

al-badr

11th November 2010

Aspire to
Inspire

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Written and edited in its entirety by UCL students!

UCLU
University College London Union



Published on behalf of Hammad Lakhani, President of RUMS Islamic Society

It was Narrated...

Narrated Abu Hurairah: Allah's Messenger (saw) said: "Allah the Exalted says, 'Spend, O son of Adam, you will also be spent upon.'" **[Bukhari & Muslim]**

Ibn 'Abbas and Anas Ibn Malik narrated: The Messenger of Allah (saw) said: "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance". **[Bukhari & Muslim]**

"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope" **[18:46]**

Narrated Abu Hurairah: Allah's Messenger (saw) said: "Allah the Exalted says, 'Spend, O son of Adam, you will also be spent upon.'" **[Bukhari & Muslim]**

Narrated Abu Huraira: The Prophet (saw) said: "Let the slave of Dinar and Dirham, of Quantify and Khamisa (i.e. money and luxurious clothes etc) perish as he is pleased if these things are given to him, and if not, he is displeased!". Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." **[Bukhari]**

Anas narrated, Allah's Messenger (saw) said: "The son of Adam grows old, but two (desires) in him remain young: desire for wealth and desire for life." **[Sahih Muslim]**

Narrated Hakim bin Hizam: I asked the Prophet (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said: "This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand." **[Bukhari]**

Narrated 'Amr ibn 'Awf, The Prophet (saw) said: "By Allaah, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed." **[Bukhari & Muslim].**

The Emperor and The Beggar

There once lived a very wealthy Emperor and everyday this Emperor would go for walk outside his palace walls. One day, as the Emperor was leaving his palace for his morning walk, he met a beggar. "What do you want?" he asked the beggar; the beggar laughed and said, "You are asking me as though you can fulfil my desire." The Emperor was offended - "Of course I can fulfil your desire. What is it? Just tell me." "Think twice before you promise anything" cautioned the beggar. But the Emperor insisted, "I will fulfil anything you ask. I am a very powerful emperor, what can you possibly desire that I cannot give to you?" The beggar smiled and began to explain "It is a very simple desire. You see this begging bowl? Can you fill it with something?"

The Emperor laughed, "Of course!" he exclaimed haughtily and thereafter proceeded to call one of his viziers; "Fill this man's begging bowl with money" he ordered him. The vizier returned with a handful of money and poured it into the bowl but it disappeared. The vizier was baffled but quickly returned to the palace to find more money to fill the bowl. He poured more and more, again and again but the moment he would pour into the bowl, it would disappear and the begging bowl remained empty.

This continued until the whole palace gathered around the Emperor. Very quickly, the rumours of the situation spread throughout the city and a huge crowd now surrounded the Emperor and the beggar - the prestige of the Emperor was at stake and he refused to be humiliated in front of his people - "If the whole kingdom is lost, I am ready to lose it, but I cannot be defeated by this beggar."

Diamonds and pearls, rubies and emeralds, gold coins and silver were thrown into the begging bowl. The palace treasuries were diminishing and emptying but the begging bowl seemed to be bottomless. Everything that was put into it would disappear, devoured by the darkness within it as though it had never even existed.

Nightfall had soon come upon the city and the people had become restless, waiting for someone to explain the mystery of the begging bowl. The persistence and pride of the Emperor had turned into frustration and despair and he realised that he could not triumph over the beggar. He dropped to his knees and admitted his defeat - "Just tell me one thing. You are victorious - but before you leave, put me out of my misery and curiosity. What is the begging bowl made of?!" The beggar laughed and said, "It is made up of the human mind. There is no secret. It is simply made up of human des



Interview with the PRESIDENT!!!

Editor's comments: Danyaal is clearly ambitious and highly motivated.

“...I am also very much into mixed martial arts...”

Q. So Danyaal, tell us a bit about yourself?

Assalamualaikum Warahmatullahi Wabarakatuhu,

I'm Danyaal, a 2nd year speech sciences student, from Walthamstow, North East London, though originally my parents come from Mauritius. As well as being an avid football fan, I am also very much into mixed martial arts and learning about our religion. As Imam Ahmad Ibn Hanbal (RA) said, People need knowledge more than we need food and drink, because we need food and drink two or three times a day, but we need knowledge all the time.

Q. Tell us a bit more about your role as President?

My role is basically to overlook the running of the Islamic society, from all of the activities like weekly classes and sports, to the organising of Friday congregational prayers and any major events we may have. I'm the one who is responsible for booking rooms, dealing with the union, and dealing with any issues our members may have. Essentially, I'm here to be of service to our mini ummah on campus.

Q. Describe a typical day in the life of the President?

As well as going to lectures, and having family responsibilities, I am also working part time as well, so my day has to be very organised. I may get over a hundred emails a day that I have to look over and possibly reply to, as well as ensuring any work and matters that need attending to are done. I also tend to spend a lot of time on my phone nowadays, receiving phone calls from the union, dealing with external organisations, or sometimes brothers just like to have a good chat! I am new to this very demanding job, so if I do make any mistakes, please be patient with me.

Q. What is your vision for the ISoc in the current academic year?

I have a vision that UCL ISoc will Insha'Allah win Charity Week for the 3rd time in 4 years, will be at the forefront of organising first class events, hosting scholars of the highest calibre, as well as, Insha'Allah finally having outside recognition for being one of the most hardworking, dedicated, and active societies around UCL. Alhamdulillah, I already see that happening. We are also very much involved in a campaign for a much bigger and better multi-faith room. So watch this space!

Q. How do you see the ISoc in twenty years' time?

In 20 years time, as well as having purpose built prayer rooms, separate for both brothers and sisters, with proper ablution facilities, I see it going from strength-to-strength in terms of catering for the needs of our brothers and sisters on campus. I see the society being the leaders of charity and da'wah work, the leaders of matters which can truly make a positive impact on the world.

Q. What advice do you have for our readers?

Remember to be sincere in everything that we do. We should always seek to purify our intentions, as indeed actions are based upon intentions. Remember to have the intention to be in university not only to walk out with a first class degree, but with that degree, be of benefit to people, which will ultimately please Allah, not forgetting that our greater purpose is for the worship of Allah SWT. As Muslims, we need to be the leaders and role models that the global community once looked up to, and I will leave you with some words of wisdom I once heard:

“Aspire to inspire before you expire “.

Lessons from the Quran & Hadith

There is a particular hadith that always stops me in my tracks:

Abdullah bin Mas`ud (May Allah be pleased with him) reported: The Prophet (sallallaahu `alayhi wa sallam) said, “He who has in his heart, an atom’s weight of arrogance will not enter Jannah.” Someone said: “A man likes to wear beautiful clothes and shoes?” Messenger of Allah (sallallaahu `alayhi wa sallam) said, “Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.” [Muslim]

Wealth, beauty, social status, intellectual prowess - these are all blessings from Allah. We all know this hadith and I doubt any of us would admit to being arrogant, yet it is all too easy for it to creep into our hearts. After studying hard for a degree at UCL, going on to a successful line of work (in sha Allah), then enjoying the good life, somewhere along the line, we might end up fooling ourselves into thinking that it was all down to us and believe our own hype. It was all those hours of hard work doing i’tikaaf in the library and that entrepreneurial spirit that sealed the deal. We forget to thank Ar-Razzaq and attribute our successes and blessings to our own selves. Humans, by nature are forgetful - the Arabic word for human being (insaan) has the same root as the word nisyaaan, which means forgetfulness.

How quickly do we forget the many times we beseeched Allah in our du’aas, asking Allah to grant us success, after it’s been given to us. Allah states in Surah Ibraheem:

“And He gave you from all you asked of Him. And if you should count the favours of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.”

Out of fear of becoming arrogant and ungrateful, should we renounce all our worldly possessions, move to remote huts away from civilisation and take up subsistence farming? Granted this is a rather drastic measure, but where do we draw the line when it comes to wealth, is the 'more is more' philosophy with regards to wealth inherently wrong?

I do not claim to know the answer, but let's begin with looking at the example of our prophet (SAW). He was not a poor man, but chose a life of simplicity instead and was known to be more generous than the blowing wind (i.e. he was extremely generous and was indiscriminate in his generosity). Despite him living a simple life, he would often supplicate to Allah to protect him from poverty, miserliness and debt. Similarly, Abdurrahman ibn 'Awf (ra) was known to be extremely wealthy, a multimillionaire by our standards yet he was among those promised jannah in his lifetime as he did not become attached to his wealth. Both knew their ultimate purpose, which has been clearly stated for us in the Qur'an, "And I did not create the jinn and mankind except to worship Me (alone)." [51:56]. Everything we do in our lives (so long as it is halal) can be turned into a form of 'ibaadah. This is the rank of ihsaan, and the highest level of faith one can attain. With this in mind, our wealth can be a means to attain closeness to Allah whilst benefiting from it in this life.

Wealth is not something that is inherently evil that is to be avoided at all costs lest we become tainted and attached to it. Depending on how we relate to it, it can either be our downfall (as per the example of Qarun in Surat al-Qasas) or our ticket to jannah. In summary, we should be grateful when given, and patient when denied. What follows are a few things we can all implement, that will in sha Allah bless and increase our wealth, if done correctly and for the sake of Allah.

1. Thanking Allah

Allah states in Surah Ibraheem:
"And [remember] when your Lord proclaimed,

'If you are thankful, I will surely increase you [in favour]; but if you are thankless, indeed, My punishment is terrible indeed.' " [14:7]

2. Seeking Forgiveness

In Surah Nuh, we find that Nuh ('alayhi salaam) said to his people:

"I said: 'Ask forgiveness of your Lord: He is ever forgiving. He will send down abundant rain from the sky for you; He will give you wealth and children; He will provide you with gardens and rivers.'" [71: 10-12]

3. Tawakkul in Allah

Umar (radiAllahu 'anhu) reported that the prophet (salAllahu 'alayhi wa sallam) said:

"If you were to put your trust in Allah the way that He deserves, you would be provided for as the birds are; they leave at the beginning of the day famished, and they return at the end of the day full." [al-Tirmidhi, saheeh]

4. Being steadfast in worshipping Allah

Abu Hurayrah (radiAllahu 'anhu) stated that the prophet (salAllahu 'alayhi wa sallam) said:

"Allah says, 'O Son of Adam! Take time out to constantly worship me, I will fill your chest with richness, and remove your poverty. And if you do not do so, I will make busy your hands and will not remove your poverty.'" [al-Tirmidhi, saheeh]

5. Taqwa

"And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent". [Surat al-Talaq: 2-3]

6. Establishing the ties of kinship

Abu Hurayrah (radiAllahu `anhu) reported that the prophet (salAllahu `alayhi wa sallam) said:

“Whoever is pleased with the fact that his rizq (provision) be increased and his life-span be extended, then let him establish the ties of kinship.” [al-Bukhari]

7. Spending in the way of Allah

Allah (swt) says in His Book:

Say, “Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers.” [34:39]

The prophet (salAllahu `alayhi wa sallam) said: “Allah has said: ‘O Son of Adam! Spend, I will spend on you!’” [Muslim]

8. Marriage

Allah swt states in Surat an-Nur:

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.” [24:32]

9. Supporting Students of Knowledge

Anas ibn Maalik (radiAllahu `anhu) narrates: “There were two brothers that lived at the time of the Prophet (SAW). One of them would come to the prophet whereas the other would seek his sustenance by working. The one who used to work complained to the Prophet about his brother. The Prophet replied, “It is possible that you are provided your rizq because of him!” [al-Tirmidhi, saheeh]

10. Making the akhira your main goal

Anas ibn Maalik (radiAllahu `anhu) narrated that he Prophet (salAllahu `alayhi wa sallam) said:

“Whoever makes the Hereafter his goal, Allah will place His richness in his heart, gather his affairs for him, and the world will come to him defeated. But whoever puts the world as his goal, then Allah will place poverty right before his very eyes, divide his affairs for him, and nothing will come to him of this world except that which was already written for him.” [al-Tirmidhi, saheeh]

It is reported that Al-Hasan Al-Basri (rahimahullah) often used to say, “O youth! Seek the hereafter, for we often see people pursuing the hereafter and finding it as well as the dunya (worldly wellbeing), but we have never seen anyone pursue the dunya and gain the hereafter as well as the dunya.”

This Dunya is Like A Shadow

Ibn Qayyim Al-Jawziyyah

Big houses, lofty buildings, majestic palaces, 7-star hotels, 5-star cuisine, (very) fast cars, luxurious malls, breath-taking views and everything else that dirhams, riyals, dollars and pounds could buy – the definition of opulence and the image of one of the wealthiest Arab countries in the world - symbols of wealth, status and earthly prosperity, standing tall and proud for the world to see; to marvel; to envy. Ferrari California, Bugatti Veyron or Lamborghini Aventador? Swarovski-crystal-embedded Blackberrys, Gucci shoes, Prada bags, Bvlgari watches, DeBeers diamonds and not forgetting the Armani glasses. London, Paris, New York or Cannes? Retreat in the desert or yacht trip around the marina? Cars, boats, bikes and jets...maids, drivers, cooks and nannies...multi-million dollar businesses and multi-billion dollar businesses....

Heart palpitations anyone?

To have every comfort that this dunya has to offer at your fingertips, every need catered to, every desire fulfilled; it's the life we all secretly dream of, let's not lie. But what a contrast it is to those honoured people of time of the prophet (saw); those who saw the truth and who knew the meaning of: "the life of this world is only a deceiving enjoyment" [57:20]

Mus'ab ibn Umair is one such example. Mus'ab was the beloved son of the wealthy Umair of the Banu Al-Dar tribe – well known in Mecca for his privileged upbringing and pampered lifestyle. The prophet (saw) said of him: "There is nobody more handsome in Makkah than Mus'ab. There is no person in the city better clothed and fed than Mus'ab. There is no child brought up with more affection and love than him." Fast forward two migrations; years and years of persecution, torment, torture and hardship to the month of Shawwaal in the year 3 Hijri and the Battle of

Uhud - upon burying the martyred Mus'ab ibn Umair, the prophet (saw) remarked: "When I saw you for the first time in Mecca there was nobody more handsome and well-dressed than you. But, I see that today your hair is uncombed and only a sheet of cloth covers your body!"

Mus'ab ibn Umair was known to possess the finest attire, to indulge in the best cuisine and to own the most exclusive and precious possessions of the time. Whenever he would walk the streets, the scent of his perfume would spread far behind him and the people would gaze at him in wonder and awe. He was the talk of the town for not only his lavish lifestyle but for his good looks and charm - in essence, he was the *crème-de-la-crème* of Mecca. Every comfort of the time was available to him, there was nothing that he would be refused and nothing that he lacked of the dunya... except Islam.

Mus'ab embraced Islam in one of its most difficult times and faced great opposition from both his family and the people of the city. Upon returning from migration to Abyssinia, Mus'ab presented himself to the prophet (saw) in such a condition that he had only a piece of skin with patches here and there to cover his body. Upon seeing this, the companions of prophet (saw) hung their heads in awe and the Prophet (saw) remarked: "Al-hamdu lillah (all praises are due to Allah). Now the condition of the world and worldly people should change. This is the young man who had no equal in Makkah in the luxurious style in which he was brought up. But the regard for virtue and love for Allah and his Prophet have made him indifferent to all worldly pleasures."

Later in his life, during the battle of Uhud, Mus'ab suffered greatly, losing both his hands and eventually being struck by a spear in his chest, killing him. At his burial, Mus'ab had only a sheet of cloth to cover his body such that if the head was covered, the feet were bare and when

the feet were covered the head was left bare. In the end, his head was covered and his feet were covered with lemon grass - such was the shroud of Mus`ab al khair (Allah be pleased with him).

The ease of his lifestyle, the comfort of his upbringing, the security of his status, the luxury of this world, his wealth, his home, his family and his life, all sacrificed for the sake of the one truth, without even as much as a second thought. This was Mus`ab bin Umair and it was his memory that would cause companions such as Abdur-Rahman ibn Awf to cry in fear of having no share in the hereafter as a result of being granted a life of affluence and ease in the dunya. This was the honoured companion of the prophet (saw), a true believer who left a life of self-pleasure to gain the pleasure of his Lord. The clothes, the perfume, the women, the adoration, the status, the glory, the gold and the silver meant nothing to him in the face of his status with Allah among the dwellers of Jannah. Yet here sit so many, more than willing to sell their Iman for just a glimpse of that same life that he (and so many others) rejected fee sabelillah, to own the glitter and sparkle of this fleeting life - working tirelessly to make it big, to catch that dream, to reach that goal; travelling backwards on the road to the akhirah, desperately trying to grasp the dunya in their hands (more often than not, at the expense of their Deen). The strength given to us to fight and struggle and work for our akhirah wasted trying hopelessly to clamber to the top of the social or financial hierarchy - we dream of bright lights, fame, fortune and every delight this world has to offer, while there lived people like Mus`ab ibn Umair and Abdur-Rahman ibn Awf who held this dunya in the palms of their hands, yet forsook it in the name of Allah. They are those who have reached the highest status in gardens of utmost pleasure, unimaginable comfort and unparalleled luxury...then what is this dunya? What Gucci, what Ferrari and what shiny lights...

Narrated Abu Huraira: Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts." [Bukhari]



Bosnia and Herzegovina 2011: The Journey

Day 1 – 21.06.2011

London – Vienna – Sarajevo...

A day of stop-start travel, a day of excitement, of laughter, surprises and, last but not least, exhaustion. The day started very early, 6am to be precise. With the women already having reached Sarajevo (so we thought – explanation later) it was the turn of the 6 men to depart the cold rainy setting of London for warmer climes.

I arrived at Heathrow well before the final check-in, to meet Qasim, Hires, Masood and Dilwar at the gate. To my initial surprise, we appeared to be missing a team member, and I soon realised it was not the early start that was confusing me. Tabassam had apparently failed in his last minute search for what is apparently a modern day necessity in air travel? A UK passport! We realised it was actually a very disappointing scenario and the atmosphere was sombre sporadically throughout the day. Tabassam, you were missed, but to be brutally honest, you should look for your passport more than 4 hours before you travel!

The trip to Vienna was smooth. Vienna exudes culture. Its very history of Baroque music and classical art was on show in a suave city centre. Open streets welcomed us with locals seemingly rather unimpressed with the prospect of 5 Asian Muslim men walking around with backpacks and an array of digital cameras. We were also joined by 2 female members of the team, as one of the volunteers was not allowed to enter Bosnia due to age restriction laws!

A few hours sleeping in the park, praying to the rather intimidating stares of locals was an emotional experience in what was the limit of the Ottomans advances in Europe. Vienna was a brief but productive stay. Next was our real destination – Sarajevo, city of life since prehistoric times.

Day 2 – 22.06.2011

Sarajevo, you beauty...

We woke up to a 9am lecture (at least that was the intended time) detailing the history of Bosnia. Ahmed Alibašić, the Professor of Islamic Studies at the Faculty of Islamic Studies, University of Sarajevo, provided us with an extensive and thoroughly invoking history of what soon became an addictive taste of Bosnia. The immediate picture painted for us was a country littered with invasions and religious tension. More humbling was the documentary we watched detailing the happenings of the most heinous war crime in Europe since World War 2, the Srebrenica massacre of July 1995. Over 8000 men and boys were killed that day, at the mercy of Ratko Mladic (thankfully on his way to what will be a justice much too little and too late in The Hague).



Wudhu in Sarajevo's Old City

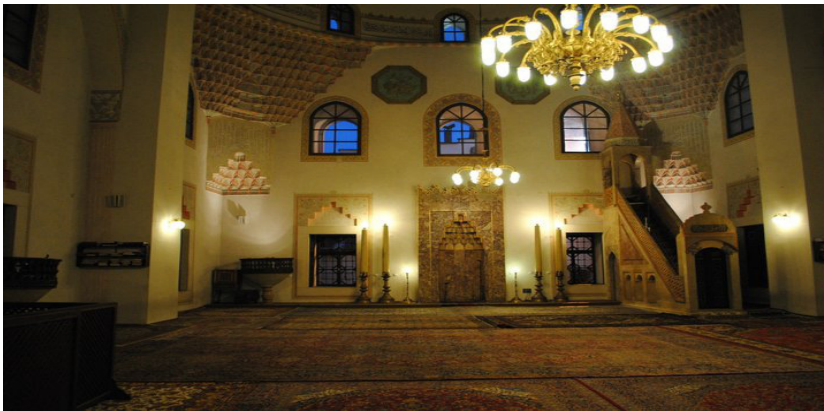
For me it is rare to be so touched simply by listening to stories or watching a short video clip. However, listening to the stories of the families of those killed in Srebrenica was an emotional experience in itself. Images of boys as young as 12 and 13 kneeling down to be shot in the back of the head were particularly gruesome. One can only begin to understand the deep psychological scars present in Sarajevo and Bosnia Herzegovina as a whole, a country with

3 ethnic groups, Bosniaks, Serbs and Croats, all living amongst each other, in what appears to be a very fragile peace.

Our lovely hosts, Azra and Ahmed arranged for us to walk around the city and sample what is an immensely vibrant culture. Sarajevo, SubhanAllah is the one word to describe this amazing city. Nestled amongst the Olympic Mountains, it has some of the most impressive architecture I have ever seen, influenced by Ottomans, Slavs and a blend of other cultures. Walking through the old city and eating some tasty Borek for lunch gave a sense of what European Islam was really all about, something you cannot appreciate in the immigrant-derived Islam witnessed in Western Europe.

One could not tell the difference between Muslim and Christian, Serb and Bosniak, except for the occasional headscarf. There are clearly signs of a more visible Islam in the streets of Sarajevo, only time will tell if the Bosniaks go from being assimilated into society, to being the focal group in what is their ancestral land. The Gazi Husrev Beg Mosque in the centre of the city was also a sight for the traveller. A meshwork of Islamic and Ottoman building work, it amazes me how such a beautiful building survived a terrible siege in 1992.

Our journey back saw us tired, yet pensive and reflective on a day full of different sides to a flamboyant city. Bullet holes litter many buildings, constant reminders of the atrocities that happened not so long ago. After dinner and some amazing Chevappi (small kebabs in naan bread), we were privileged to a lecture by Harun Karcic about how the Islamic revival in Bosnia has been taking place in recent years. We were very grateful to have such an enlightening lecture by an intelligent young man to end what was a breath-taking day.



Inside the glorious Gazi-Husrev Beg Mosque

Prayer Time

Prayer Schedule November / 2011							
Date	Day	<u>Fajr</u>	<u>Sunrise</u>	<u>Dhuhr</u>	<u>Asr</u>	<u>Maghrib</u>	<u>Isha</u>
14	Mon	5:21	7:16	11:45	1:50	4:14	6:03
15	Tue	5:22	7:17	11:46	1:49	4:12	6:02
16	Wed	5:24	7:19	11:46	1:48	4:11	6:01
17	Thu	5:25	7:21	11:46	1:47	4:10	6:00
18	Fri	5:27	7:22	11:46	1:46	4:08	5:59
19	Sat	5:28	7:24	11:46	1:45	4:07	5:58
20	Sun	5:29	7:26	11:47	1:44	4:06	5:57

If you would like to write an article for publication in Al Badr, please send the article with the subject as 'Al Badr Article' to:

barian_ali@hotmail.com (articles from brothers)

halimah.javaid@gmail.com (articles from sisters)