

Written and edited in its entirety by UCL students!

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al-f

17th December 2010

Published on behalf of Wasim Parkar, President of RUIMS Islamic Society

“A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter [my ashes] into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one [else]. So they did that to him. Then He said to the earth: Produce what you have taken-and there he was! And He said to him: What induced you to do what you did? He said: Being afraid of You, O my Lord (or he said: Being frightened of You) and because of that He forgave him”

(Related by Imaam Muslim)

Prayer Times

Dec	Fajr	Sunrise	Dhuhr	Asr	Maghrib	Isha
17	6:17	8:00	11:57	2:06	3:52	5:37
18	6:17	8:00	11:58	2:07	3:52	5:37
19	6:19	8:01	11:58	2:07	3:52	5:37
20	6:20	8:02	11:58	2:07	3:52	5:37
21	6:20	8:02	11:59	2:08	3:53	5:37
22	6:21	8:03	12:00	2:08	3:55	5:39
23	6:21	8:05	12:00	2:09	3:55	5:39
24	6:23	8:05	12:01	2:09	3:55	5:41

Accept Your Fate

The keys to patience are acceptance and faith. For an individual must accept what is being offered, with approbation, satisfaction, or acquiescence. Yet today, true acceptance rarely occurs placing complete trust in Allah (SWT). As an alternative, we turn our focus on questioning the unquestionable. It was once said by a wise man that logic is not a prerequisite to faith; it is purely a condition required by man to form an understanding however it can never aid you in accepting the unacceptable. But there is nothing unacceptable about our Deen, known or unknown to us for Islam has been perfected by the Almighty (SWT), revealed to Prophet Muhammad (PBUH) via Angel Jibril.

So cast your thoughts to Khadijah (RA), the wife of Prophet Muhammad (PBUH) who became the first believer of Islam. In his sleep, a revelation was sent down to Prophet Muhammad (PBUH):

“O you wrapped up. Arise and deliver thy warning....”

His response to his wife being: “O Khadijah, the time for sleep and rest is over. Jibril has commanded me to warn the people and call them to Allah (SWT) and His worship. Whom should I call? And who is going to respond to me?”

And there she was... Khadijah (RA) had provided comfort to the Prophet (PBUH) in his hour of need and declared her acceptance of Islam. For it was fate that the Prophet (PBUH) had given his first call (unknowingly to himself but Allah (SWT) was all aware) and Khadijah (RA) had responded, accepting Islam as her way of life without any objection. From this moment onwards, every aspect of her life be it her wealth or her duty towards her husband was carried out for the cause of Islam. A woman, who consoled, comforted and encouraged Prophet Muhammad (PBUH) to persevere when delivering the message

of Allah (SWT). For all he could do, is preach the message to the best of his ability and the rest lies with Allah (SWT), may peace be upon our Prophet for eternity.

So this leaves the question: how many of us could begin to contemplate such burden upon us? Be sure to notice that I stated ‘contemplate’ and not ‘accept’ as just thinking about it leaves one in awe. We may think of burdens being placed upon us but looking at a different perspective, that burden is a test of life given by Allah (SWT); for He (SWT) provides nothing which you cannot endure. He (SWT) knows best. Always.

Instead we find ourselves contemplating ‘why me’ scenarios - a pretty selfish perspective to take given that none of us will escape the calamities which are associated with life although pointlessly one can argue on their differences. These misfortunes are granted as opportunities to gain closeness to our Creator, should we choose to recognise them in this manner.

Your fate is predetermined yet you have freewill; one of the greatest and long winded philosophical debates ever to exist. It is what makes you special for you share this fate with no other. He (SWT) is aware of your destination in this world and the Hereafter, the struggles you face en route.... because He (SWT) knows you better than you know yourself. So do not dismiss your fate for the journey will either take you towards Allah (SWT) or away from Him. May it be the former. InshAllah.

“When none believed me, Khadijah did” the words of the Messenger of Allah (SWT), may peace be upon him, his family and his Companions. Support and remain faithful to your loved ones through all the trials and tribulations that you may face together; for your trial is incomparable to the one faced by Khadijah (RA). There are so many lessons to be learnt from this righteous woman; the perfect role model for sisters should we choose to accept her.

“Accept the things, to which fate binds you, and love the people with whom fate brings you together, but do so with all your heart.”

Rabiah Mirza



Acceptance

Bismillah-ir-Rahman-ir-Raheem,

Salaam Alaikum wa Rahmatulahi wa Barakatohu,

So the theme for Al-Badr this issue is Forgiveness & Acceptance. I thought that I would focus on the Acceptance part, in particular the Acceptance of Jummah... after all if Jummah is offered properly it wipes away the sins between the current Friday and the one preceding it - so you get the Forgiveness part as a bonus insha'Allah.

Preparing for Jummah as mentioned in the following Hadith :

The Prophet (PBUH) said, **“Whoever takes a bath on Friday, purifies himself as much as he can, then uses (hair) oil or perfumes himself with the scent from his house, then proceeds and does not separate two persons sitting together (in the congregation), then prays as much as (Allah (SWT) has) written for him and then remains silent while the Imam is delivering the Khutbah, his sins in between the present and last Friday will be forgiven” - Sahih-al-Bukhari**

This Hadith sums up beautifully all that needs to be done in order to please Allah (SWT) during Jummah and this is a prime example of Allah's (SWT) mercy, as everything that is stated in the Hadith is something that we can all do; it isn't difficult and it doesn't take much time at all, but it does require sincerity of intention. The 'bath' here means Ghusul, which to be performed properly means to wash the whole body, head and hair with water so that nothing is left dry or unwashed.

Once at Jummah there are some etiquettes which should be observed, and I am sad to say I have witnessed on a number of occasions, the congregation are very relaxed when it comes to this matter. I write this as a reminder to myself and to my Brothers and Sisters, and you are all very dear to me.

of Jummah

It is extremely important to make every effort to arrive before the Khutbah starts, (for your own benefit) as mentioned in the following Hadith:

The Prophet (Peace be Upon Him) said, "On every Friday the Angels take their stand at every gate of the mosque to write the names of the people (who attend) chronologically. (That is to say that they write according to the time of their arrival for the Friday prayer). And when the Imam sits (on the Pulpit) they fold their scrolls and get ready to listen to the Khutbah". - Sahih-al-Bukhari

This shows the importance of arriving on time if you want your name to be included in the Scrolls, SubhanAllah imagine YOUR name being written by an Angel to be presented before YOUR Creator!! If you are late then as stated the Angels will already have folded up their scrolls (without your name being included). Although it says the gates of the mosque here and we are praying on the 2nd Floor of the Bloomsbury Building, the Angels will still be waiting, insha'Allah. Don't miss out on this opportunity that comes only ONCE a week. As Muslims we should be punctual anyway, but the incentive here should tempt even the lax.

Now this particular paragraph is one where I think we ALL need to sit up and pay attention as being heedless in this next part is really unnecessary. Brothers and Sisters who are present in the congregation should listen quietly, without fidgeting, eating, talking or doing some other activity. The Khutbah should have your UNDIVIDED attention. It can not be emphasised enough how important it is that you pay FULL attention if you are present for the Khutbah. If one reads the following Hadith:

The Prophet (PBUH) said, "When the Imam is delivering the Khutbah, and you ask your companion to keep quiet and listen, then no doubt (you too) have done Laghw (a foolish act, idle talk)" Sahih-al-Bukhari.

The above Hadith stresses the importance of paying undivided attention to when the Imam is delivering the Khutbah. If you are the one talking, texting, fidgeting - know that you are distracting those who are trying to listen and gain some benefit, and this can be very distracting. If you are one who is trying to listen, during the Khutbah you should not turn

to your noisy brethren to ask them to be quiet as it counts as YOU talking during the Khutbah - and even to 'shush' counts... Have patience and speak kindly to your brother/sister afterwards to remind them...with kind words.

Another point to note about Jummah, for normal Zhur prayer, 4 Fard Rakahs are offered. In Jummah, the Khutbah is worth the equivalent of two Rakahs, while the other two are offered in congregation (Jummah Prayer). Hence does it not make sense that one should behave as if praying two Rakah's? You wouldn't for example sit there chatting away or whispering while you were praying, would you? Nor would you sit there trying to finish off an essay, or eating your lunch either? If two people are being disruptive while the Imam is talking then ignore them as best as you can and concentrate on what is being said - you wouldn't turn a tell someone to shush if they were talking while you were praying would you? Instead you would (hopefully) attempt to concentrate harder on your prayer.

While we are on the issue of being disruptive, it is obvious you are not meant to disturb others especially by making them move:

Narrated by Ibn Juaij: I heard Nafi saying that Ibn Umar said that the Prophet (PBUH) forbade that a brother should make another brother get up to sit in his place. I said to Nafi, "Is this for the Jummah Prayer only?" He replied, "For Jummah and also for any other prayer" - Sahih-al-Bukhari.

The above Hadith applies to the Sisters aswell.

When standing in congregation, our lines should be straight. There are hadith regarding this matter and as I don't have the exact passage to hand, I implore you the reader to find out for yourself what is said about wonky lines in congregational salah...Please make an effort to check your lines are straight before you start praying, after all we want our deeds to be accepted by the One Who Created us and if there is guidance on how to perform any given deed then aren't we being arrogant and foolish to ignore it??

I pray that Allah (SWT) guides us all to the path of 'siratul mustakeem' and that He (SWT) forgives all our sins and that He (SWT) is pleased with us. I pray that He (SWT) makes us a means of guidance and reminder to others, Ameen.

SparklyDiamond

Forgiveness

O' son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it. (Hadith Qudsi, At-Tirmidhi)

Every single person commits sin. This is a FACT...!

But this is what makes a Muslim special. He has a Lord who will forgive if he REPENTS. No matter how many times a person commits sin, if he is sincere in his repentance Allah (SWT) will forgive. If you don't believe me and think you are doomed in the Hereafter take a look at this:

"There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah (SWT), join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the Angels of Mercy and the Angels of Torment. The Angels of Mercy pleaded, 'This man has come with a repenting heart to Allah (SWT);' and the Angels of Punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another Angel in the form of a human being and the contending Angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will

be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul". (Al-Bukhari and Muslim)

Lessons to learn from the story: first of all Allah (SWT) wants to forgive us, in fact Allah (SWT) is looking for excuses to forgive us. If your intentions of forgiveness are sincere then – yes – Allah (SWT) will forgive you. As the scholar said 'who stands between you and repentance' when Allah (SWT) has opened the doors to repentance. In another narration, the Prophet (PBUH) mentioned that Allah (SWT) is more happy with the taubah of a servant than a man who was travelling in the desert and had lost his camel so he went to the top of a mountain to look again but could not find it. So he went under a tree crying, thinking now he is going to die in the desert. Then he looks up and sees his camel in front of his face. He was so grateful to Allah (SWT) that he says 'O Allah I am your lord and you are my servant'.... he was SO happy that he confused the words. The Prophet (PBUH) said Allah (SWT) is more happy with the repentance of His servant than this man was with his camel! Even though after killing 100 people, Allah (SWT) was happy with his taubah and accepted it.

Second lesson: the scholar said to the man 'Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship' the scholar knew that as long as this man is in the same environment he will continue to commit sins, because he was addicted to killing and his environment will constantly attract him again. This tells us the importance of good company, being around good people will encourage us to do good. The Prophet (PBUH) said if you are around a blacksmith, you will carry smell of the blacksmith and if you are around a person who is selling musk you will absorb some of that smell. Even though you are not involved in any of these activities but by being around them you attract their scent. Therefore make sure you are surrounded by good Muslims. Allah (SWT) says in the Qur'an "Friends on that Day will be foes one to another except Al-Muttaqoon (the pious)" Al-Zukhruf 43:67

& Repentance

How to repent and it's conditions

When a person commits a sin, he goes away from Allah (SWT). When he repents, he returns to Allah (SWT) and desires for being pardoned by Him, and getting near Him. This returning towards Him is Taubah. Now I hear people asking, but what is the best way to repent? What should I say...? Well don't worry my brothers and sisters in Islam.. I have it right here for you.

Shaddad bin Aus (RA) narrated that the Prophet (PBUH) said:

"The most superior way of asking for forgiveness from Allah (SWT) is:

Allahuma anta rabbi. La illaha illa anta khalaaqtany wa ana'abduk wa ana 'ala 'ahdika wa wa'dika ma istata'tu a'oothu bika min sharri ma sana't aboo'u laka bini'matika 'alai wa aboo'u bithanbi faghfir lee fa innahu la yaghfiruthunooba illa anta

(O Allah, You are my Lord. There is no God besides You. You created me and I am Your servant, following your covenant and [my] promise to you as much as I can. I seek refuge in You from the evil that I have done. Before You I acknowledge Your blessings bestowed upon me and I confess my sins to You. So forgive me, for surely no one can forgive sins except You).

The Prophet (PBUH) added. "If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate." (Sahih Bukhari)

"Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah (SWT), verily, Allah (SWT) forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam) before the torment comes upon you, (and) then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not"

Al-Zumar 39:53-54.

You will see that repentance is something more than seeking forgiveness. And certainly the matter is serious, so there has to be conditions attached. Scholars have mentioned the conditions of repentance to be as following.

- 1) Giving up the sin immediately.
- 2) Regretting what has happened in the past. One should feel repelled by the sin and the harm it causes.
- 3) Resolving not to go back to it.
- 4) Making amends to those whom you have wronged, or asking for their forgiveness.
- 5) He should hasten to repent.
- 6) You should keep away from places of sin if your being there may make you fall into sin again.
- 7) You should keep away from those who help you to commit sin.
- 8) Choose righteous friends who will help you against your nafs (self)
- 9) Do a lot of good deeds, for good deeds cancel out bad deeds.

I end with this final piece of advice, tomorrow instead of waking up in the middle of the night to watch the ashes, take this blessed time of the night to pray 2 nafl, and cry your heart out to Allah (SWT) asking for His forgiveness and sincerely making an intention to not commit that sin again. The Prophet Muhammad (PBUH) said that on the Day of Judgement when the sun is a mile from our heads and people are drowning in their own sweat, there will be 7 people who will be under the shade of Allah (SWT) when there is no shade except His (Allah's) shade. And one of those will be "a man who remembered Allah (SWT) in private and so his eyes shed tears".

May Allah (SWT) grant us all the ability to rectify ourselves and make us of those whom on the Day of Judgement will be under His shade.

Brother B and Sharif

A Book Review

Title of the book: **The Value of Time**

Author: **Shaykh 'Abd al-Fattah Abu Ghuddah**

In an attempt to understand how those who lived before us treated the gift of time, I began reading 'The Value of Time'. We live in an era where time has little value and the accumulation of wealth overshadows our desire to attain beneficial knowledge. As you go through this treasure trove you soon come to realise how we are regretfully not of those people who know the true value of time. Instead we fritter it away, giving other irrelevant tasks weight compared to attaining and spreading beneficial knowledge, and we have lost a zeal for investing in good deeds – the one thing which will outlast us when we leave this world.

What passes through the pages in this book will leave you awe-struck, that the scholars of the past sacrificed everything from eating even when their body was calling in hunger, to minimal social relations in order to preserve time for the most important matters. If you were to take any lesson from this review, it is that we are given a microscopic view into the lives of wise giants in Islam. Wise because their profit was in the wealth of knowledge they produced for the masses. A profound use of their time shows that ensuring every moment was used for something beneficial and pleasing to Allah (SWT).

What particularly struck me about the way the book was beautifully compiled – was the reality of time worthy actions being achieved; sadly the accomplishment of goals in our lifetime is rare in our world of 'uber-busyness'. I want to highlight some of the points mentioned in the book so you take practical lessons from it. Time is defined in the book as 'the loftiest and most precious of all primary blessings' and 'is the substance of life, the sphere in which man exists, the citadel of his spirit, and his subsistence – him benefiting himself and others'. As many of us know, Allah (SWT) swears by time in the Qur'aan in Surah Al Asr, so we should ask ourselves that if we are at a loss with time then wouldn't the intelligent and wise people invest their time in the actions that

will outlast his existence in this world?

In summary, we, the readers in an age where time is used and abused, can take these inspiring snippets of the great legacies that have come to pass and learn to utilise every moment Allah (SWT) has blessed us with through:

- **Reflection:** For Allah (SWT) has warned us of those who are wasteful with time and says: "Did we not grant you a life long enough for him who reflected to reflect therein?"
- **Eating less:** They were careful to lose even a second of their time in pursuit of knowledge because of eating. Such that in some of the stories written they ate only bread as their soul was satisfied with the food of knowledge.
- **Walking faster:** In order to travel in pursuit of the knowledge they were seeking in abundance, so they would not be lazy in going from one end of the earth to the other to obtain it.
- **Mixing with the people less:** They would reduce their social time which is prevalent in our daily activities today. Leaving the people and not coming out of their homes unless for prayer in the masjid or necessary matters.
- **Constantly writing and reading:** This is paramount to the first point, their reflection on the knowledge they gained led to the numerous works presented before us. This is testimony of their vigilance in worshipping Allah (SWT) and being cautious not to waste a single moment by reading, writing or remembering; and spreading this beneficial knowledge.

Forgive But Can I Forget?

Hurting people is so very easy,
 Forgiving them is so much harder,
 You've succeeded in the hurting and now I
 must forgive?

For why should I rise above it?
 Yet for some bizarre reason, I have chosen to
 do so.

I have accepted the pain and anguish which
 you have caused.
 But do not think my acceptance is because of
 you,

That would be naïve.
 I have done so for the sake of Him.

A heart which is free of any ill-feelings
 Is a heart which is at peace with contentment.
 It has become apparent that you cannot
 provide me with this,
 Anything you do provide is temporary and
 probably superficial.

But do not hesitate to correct me if I am wrong.
 Not by your words as they currently mount to
 very little,

It is by your actions towards others which I
 prefer.

I have chosen to take my steps towards Allah
 (SWT)

For I am told, He (SWT) will come running
 towards me.

It is for this reason I have remained silent;
 Silence is golden.

It is by far the loudest type of confrontation.
 You may have wronged me but do not worry.
 I still remain the individual I was... long before
 you entered my life.

I have forgiven you but I am in dire need of
 time to forget it.

The reason is not so bizarre after all,
 For a thousand times over, I must ask Allah
 (SWT) for forgiveness
 For myself.

The Grudge

"It takes one person to forgive, it takes two people to be reunited." [L. Smedes]

When I ponder over the problems that plague our society today, one of the major issues is holding grudges. Perhaps the one characteristic that makes the Muslim community stand out is forgiveness yet the paradox of holding grudges against others is quite prevalent. In the following article, I want to highlight how integral it is to our character to be people who withdraw any ill-feeling towards those who have wronged us and ultimately leave you with practical tips to check that heart of yours, to trace any feelings of grudge you might be bearing and remedy it.

I want to share a narration that really strikes me; the story of a man who entered Jannah. There was once an occasion where the Prophet (PBUH) was with the companions and he said to them, the next person to come in through that door will be from amongst the people of Jannah. You can imagine that the companions (may Allah (SWT) be pleased with them) were eager to learn the key ingredient and what action distinguished him from the rest. At that instance someone who seemed to be very ordinary entered the mosque where they were seated. One of the companions was curious as to why the Prophet (PBUH) had said this, so he followed the man to his house. For three days the companion stayed with the man but saw nothing unusual, so he finally told the man what the Prophet (PBUH) had said and asked him what was so special. The man thought for a long time and said, "There might be one thing - before going to sleep every night I forgive everyone and sleep with a clean heart."

The lessons we can take from this short story are manifold, but the pivotal mark of this believing man was releasing any grudges in him about others. I know I am not alone in saying that grudges tend to develop in our hearts over time when someone, perhaps even in our families, our friends or brothers and sisters we know have wronged us which then becomes a case for disunity. More than this, when it occurs in the family and amongst relatives it leads to broken ties of kinship which have been stressed in many

ahadith and ayahs for its utmost importance for a cohesive society. It is from the beauty of Islam that if we do something wrong, we fix it. And if someone does something wrong to us, know that Allah (SWT) will fix it. So these are the five short lessons we should apply in our lives:

Lesson one

Always show mercy to any wrongdoing to yourself. Don't hold a grudge that you will take with you to your grave. 'Umar was heard to say, "Anyone who does not show mercy will not be shown mercy. Anyone who does not forgive will not be forgiven. Anyone who does not turn in repentance will not be turned to nor will he be protected or guarded." [Bukhari]

Lesson Two

If you have wronged someone, held hard feelings in your heart about them for a while - rush to seek forgiveness from them. And before you sleep, remember to forgive everyone in the Ummah who may have wronged you like the man who entered Jannah did.

Lesson Three

Forever uphold kinship ties and never break them. Even if your family have troubled relations or bear a grudge as unfortunately many do, then at least stay in touch with that relative/family member and ensure that you play no part in that grudge. Allah (SWT) says in the first verse of Surah An-Nisa: "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

Lesson Four

Remember the soft hearts forgive easily, and know that Allah (SWT) will give recompense to the one who insults you and wrongs you. The noble Muslim displays good character because

: It Takes Two

the doors to Jannah lie in not bearing a grudge against another. It is narrated in Sahih Muslim: "The deeds are presented on every Thursday and Friday and Allah (SWT), the Exalted and Glorious grants pardon to every person who does not associate anything with Allah (SWT) except the person in whose (heart) there is rancour against his brother. It would be said: Put both of them off until they are reconciled."

Lesson Five

Make dua that Allah (SWT) makes us of those who unite people instead of divide people because of the grudge, which could lead to our ultimate destruction in the Hereafter if we're not careful to apply these lessons in our lives.

Beeworker



Unseen.Unheard.Unspoken.

A person who practices charity so secretly that his left hand does not know what his right hand has given

(i.e. nobody knows how much he has given in charity)"

It is narrated from Mahmood ibn Labeed (RA) that the Messenger of Allah (PBUH) said, "Indeed the thing that I fear most for you is the minor shirk." The companions asked, "And what is minor shirk, Oh Messenger of Allah (PBUH)?" He (PBUH) said, "It is Ar-Riyaa. Allah (SWT) will say to the people of Ar-Riyaa on the Day of Judgement – when the people are being re-paid for their deeds – 'Go to those who you showed off your deeds to in the worldly life then see if you can find any reward with them!'

Ar-Riyaa means to do deeds for the purpose of gaining praise and recognition from your fellow men, witnesses of the deed instead of Allah (SWT). Such sin destroys all the benefit that may lie within the righteous deeds and in fact, bring about a serious punishment on the Day of Judgement for those who choose the pleasure of mankind instead of their Creator (SWT). How temporary is the pleasure that they have gained through such action! If only they knew....But we do know therefore must have sincere intentions next time we choose to give charity.

'Actions are based on intentions'- And to give only to be seen by men will not only nullify the act, but also cause impurity to settle within our hearts. Our sole purpose behind any act of charity should be to please Allah (SWT), not to be seen or gain the praise of anyone in the Dunya. Surely, a true believer would go to great lengths to protect himself from Ar-Riyaa, because any form of charity should only be given for the sake of Allah (SWT), for seeking His pleasure and protection.

A pure heart should shy away from attention

or enquiry concerning his charity. In any sense of the word, a true believer knows deep in his heart, he can never do enough. There is always more to give for the sake of Allah (SWT) – money is merely the beginning. Charity takes several forms; on one end it is money but at the other end, it is words or even a smile. Surely, we can never repay our Lord for all He (SWT) has bestowed upon us, and more will always seem less.

Mishaal Fatimaa Haider

Why Not Repent?

Bismillah hir Rahmanir Rahim.

The acceptance of our repentance from Allah (SWT) is always available. Often we may think that 'I have sinned so much, that repentance is far from acceptance and, Allah (SWT) will never forgive me', but what we tend to do is forget that Allah (SWT) is Allah (SWT) and not like us, He is the Al-'Afuw, Al-Ghafoor, Al-Tawwab, Al-Haleem, Al-Rahman and Al-Rahim. Allah (SWT) describes himself to be the most Merciful, so why are we afraid to repent? We must not despair from Allah (SWT)'s mercy:

“ Say: “O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. For Allah forgives all sins: for He is Oft-Forgiving, Most Merciful. “(Qur’an; 39: 53)

The Prophet Muhammad (PBUH) said, 'All the sons of Adam are sinners and the best among the sinners are those who repent.'

“Verily, Allah loves those who ever turn to Him in repentance and He loves those who cleanse themselves.” (Qur’an; 2: 222)

“Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful” (Qur’an; 25: 70)

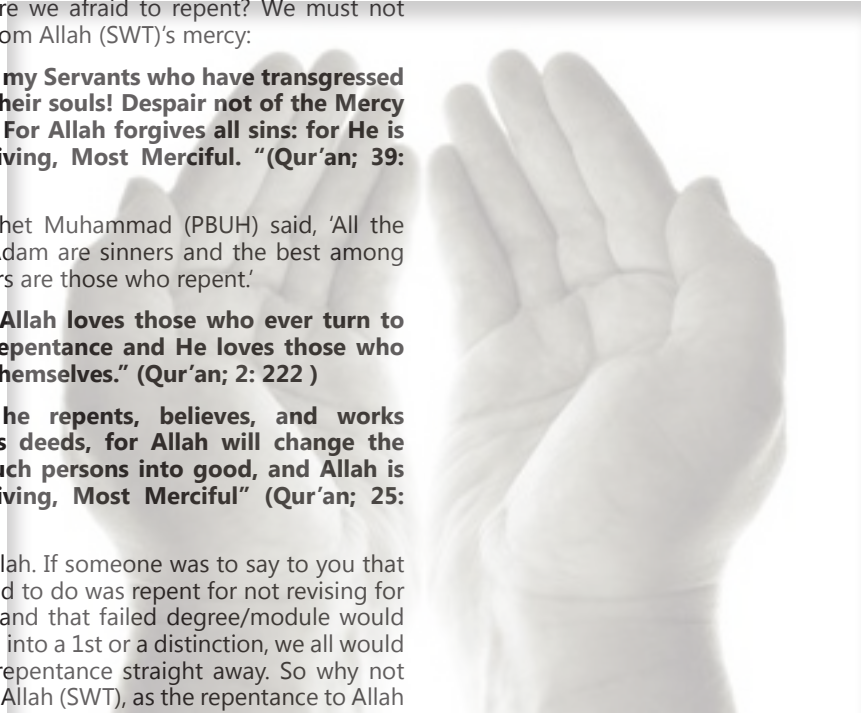
SubhanAllah. If someone was to say to you that all you had to do was repent for not revising for an exam and that failed degree/module would be turned into a 1st or a distinction, we all would jump to repentance straight away. So why not repent to Allah (SWT), as the repentance to Allah (SWT) is nowhere in comparison to repentance in worldly affairs.

Prophet Muhammad (PBUH) said:

“Whoever makes Istighfaar (asks God forgiveness) frequently, Allah (SWT) will provide a way for him out of every distress and provide for him from sources he could never expect.”

So repentance is not only a way of removing sins. It is a way of pleasing Allah (SWT), gaining rewards and also gaining peace and tranquillity. SubhanAllah, the fruits of repentance can only be from Allah (SWT).

Anon



The Bungee

The default Marimba ringtone on the iPhone goes off. I arise from my slumber with ease and a degree of serenity which is unexpected considering the waking process is usually long and arduous especially when sleep was not achieved till 3 in the morning courtesy of the Ashes series in Australia. It is Saturday the 4th December 2010. The time is 8am. It is the BIG day.... No not the wedding day...nor the Day of Judgement but the day of the bungee jump. I get dressed quickly, elegantly, gracefully (except for the slight trip over the suitcase), a quick brush of the teeth (Maclean's of course), a quick splash of cold water on the face and out I head as I have a train to catch from Paddington.

I meet Zayd along the way. He claims not to be nervous (his teary eyes and shaking arms and legs beg to differ) with Muazzam and Adil joining us on this momentous day. We do dua together and pray that Allah (SWT) gives courage to those who chickened outUsman 'Captain Marvel' Hyder who 'fell ill' conveniently... Ibrahim 'Ameer' Al-Tamimy who supposedly has a brother who supposedly got married in a supposed city called Dundee and Muneeband 'the forgetful' Rashid who had the nerve to call and say 'Oh that was today?' Everyone is in a buoyant mood as we head off to MAIDENHEAD. We arrive on time (a concept foreign to



We gaze upon the crane. A long metallic beast of an instrument that had the task of carrying us 160ft in the air and then releasing us so we plunge to our demise (until the effects of the rope kicked in). Zayd and I had decided that as we were going to take the leap of faith he would shout out the Shahadah (Please see Ibrahim for information regarding Shahadah) and I would shout Allahu Akbar (God is the Greatest). I was the first to go. I still feel quite content as my feet are still on the ground however as the crane begins to ascend towards the clouds, my heart begins to flutter, my head is in my hands, and all I can think is 'why am I here?' What have I done? Am I in all seriousness going to take a long walk of this short basket.... ? The words of the instructor fade into the background. I look around... I cannot take in the beauty of the world around me. The fear takes over... I shake my head thinking... WOW...how.. incoherent words ...A massive lump rises from the pit of your stomach... into your throat and the next thing you know is you have been pushed off the crane and your body is accelerating towards the earth at 9.8m/s. At first it is like time itself has slowed down for just an iota of a second and suddenly your vocal cords begin to function and you can let out a bellowing scream that encapsulates exactly how you are feeling and it is only once the rope pulls you back and you feel safe(r) that you remember Allahu Akbar. (Zayd came down and stood next to me and then remembered 'Oh I was supposed to say the Shahadah').

SPORTS

Jump

In conclusion, I believe you have read this article and thought why is this in Al-Badr and not in bungee jumping weekly but after this epic encounter with the bungee it dawned on me regarding the importance of remembering your death. On this occasion I was just jumping off a crane, probably one of the safe extreme sports, very safe, tried and tested, hundreds of people do it all the time. Yet when I looked down from 160ft in the air and the fear devoured me, I became devoid of all of my senses, my brain itself ceased to function and saying those precious, beautiful everlasting words and remembering Allah (SWT) is not as easy as one would think. In the same way when one is on their death bed... and that is the only certainty in life...Death. One is coming face to face with the Angel of Death. The same Angel that caused the Prophet Ibrahim (PBUH), the Khaleel of Allah (SWT) to fall into a coma upon seeing the unimaginable nature of such creation. Do we think that we will be amongst the lucky ones who will be able to say those beloved, blessed, precious words.....

Dr Ahmed

لا اله الا الله محمد رسول الله

Isoc Footy Update

Player	Pl	Win	Loss	Points	Win %
Ibrahim	25	18	7	54	72
Muazzam	25	17	8	51	68
Zayyan	26	16	10	48	62
Amin	28	16	12	48	57
Naveed	22	14	8	42	64
Fahad	12	9	3	27	75
Wasim	20	9	11	27	45
Usman H	13	7	6	21	54
Marzuk	10	5	5	15	50
Faizan	10	5	5	15	50
Zayd	6	4	2	12	67
Jamal	10	3	7	12	30
Usman C	6	3	3	9	50
Basil	10	3	7	9	30
Barian	2	2	0	6	100
Asif	10	2	8	6	20
Jaks	4	1	3	3	25
Alim	5	1	4	3	20
Nabeel	10	1	9	3	10
Shoaib	2	0	2	0	0
Alamin	2	0	2	0	0

Reunion

*2 am...
I couldn't sleep,
Restless...
Knowing what I had done.
Silence. Darkness.
I sat up....
Knowing what I needed to do...*

Who was I without Him?

This was it....I would fix it....I had to...

*Just me and Him, Alone....Finally.
I had missed Him when we had been apart,
I needed Him...
I needed to rekindle what we had lost - that bond, that
love, that connection....
No one knew what went on between us,
Our relationship was private...Was special.
How could I face Him after all that had happened? How
would He (SWT) react?
I had so much to say, but how would I start?
At first it was awkward, but soon enough I opened up to
Him.....He (SWT) made it so easy*

*I spoke and He (SWT) listened
I cried and found relief in His words of comfort
On my knees, through the night
Begging, pleading...
for Him to take me back.
Surrounded by His greatness...
How could I have left Him? How could I have turned
away?
How could I have doubted, even for a second?
....But He (SWT) had forgiven me and welcomed me back
How incredible He (SWT) was!*

*He (SWT) was everything to me,
And never again would I jeopardise our love
I promised and He (SWT) accepted
And now it was us, only us...
Together.
(Until the End and thereafter)*

*Just me and my Lord....
Me and Allah (SWT).*