ATMT的感想



馬媛 姊妹
中國寧夏

在香港，伊斯蘭對我來說就像詩中描寫的那樣：“山重水複疑無路，柳暗花明又一村”。在這裏，安拉一次又一次的為我在黑暗中指明方向，ATMT便是其中的一次美妙的邂逅。

這是我第一次接觸Da'wah，第一次接觸ATMT，其中的每一部分我都很感興趣。對於伊斯蘭知識匱乏的我來說，關於伊斯蘭的任何東西都是新鮮的，都是稀缺的，都是珍貴的，只要我能聽得懂的，便都能對我產生啟發。其實對於像我這樣才初步將眼光轉回

到伊斯蘭上的人來說，對我最重要的是基礎觀念的確立與端正，比如說非穆斯林的準確概念以及他們與我們之間的關係。

Da'wah本意中一個意思是“邀請”，我喜歡這個意思勝過其他，我覺得每當我通過我們的微笑言行等做Da'wah工作的時候，都好像在對別人真誠地說：我邀請你到我的心裏來！來試著用我的角度來看待這個世界，感受我的感受！我邀請你到我的生活中來，來分享我的快樂！……

伊斯蘭是安拉賜給全人類的財富。那麼有關伊斯蘭所有相關的不管是精神的還是物質方面的都是對全人類的恩賜。這其中也包括清真寺！所以清真寺應該開放，清真寺不是穆斯林的私有財產，它是屬於安拉的，它亦應當讓全人類分享，所以清真寺應該開放，敞開懷抱接納所有的人類，歡迎所有的阿丹的子孫回家！

ATMT非常適合香港的清真寺，而且香港的清真寺應該借ATMT這次在香港交流的東風，好好探討並摸索適合香港的方案，不管是人力、物力、財力還是大環境，我想香港的條件都是得天獨厚的。

不過慚愧的是，對於我的家鄉清真寺的情況我並不是十分清楚，但有一點可以肯定的是，目前應該沒有正式的啟用像ATMT這樣成功的開放清真寺並配備齊全的做法。為什麼我的家鄉以及中國絕大部分的穆斯林地區的清真寺都呈現出一種半封閉的狀態？關鍵是思想的封閉！我認為對於我的家鄉來說，思想的轉變與矯正非常重要！但是這場思想的轉變和矯正顯然不能光靠老一輩的努力，因此目前最重要的還是將重點先放在伊斯蘭人材的培養上，將目光關注到我們年輕一代的身上。

我們內地還有很多需要改進和重建的地方，這是一個浩大的工程，所以我希望在人才培訓的過程中將很多類似ATMT這樣優秀的思想傳達給他們。

千里之行，始於足下！看到來自各個國家和地區的兄弟姐妹們那麼熱忱的為伊斯蘭而奉獻，我真的非常感動，我沉浸在這種因為安拉而奮鬥的相聚中。

愛是這世界上最大的驅動力。當我們把對安拉的熱愛放在心底的時候，還有什麼不能成就的呢？

香港紀行



馬維林 兄弟
中國甘肅

2013.5.28——6.2日，海灣小國巴林的‘發現伊斯蘭’組織在香港伊斯蘭聯會的支持下，舉辦了為期5天的培訓和交流學習。筆者應邀前往參加，收穫頗豐。

目前，全世界穆斯林國家數量過半百，尤其亞洲，中東和北非國家，有許多風景優美的自然景觀和人文景觀，每年，有大批遊客前來參觀。在這些國家，最宏偉壯麗的建築就是清真寺，因而也吸引了來自西方和中國的遊客前來參觀和遊覽。例如，馬來西亞的清真寺，土耳其的索菲亞清真寺，每天到訪的西方和中國遊客絡繹不絕。所以，如何對前來清真寺的非穆斯林介紹伊斯蘭，宣傳伊斯蘭顯得非常必要和推廣。巴林‘發現伊斯蘭’組織就是為此目的而舉辦了這次培訓課程。

有十幾個國家的穆斯林學者，大學生，阿訇和來自不同行業的志願者參加了這次會議。

每天，在伊聯會的會議室，本人與十幾個國家的25位穆斯林聆聽來自巴林的阿里教授用英語講課。此香港之行，教授阿里給學員們留下了極為深刻的印象。他年70歲，高個，發須皆白，但精神抖擻。每天講課六小時，一直站著，不知疲倦，真不可思議。信仰成為他的強大的精神支柱和力量。也說明信仰使一個人的生命可以發揮到極致。

與這些穆斯林相處，比較輕鬆。信仰超越了國家，民族，膚色，這是其他文化和文明無法具有的優勢。例如，中國文化儘管有五千年的歷史，不要說包容各民族，直到現在連國內百分之二的幾個少數民族都容納不進來，一直沒完沒了。而伊斯蘭文明只有1400多年歷史，它已經把各種膚色，語言和民族的人都容納進來，人口超過15億，而且依然充滿生機，欣欣向榮。

講課的主要內容是如何善待非穆斯林，讓進入清真寺的非穆斯林瞭解伊斯蘭，接受伊斯蘭。阿里教授說，在穆斯林國家，每天來自中國和西方的遊客數量龐大，其中大部分遊客被清真寺的莊嚴和氣勢恢宏所吸引，他們就前來參觀。這是向非穆斯林介紹伊斯蘭，宣傳伊斯蘭的最佳時間和地點。如何讓這些失去靈魂家園的人加入到伊斯蘭的隊伍裏，是一件偉大的事業。他引經據典，圍繞中心主題講解了伊斯蘭的基本常識。其中不乏新穎的內容和觀點。他已經為此而編寫了自己的教材和在很多穆斯林國家清真寺接待到遊客的錄製光碟。

在中國，清真寺的數量至少在兩萬座以上，幾乎每個省會有一座歷史悠久的清真寺。廣州的光塔寺，泉州的聖友寺，南京的淨覺寺，杭州的鳳凰寺，北京牛街禮拜寺，西安的化覺巷清真寺等都有五百年到上千的歷史，每天遊人也不斷前來參觀。但是對遊客很少介紹伊斯蘭，而一些清真寺需要買票才能進入，例如，西安的化覺巷清真寺就是這樣。這種現象在穆斯林國家罕見。這是與伊斯蘭的精神相背離的作法。世界上任何清真寺沒有收費進入的先例，只有中國是例外。

香港國際大都市，來清真寺的人五花八門。如果我們來自大陸西北的穆斯林在這裏常住一段時間，就會顛覆我們固有的對清真寺的思維模式。在這裏，你看到來清真寺的各國穆斯林有男性，也有女性；在男性禮拜大殿，你可以看到做禮拜時有各種不同的動作；有著裝非常敬畏的穆斯林，不時也有非穆斯林進入；兒童學子們在過道玩耍。

家鄉絕大多數清真寺純男性。看不到婦女，看不到兒童，謝絕非穆斯林入內，看不到不同教派的人進入。看到的大部分是老人，純男性，進入的人都是整體劃一的屬於本派的穆斯林；總的來看，大陸的清真寺普遍呈現保守，封閉，冷清，政治意識強於教門意識的狀況。穆斯林內部缺乏包容和大度。

會議在香港伊斯蘭聯會的愛群清真寺暨林士德伊斯蘭中心舉行。這裏地處灣仔，與香港維多利亞灣一里之遙。一旦夜幕降臨，此地金碧輝煌，燈光如熾。

COVER STORY



在這裡，我們為讀者剪輯了各國參加者對是次ATMT研討會的保貴意見，他們亦會分享ATMT在當地的發展情況。

Syed R. Ali教授：“覺悟”是ATMT研討會的核心價值



- ★ 這次研討會的反應比預期好，活動組織完善，參加者均表現專注及好學。研討會旨在提昇清真寺導賞的質素。這絕對不應被視為純粹的旅遊觀光；而是把人們的注意力集中在信仰、文化、人性及伊斯蘭當前的困境中。
- ★ 當被問到對香港清真寺導賞的意見時，Ali教授指：“導賞員必需經過精挑細選，並且久經訓練。”
- ★ “這個人必需擅於辭令，具備很強的表達能力及親和力、具魅力、謙虛、說話溫文有禮、有個性；這個人亦需要對伊斯蘭有豐富的知識學養。”
- ★ “我們需要跟外界建立友好關係，關鍵在於如何與他人聯繫。人們要互相聯繫才能溝通。因此，香港人需要學習普通話，以應付與國內同胞日益頻繁的互動；並要有良好英語能力以接待來自世界各地的人。只要語言無礙，便能溝通無阻。”

Muhammed Zuhair兄弟：前路漫漫，仍需上下求索



- ★ “要籌辦類似的研討會並不容易，需要高度的組織能力及溝通技巧。”
- ★ 他對是次研討會提出不少有益的意見：“我發現香港清真寺在導賞技巧方面較為遜色。問題不在於對伊斯蘭知識的傳播上，而是管理技術不足。清真寺需要加強組織能力、團隊協作能力及對義工的動員能力；需要吸引更多年青人從事清真寺的相關工作。”
- ★ “因此，人力資源及培訓部門變得至關重要。”

Thanarat Watcharapisud Abdul Ahad兄弟：邀請人們來學習伊斯蘭真理



- ★ “參加這次研討會，我學會了如何當一名稱職的清真寺導賞員。”
- ★ “關鍵在於如何讓非穆斯林好好的認識伊斯蘭。”
- ★ “在泰國，有很多人到訪清真寺，但我們卻未有增派人手向他們提供適當的導賞。是次研討會讓我們獲益良多。”
- ★ “我們日後會在寺內增設方便旅客的設施，例如向訪客提供蓋頭及適當的裝束。”
- ★ “這次研討會為我帶來很多靈感，我會在回國後嘗試將理念付諸實踐。”

金大龍教授：留個好印象，那就足夠了



- ★ “這是個非常實用的研討會，我從與會者身上學到不少經驗。”
- ★ “網頁是很重要的宣傳工具，它是我們與外界溝通的主要渠道。”
- ★ “在韓國，清真寺只會在假日對外開放。我們有一套標準，絕不會向對伊斯蘭不感興趣的到訪者解釋太多教義；若他們只為在美麗的清真寺合影留念，我們絕不反對。我們認為給予他們良好的印象已經足夠。”

Haroon Ahmad Qureshi兄弟：在日本，更多入教者



- ★ “這是一個很好的研討會，我特別感激香港伊聯會工作人員的盛情款待。”
- ★ “透過是次研討會，我們學會如何贏取人心及澄清謬誤。”
- ★ “在日本，雖然造訪者不多，但入教人數卻十分可觀。伊斯蘭是簡明易懂的宗教，這亦是日本人選擇成為穆斯林的原因。”
- ★ “回到日本後，我們希望能開辦同樣的研討會。”

Mir Nizam Ali Khan兄弟：清真寺亦是一種宣教工具



- ★ “我學會很多嶄新的東西。這些東西對如何抱持正確的態度向人們介紹伊斯蘭起了很大的幫助。”
- ★ “在印度，有很多非穆斯林到訪，但我們卻忽略了以清真寺作為宣教場所。”
- ★ “這項計劃並非要試圖改變別人的信仰，而是要澄清一些傳媒及非穆斯林對伊斯蘭的各種誤解。當他們親臨真主的殿堂，我們除了有責任向他們解釋伊斯蘭的歷史及清真寺的建築特色，同時，亦需要介紹我們的宗教。”
- ★ “回到印度後，我會組織一支ATMT義工隊，並向他們提供訓練，讓他們成為清真寺導賞員。”

香港伊斯蘭聯會會訊



編輯團隊：納德賢 哈智
簡漢佳 哈智
于舒納 女士
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通過清真寺導覽發現伊斯蘭 香港如火如荼進行中

近來，一批來自八個不同國家的穆斯林教胞，同香港教胞於一次研討會上熱烈互動。該研討會旨在通過清真寺導覽了解伊斯蘭。

本次研討會由香港伊斯蘭聯會宣教委員會同巴林“發現伊斯蘭”組織共同組辦，ATMT (Awareness Through Mosque Tours) 便是想通過訓練參與者正確地進行清真寺導覽。

研討會的參與者超過三十人，其中五人來自新加坡，兩人來自韓國，兩人來自中國內地，斯里蘭卡、印度、馬爾代夫、日本、泰國各有一位，而其餘十七人則來自香港。

5月29日，舉行了一場開幕典禮歡迎

來自不同國家的代表們，香港回教信託基金總會（基金總會）主席哈智沙意在開幕式上向到場來賓簡要介紹了香港穆斯林社群的狀況和基金總會的工作。

ATMT是一項始於巴林，並在巴林發揚光大的項目。通過這個項目，許多其它信仰的人們受邀參觀清真寺，導覽的所有細節都經過精心設計，力求交流過程親切友好且人性化。這個理念不單單是爲了向世人展示清真寺的建築美，更是要創造一個同非穆斯林進行一對一的，有意義交流的機會。這樣的導覽活動對於消除針對伊斯蘭和穆斯林的誤解有著很大的幫助，從而在穆斯林同非穆斯林間搭建起理解與善意的橋梁。

（下接17版）



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Handicrafts and Dress Making Classes

Participants of the Exhibition of Handicrafts and Certificate Presentation Ceremony were surprised when they entered the Seminar Room on 12 June 2013. There was a beautiful exhibition showcasing the talents of Indonesian sisters in handicraft and dress making.

"I thought I have gone to a bazaar, the exhibits were so gorgeous that I wished they were available for sale" said one of the participants.

The Exhibition of Handicrafts and Certificate Presentation Ceremony was sponsored by the Union's Welfare Committee in association with Halaqoh and Helpers of

Islam Group. There were 113 graduated students taught by 10 volunteer teachers. The aim of these classes was to teach Indonesian sisters special skills that might help them to develop their own business when they return to their home country.

Sis. Mimi Jamilah gave a short lecture in the beginning of the ceremony, she emphasised that Islam encouraged female to strive for the opportunities to learn. Through education, she hoped the sisters could be successful in this life and in the Hereafter. Hajia Kulsom el Arculli represented the Welfare Committee to present certificate of appreciation to the volunteer teachers. Over 100 participants attended the ceremony.

手工與服裝製作課程

2013年6月12日，手工展覽暨證書頒發典禮的參與者們驚喜得發現，當他們進入研討室後，映入眼簾的是滿屋子印尼姊妹們巧奪天工的手工製品與服飾。

一個參與者說道：“我以為自己到了一個義賣會，所有的展品都是如此精緻，我真希望它們可供出售。”

該次手工展覽暨證書頒發典禮由香港伊斯蘭聯會福利委員會主辦，Halaqoh組織和伊斯蘭幫傭組織協辦。共有10名義工老師教授的113名學生畢業。此類課

程旨在教授印尼姊妹們一些有助於她們回國後職業發展的特殊技能。

Mimi Jamilah姊妹在典禮開始時發表了短講，她強調，伊斯蘭鼓勵女性爭取學習的機會。通過教育，她希望姊妹們在此生及後世都獲得成功。Kulsom el Arculli哈佳代表福利委員會向所有義工教師頒發了嘉獎證書。逾100名參與者出席了典禮。

