

DEATH! ARE YOU PREPARED?

"WHERESOEVER
YOU MAY BE, DEATH
WILL FIND YOU OUT,
EVEN IF YOU ARE IN
TOWERS BUILT
STRONG AND
HIGH!" (4:78)

Inside...

DEATH OF THE PROPHET • DWELLERS OF PARADISE • THE DARKNESS OF THE GRAVE

THE DEATH OF THE PROPHET

'All praise belongs to Allah! O people, whoever worshipped Muhammad, Muhammad is dead. But for him who worships Allah, Allah is living and never dies.'

One night, shortly after his return to Medina, the Prophet (s) woke up at midnight and asked his servant 'Abd Allah to saddle his mule. They then left the house and went to the Baqi al-Gharqad, the burial ground of the Muslims.

There the Prophet (s) stood in the front of the graves and, as though he could see the Muslims buried in them, spoke to them and prayed over them. Later, 'Abd Allah reported, 'The Prophet (PBUH) told me that he was ordered to pray for the dead and that I was to go with him.' After the Prophet (s) had prayed he turned to 'Abd Allah and said, 'I can choose between all the riches of this world, a long life and then Paradise, or meeting my Lord and entering Paradise now.'

'Abd Allah begged him to choose a long, rich life, followed by Paradise, but the Prophet (PBUH) told him that he had already chosen to meet his Lord now rather than remain in the world. The following morning the Prophet (PBUH) awoke with a

terrible headache, but despite this he had led the prayers at the mosque. From what he said afterwards to the people assembled there they understood that his death was near.

The Prophet (s) praised his best friend, Abu Bakr, who had begun to weep, and told everyone that he knew they would all meet again at a pool in Paradise. He added, however that although he was sure they would always worship Allah alone, he feared that the pleasures of the world would attract them, and they would begin to compete with one another for material possessions, forgetting spiritual things.

Soon after the Prophet (PBUH) requested that he be moved to the room of A'isha, one of his wives. As the days passed his fever grew worse, until one day he was so ill that he could not even get to the mosque, which was next to where A'isha lived. The Prophet (PBUH) told A'isha to tell the Muslims to let Abu Bakr, her father, lead the

prayer, which made them very upset for this was the first time anyone had taken the Prophet's place.

Later, on the 12th day of Rabi al-Awal, in the 11th year of Islam (June 8th 632 A.D.), the Prophet (PBUH) heard the voices of the people in prayer. With great effort he got up and looked from his door at all the Muslims who were assembled in rows behind Abu bakr; he smiled with great satisfaction.

Abu Bakr saw him and stepped back to give the Prophet (PBUH) his place. The Muslims were overjoyed, thinking he was going to pray with them as before, but the Prophet Muhammad (PBUH), who looked radiantly beautiful that day signaled to them to continue on their own. He prayed in a sitting position at the right of Abu Bakr, after which he went back inside and lay his head on 'A'ishah's lap.

He was in such pain that his daughter Fatimah cried out in pity. Then the Prophet (PBUH) said, 'There is

no pain for your father after this day; truly, death has appeared to me. We must all suffer it till the Day of Judgment.' As he lay there, A'ishah remembered that he had once said, Allah never takes a Prophet to Himself without giving him the choice.' Then she heard the Prophet (PBUH) speak. His last words were, 'Nay, rather the Exalted Communion of Paradise.' A'ishah then said to herself, 'So, by Allah, he is not choosing us!'

When the people in the mosque heard that the Prophet (PBUH) was dead, they were filled with grief. 'Umar could not, and would not, believe it, and exclaimed that it was not true. Abu Bakr then went out and spoke gently to the people, saying;

'All praise belongs to Allah! O people, whoever worshipped Muhammad, Muhammad is dead. But for him who worships Allah, Allah is living and never dies.'

He then recited this verse from the Quran which had been revealed after the battle of Uhud:

“In the name of Allah, the Beneficent, the Merciful

Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? He who turns back does no hurt to Allah, and Allah will reward the thankful. No soul can ever die except by Allah's permission and at a term appointed. Who so desires a reward in (this) world, We will give him of it; and whosoever desires the reward of the Hereafter, We shall give him thereof. And We shall reward the thankful.” (3: 144-145).

After this the people pledged their loyalty to Abu Bakr, whom the Prophet (s) had chosen to lead the prayer. Abu Bakr accepted and concluded what he had to say with these words:

'Obey me so long as I obey Allah and His Messenger. But if I disobey Allah and His Messenger, you owe me no obedience. Arise for your prayer, Allah have mercy upon you!'

The people rose and asked him; 'Where will the Prophet (s) be buried?' Abu Bakr remembered that the Prophet (s) had said, 'No Prophet dies who is not buried on the spot where he died.' And so the Prophet (s) was buried in a grave dug in the floor of A'ishah's room, in the house next to the mosque. The spot became known as the Haram al-Nabawi and Muslims from all over the world go there to pray and to give their blessings and greetings of peace to the Prophet Muhammad (s).



The grave of Prophet Muhammad (s), and his companions Abu Bakr and Umar (rra) in Masjid Al-Nabawi in Medina.

EDITORIAL

Assalamu Alaikum Brothers and Sisters

We hope you have enjoyed the previous editions of "The Message" that have recently been released. Insha'Allah this edition, like those before it, will help you in your quest for spiritual enlightenment. The newsletter is aimed at increasing the religious knowledge of all those who seek to find it and insha'Allah it will inspire you to become better, more dedicated practicing Muslims.

The theme of this month's edition of "The Message" will be 'Death and The Day of Judgement', as Allah (swt) says in the Holy Quran; "every soul shall taste death". It is our intention that these articles will help us prepare ourselves for the journey that lies ahead of us. A journey that none of us can avoid. A journey that will lead us to meet Allah (swt) on the Day of Judgment.

It is hoped that these articles will help us stop and think about how we live our lives and suggests ways based on the Quran and Sunnah on how to improve them. Ask yourselves brothers and sisters in Islam, if I were to die tomorrow, what would become of me? Would I be standing behind the Prophet (s) and his companions on the Day of Judgment as a soldier of Allah, or would I be one of the companions of Satan destined for doom?

The day is coming brothers and sisters, when the sky shall be torn away, the mountains shall be removed from their places and

crushed with a single blow and the oceans shall become a blazing fire. What have you prepared for this day? The day when eight angels shall carry the throne of Allah (swt) in the view of all to see, with the journey from the ear lobe to the shoulder of each angel being that of 700 years journey. So what have you prepared for this day, the day when you shall meet your Lord.

Know that Allah is the Most Merciful, Oft-Forgiving. It is never too late to return back to Allah (swt) in repentance. Even if you sins were to reach the sky, if you sincerely repent back to Allah, Allah will forgive you. So judge yourselves brothers and sisters before you are judged. Weigh your deeds before they are weighed for you. Let us take this opportunity brothers and sisters in Islam before it is too late to ask Allah (swt) to forgive all our faults and wrong doings and to guide us to His straight path, a path that will lead us to attaining the ultimate success of Jannah insha'Allah.

On a final note, the newsletter serves to voice all the opinions that our brothers and sisters share. Therefore, the editors of the newsletter would like to extend an open invitation to all those who would like to contribute to the next edition of "The Message" to forward their articles to newsletter@uma.org.au.

Wasalamu Alaikum

The Editor

newsletter@uma.org.au



If you have any interesting articles, comments or thoughts you would like to share, please send us an email.

TO DUST WE SHALL RETURN



Death, the destroyer of pleasures! Have you thought about your death? When your time is up and you can do nothing more than what you had done? For all you know, you, he, she, I, could die as soon as you finish reading this article. Think about it. Shaitan always wants you to think lightly about it until you're finished but know that Death is inescapable. Every time you hear of someone dying, know that your turn is getting nearer and one day it'll be you on that cold aluminium bench with water running over you and from the eyes of those who are washing you. Who's to say that at the end of this day you will be alive? So if you die, have you done enough to deserve Jannah? If Allah ordered your destination to Jahanam, what is your argument out of it?

The righteous man, Haroun Al-Rasheed, was on his deathbed. He had so much wealth and possessions and Allah had given him so much prosperity in his Kingdom because he was a pious and just ruler. He calls his servants and requests to see the grave in which he will be buried. So they carry him over to it and he looks down and begins to cry... He then cried out to Allah and said: Oh one who's kingdom never ceases, have mercy on he who has just lost his kingdom!

A man once came to Al-Hasan Al-Basri and he said to him: I hate death. Alhasan, that pious great predecessor replied: that is because you have not reserved anything for your hereafter, had you reserved anything, you would have been keen to collect it. Allahu Akbar you have succeeded and died a righteous man oh Hasan.

Do you know who Al-Hasan Al-Basri is dear brothers and sisters? His mother used to work for the Mother of the Believers Ummu Salamah and when his mother was not available, it was Ummu Salamah herself that would breast feed him. Do you know the story of this man's death?

Hameed Attaweel rahimahullah narrates: Al-Hasan Al-Basri passed away on a Thursday night. So we got up on Friday morning and prepared him. We carried him after Friday prayer and we buried him. All the people followed his funeral and were busy with him. Asr prayer was not established in the mosque and I don't know of any day where the

prayer was not prayed in the History of Islam except that day. Which mosque is this? The Mosque of the Prophet in Medina! Because everyone followed the funeral procession there was no one left behind to pray Asr in the mosque... Ya Allah, what grace you give your special slaves!

What do you anticipate on the day of your death, think about your friends' sorrow, what will happen to your possessions, your clothes, how will your parents feel? Meanwhile, in your grave will you be in a garden from the gardens of heaven or a pit from the pits of hell?

There is only one truth but many falsehoods. The truth is what the believer is always looking for, when he find it wherever he finds it, he takes it and benefits from it. Even Albert Einstein said, "God does not play dice with the universe." As Allah says: "Does man think that he will be left uncontrolled, without purpose?" (Al-Qiyaamah: 36) and "Did you then think that We had created you in jest, and that you would not be brought back to Us for account?" (Al-Muminun: 115)

Live for you hereafter brothers and sisters and do not fall for the materialistic propaganda that you see all around you in this dunya. It will only lead you to a woeful destiny of ignorance, lust, blindness and humility and ultimately you will find yourself in the hereafter with the losers.

Your brother in Islam

THE DARKNESS



In the Name of Allah the Most Merciful, the Most Compassionate. All praise is due to Allah (SWT) we praise Him and we seek His aid and We seek his forgiveness. We seek Allah's refuge from the evils of our selves and the evils of our actions. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguides, none can guide. I bare witness that none has the right to be worshipped but Allah, alone, who has no partner and I testify that Muhammad (PBUH) is his slave and messenger.

Death as a whole is an overwhelming matter that humans still find hard to comprehend. We as humans are accustomed to believing in only tangible things, but being Muslims it is part of our creed to believe in the ghaib (the unseen) which makes it easier to grasp the aspect of death and everything that follows it. It is not the incident of death itself which is considered as ghaib (unseen) but rather that steps that follow it.

Death is a change of address for better or for worse, it does not matter how, where, or when you die. It is your situation after you die that matters.

The messenger of Allah (PBUH) has encouraged the remembrance of death for it destroys the desires and eliminates attachment to life. Not one sane heart remembers death and does not tremble in fear, thus reminding its beholder that there is no guarantee that they will live to the next day and that they should live for their hereafter as if they were to die tomorrow.

A person witnesses the last signs of his soul departing his body. The ones he loves are gathered around him, weeping in despair. They love him but can almost do nothing to help him now. It is not up to him anymore, it is too late now; nothing can be done to erase the unpleasant deeds or increase the pleasant ones. His situation now is nothing but a reflection of what he has done in his life. The moment the deceased is placed in his grave, the journey that knows no end is about to commence.

He can hear the footsteps of his companions leaving as they depart away from his grave. Two terrifying angels suddenly appear to him; they then sit him down and start asking him about the God

that he worshipped in his life, and about his knowledge of this man which he heard about (Prophet Muhammad (PBUH)).

If he were a true believer, Allah (SWT) inspires him to say that Allah (SWT) indeed is his Lord, and that Prophet Muhammad (PBUH) is indeed Allah's messenger. The terrifying looks of the angels will not affect his answer for he has led a pious life and Allah (SWT) rewards him for that now. He does not sense the constriction of his grave, it will be made spacious for him, and he witnesses his position in paradise. The grave for him is not a place of torment, but rather a place of comfort.

On the other hand, if he were a disbeliever or a hypocrite, he is horrified by their looks to an extent where he will start stuttering and forgets what he is meant to say because of his horror. He has led a sinful life, he has not made his tongue and heart accustomed to the remembrance of Allah (SWT) and so today they betray him. In return he is tortured by the angels, his grave then squeezes around his body, and he sees

NEWS OF THE GRAVE



his position in the hell fire. The grave to him is no place for comfort, but rather a place of nothing but torture.

(Saheeh Bukhari) Narrated by Anas bin Malik: The Prophet (PBUH) said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' "The Prophet (PBUH) added, "The dead person will see both his places. (Qatada said, "We were informed that his grave would be made spacious.") But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

In another hadith (Saheeh Bukhari) narrated by Asma' the Prophet (PBUH) said, "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of Masiah-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, "Sleep in peace as we have come to know that you are a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard people saying something and so I said it.' (the same)."

As we can see the grave is not a resting place for the body after the soul departs

it, but it is a place of trial where the true colours of a person's faith come out. There are no more lies to tell, he will not have control over what his heart and tongue will reply to these trials, it all depends on what he has made his heart used to. So let us take this as a lesson and try to make our senses accustomed to the words and deeds that please Allah. Let us not go on in life not knowing where we are headed to. Let us have a final resort which we look forward to and try hard to make it a pleasant one. After all when you have a goal ahead of you, you always find it easier to aim. Think of the grave as a building you are trying to construct, this life is the time you have to personalize it in whatever manner you wish, so take advantage of the moments you have and don't let them pass you by, for you do not know when it will be you who is prayed upon.

As a concluding note, we say a duaa' that our Prophet (PBUH) used to constantly say:

"O' Allah we seek refuge with you from the punishment of the grave" narrated by Bukhari.

Your sister in Islam

THE HORRORS OF THE DAY OF JUDGEMENT

How much thought have we given this day of horror beloved brothers? Have you ever sat there and thought about what will happen on that day respected sisters? Our minds are in constant thought, always thinking about something yet how many times have we stopped to think about what a state humanity and life as we know it will be in on that day? People think September 11 was bad? Give some thought about a day when the entire world will become ground zero and no one, **NO ONE** will have any power to retaliate or point fingers and start bombing left, right a centre in pursuit of dignity.

The 30th portion of the Quran contains plenty of descriptions of the day of judgment. Upon reading these verses, have we ever shed a tear and felt a tightening in our chest just to think about this horrific day?

Abdullah bin Omar narrates a Hadith found in Tirmithi, where the Prophet (s) says:

'If you want to see the Day of Judgment as if its right in front of you, then read Surat Attakweer, Al-Infitaar and Al-Inshiqaaq.'

Its all there. Most of us have memorised Juzu Amma, a popular portion of the Quran yet we take these Chapters for granted.

On that day the sun will be folded unto it and thrown away and gone will be its light.

On that day stars and planets will be thrown out of orbit and scattered.

On that day the mountains will vanish and be levelled with the earth and completely flattened.

On that day the seas of salty water turn into seas of boiling fire.

On that day the sky above our heads will be ripped open and removed like you remove sheepskin off a sheep and folded like a piece of paper.

What have we prepared for this day, what have we prepared...

This is not a movie trailer, nor is it just a story. This is the truth. By the one who lifted the skies without pillars this is as much truth as the truth of the fact

that you speak. The Day of Judgement is coming, the Day of Judgement is coming, the Day of Judgement is coming! One day, you may see it with your very eyes. This nature that you take for granted is a time bomb, when it reaches the time which Allah had ordered it, it will tell of many horrifying things. It will change abruptly to something you would have never seen in your worst nightmares. Whether you are ready or not, whether we are prepared or not, without asking for our permission or considering our circumstances, when the time comes, Allahu Akbar! The day you will flee from your brother, your mother and father, you will flee from your partner and your children, the day when the youth will get grey hair.

Allah describes this by saying: "The Day you shall see it, every mother giving suck shall forget her suckling baby, and every pregnant female shall drop her load unformed: you will see mankind as in a drunken riot, they are not drunk: but the Wrath of Allah is dreadful." (Al-Hajj: 2)

This article is not about the Day of Judgement. It was written up to give myself and yourselves a reality check. For us to wake up and see with the conscience that Allah had given us through Islam, the eye that has been neglected and blinded by the deceit of this empty dunya. I want us to wake up to reality and see the big picture in our lives that we are Muslims who live for the day of Judgement.

Slaves of Allah and followers of the best of creation Muhammad (s) do not lead materialistic lives. Others can live like that, concerned only with fulfilling their endless desires and feeding their hungry lusts from this world anyway they can, but a believer has standards surpassing those low standards by light years. The Muslims standards are not just about getting a good education, getting a good job and settling down with a good spouse and raising a family and that's the ideal life. Glorified is Allah above that. Dear brothers and sisters, the ideal life of a Muslim is to live for Allah and die for Allah and submitting to Allah in everything. This is the true success. This is the ideal life. Being a true believer is first and foremost over everything.

Your brother in Islam

SHEIKH'S CORNER

“Sincerity, Brotherhood, and Sacrifice are the three essential elements that are at the heart of UMA.”

- Sheikh Shady Suleiman



In the Name of Allah and all thanks be to Allah, the Lord of the A'lameen (mankind, jinn and all that exist) and peace be upon his beloved Prophet Muhammad (s). Praise be to Allah the Master and the Creator of the universe for the great gift and bounty of His great religion, a great religion of a great path, a path of light and guidance. A path of survival from the darkness of this world and the hell fire of the hereafter, a path of a great follower and example of Muhammad (s).

The path of Islam is the path shown by the Prophet Muhammad (s) and he who chooses to follow this path will be walking on a path of success, the path of Allah (swt). This path is the key to paradise, a paradise wide as the heavens and the earth. Allah (swt) says in a hadith Qudsi, “Oh Muhammad, if they come to Me from every gate, I will not accept them,

only following behind you.”

The path of Allah is a path described as a path of security and devotion, a path of sacrifice to solely please Allah (swt). Allah states in the Quran, “as for those who strive hard in Us (Our cause) We will surely guide them to Our paths (Allahs religion). And verily Allah is with the muhsineen (good doers).

This great verse summarises the correct and acceptable path laid down by Allah (swt). A verse that cleanses all the compulsion and difficulties that one may encounter and guides us to the correct path. This path can be defined as a path where one surrenders and submits with security, devotion and sacrifice for Allah. A question which is quite often raised is how do we know that the path that we are following is the correct path? Allah Himself answers this question of significant impor-

tance when He says, the path that is built of security and sacrifice will reach you to Allah (swt).

If the heart is sincere to please Allah and to obey His commands, Allah (swt) has said that He will show you the way to please Him and make that path easy to follow. To follow it you must sacrifice in the Name of Allah and thus, is to direct all the things that Allah had created for you to solely please the Creator and to spend the time Allah (swt) has given you to achieve that goal. It is essential that we exert all our energy to strive to please Allah and to use the provisions Allah has provided for us such as money and other materialistic things to solely and exclusively please Him.

We ask Allah (swt) to guide us to His path. *Ameen.*

By Sh. Shady Suleiman

WEEKLY ACTIVITIES AT UMA

Monday

DEATH AND THE HEREAFTER

by
Shiekh Shady Suleiman

NOT TO BE MISSED!!!

After Salat al Isha at
Lakemba Mosque.

Tuesday

After Salat al Isha
Arabic and Quran lessons
for beginners, intermediate and
advanced levels.
(Lakemba Mosque)

Wednesday

BRAND NEW LESSONS!!!

UNDERSTANDING ISLAM
By Shiekh Yahya Safi



Wednesday continued

Sisters Quran Night 6-8 pm
@ UMA Centre

Thursday

Islamic Jurisprudence
(Science of Islamic Law).

by Shiekh Shady Suleiman

After Isha at Lakemba Mosque



Saturday

UMA Centre
From 12pm-6pm.

Sisters Weekly Lessons

Lessons by
Sheikh Shady Suleiman
& respected female speakers.

ALL WEEK

UMA CENTRE
69 CROYDON ST LAKEMBA
ISLAMIC GYM

Open to brothers; it provides members with the latest Gym equipment. All for a mere \$300 dollars annual fee... JOIN NOW!!! All proceeds spent in the way of Allah. Contact brother Azad on 0414 293 012 for more details.



UNITED MUSLIMS OF AUSTRALIA



WHO IS ANMA?

My brothers and sisters in Islam, Assalamu alaikoum wa rahmatul laahi wa barakatoh,

The last three months have been quite an interesting and busy period for ANMA. We have had more reversions to this great deen by the will of Allah swt, we have had growth in the number of courses that we offer and we have increased our financial assets and cash flow. Our name alhamdulillah has become synonymous with new Muslims and our ever popular forum has been gaining in popularity and I am sure insha'Allah with the introduction of CINEMA ISLAM and future courses on Marriage and biography of the Prophet (s), we will continue to grow stronger and stronger insha'Allah.

For those who do not know about us yet, ANMA consists of five main divisions being Da'wah, Development, Finance, Education and welfare. Each Amir/Amira of the division have given their own summary of events for the last three months and I have included in this report.

those with special needs

- This runs for four to five weeks on an on-going basis
- 2. **Basic Arabic Course**
 - This is a 10 wk course
 - Covers basic pronunciation, reading, writing and basic sentence constructions
- 3. **Intermediate Arabic**
 - Covers more advanced sentence construction and grammar
 - This is a 10 wk course
- 4. **Usool Fiqh – Origins of Islamic Law**
 - Covers the basis and origins of Islamic Law up to the Mathab
 - It is a 4 wk course
- 5. **Fiqh of Taharah – Laws of Cleanliness**
 - Covers the nature of objects in terms of its purity, categories of water, removal of the different grades of impurities, rulings pertaining to istinjah, wudhu, ghusl, tayammum according to different Mathabs etc.
 - It is a 5 wk course

- This is a 4 wk course offered in the weeks before the month of Ramadan

Courses in the process of being developed:

1. *Rights and obligations - Marriage in Islam*
2. *Islam, the misrepresented religion*
3. *History of Islam after the death of Prophet Muhammad (s)*
4. *Hajj – Pilgrimage, a journey like no other*

Welfare

ANMA's Welfare division works tirelessly to ensure that the transition for reverts is a smooth and spiritually enriching experience. To help in this process ANMA provides accommodation for reverts who may need some assistance.

*Need more information on ANMA events?
Contact Mohamad El Chami on 0410 680 119*



Da'wah

In the last three months alhamdulillah we have had about 30 people take the shahadah (may Allah reward them all). A new program has been designed to help them through the initial stages of reversion through liaising with our Education and Welfare division. Our stock of reading material has increased through a recent trip to Singapore and there were talks being conducted with Prominent Saudi Officials to allow us to receive a shipment of Da'wah material.

Education

ANMA offers a number of courses to the general public that include:

1. **“Towards Understanding Islam”**
 - This is specifically designed for the New Muslim
 - Its attendance is a pre-condition of certification for a new Muslim. We make alternative arrangements for

6. Fiqh of Salat – Laws of Praying

- Covers the rulings pertaining to the salat times and actions of salat in detail according to the different Mathabs
- It is a 5 wk course

7. How do I?

- This is the follow-on course from the introduction course for new Muslims
- This covers basic rules pertaining to cleanliness, salat (praying), zakaat (alms) and fasting
- This is a 6 wk course

8. History of the Prophet Muhammad (s)

- Covers the life of the Prophet, from his ancestors, birth and early life, mission, reactions of his tribe, persecutions, boycotts, migration to Medinah, armed hostilities etc.
- It will be a 7 wk course, a start date is yet to be announced

9. Course on Fasting

- Covers the do and don't of fasting, health and nutritional information especially for the new Muslim



HADITH OF THE MONTH

SAHIH BUKHARI, Book 2, Hadith Number 468

Narrated Samura bin Jundab:

Whenever the Prophet (s) finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet (s) would say: "Ma sha'a-llah" (An Arabic maxim meaning literally, "What Allah wished," and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet (s) said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land (Jerusalem).

There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jawbone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, 'What is this?' They told me to proceed on and we went on till we came to a man lying flat on his back, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man, with that stone. Whenever he struck him, the stone rolled away.

The man went to pick it up and by the time he returned to him, the crushed head had returned to its normal state and the man came back and struck him again (and so on). I said, 'Who is this?' They told me to proceed on; so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down

into it, and there were naked men and women in it. I said, 'Who is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and a man was in it, and another man was standing at its bank with stones in front of him, facing the man standing in the river.

Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its root was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up.

Then they (i.e. my two companions) made me climb up the tree and made me enter a house, better than which I have ever seen. In it were some old men and young men, women and children.

Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection.

The one whose head you saw being crushed is the one whom Allah had given the knowledge of Qur'an (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not

use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse).

And those you saw in the river of blood were those dealing in Riba (usury). And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire.

And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.' "

When you have finished reading this Hadith, I ask of you to say La Illaha Illa Allah, Muhammad Rasulallah. Confirm your belief and faith to Allah swt by saying these words vehemently and always keep the remembrance of Allah in your heart and wet on your lips. You have read what happens to these people who commit these flagitious sins. Do you not shudder at the thought of any one of these acts being performed on you? Consider this Hadith as a test of your faith and obedience to your Lord. If you do not have some fear of these acts, then know that you have minimal faith in your Lord and the Hereafter and what He has prepared for you. Imagine that your cheeks are being torn apart with an iron hook, or your head is being pulverised

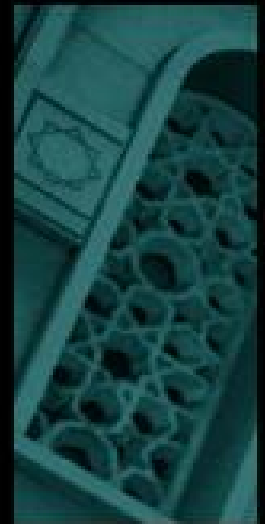
The Message

with a large rock, or your naked skin being incinerated with flames of fire. Imagine yourself in the middle of a blood bath struggling whole-heartedly to escape this madness, but you are being stopped as you are forced to swallow rocks which compels you to stay in that pool of blood eternally.

Now that you have imagined this, know that this will be a reality and that this will happen to you if you do not turn back to your Lord with full repentance. One must acknowledge the fact that continuing these acts of wickedness after repentance also shows a sign of weak or fake faith. So do not fall into these traps; follow instead the path of our beloved Prophet (saw) into the paradise where gardens flourish and rivers flow, a place of eternal bliss where the eyes have never seen such things, where the nose has never smelt such scents, where the heart has never felt such feelings of jubilation, or where the ears have never heard such melody. Allahu Akbar!

This is what we should be working for! It does not take a philosopher to realize this world is not worth the acts of lying, ignorance, adultery, usury or any other sins known to mankind. It is in fact not hard to relinquish these acts once we know the consequences of our deeds. I leave you to choose which path you want to take after reading this Hadith, and I leave you with the final thought that the Angel of Death comes to you five times per day, asking permission from its Lord to take your soul.

Do not take this thought lightly. Your time will come! I ask Allah (swt) to make us all from the Inhabitants of Paradise and to save us from the punishment of the grave and Hell-fire. Ameen.



THE DWELLERS

Allah (swt) explains that the differences between people in the Hereafter will be greater than the differences between them in this life, and the difference between the levels or ranks of the Hereafter is greater than the differences here in this life.

"See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference." [17:21]

Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said "A strong believer is better and more beloved to Allah (swt) than a weak one although both are good..."

And "Not equal are those of the believers who sit [at home] except those who are disabled [by injury or are blind or lame, etc] and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit [at home]. Unto each, Allah has promised good [Paradise] but Allah has preferred those who strive hard and fight, above those who sit [at home] by a huge reward; degrees of [higher] grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, All-Merciful". [4:95-96]

The Prophet (saw) explained that the people will be in different levels in Paradise according to their status.

The inhabitants of the highest levels of Paradise will enjoy greater pleasures than the people below them. Allah (swt) has promised two gardens to those

who fear Him:

"But for him who fears the standing before his Rabb, there will be two gardens" [55:46]

Allah (swt) described these Gardens, then He (swt) said, "And besides these two, there are two other Gardens [i.e. in Paradise]" [55:62]

Al-Qurtubee said:

"When He described the two pairs of gardens, He referred to the difference between them. Describing the first two, He said "in them [both] will be two springs flowing free" [55:50] whereas in the second two "..will be two springs gushing forth water" [55:66]. Gushing or bubbling water is not the same as flowing water; bubbling is of a lesser degree than flowing. Allah says that in the first two gardens "..will be every kind of fruit in pairs" [55:52] - all kinds of fruit, well known and rare, moist and dry; this is a general statement. But in the second two gardens "..will be fruits, date palms and pomegranates" [55:68] Allah does not say that there would be every kind of fruit in pairs. In the first two gardens the people will be "reclining upon the couches lined with silk brocade" [55:54], while in the second two gardens they will be

"reclining on green cushions and rich beautiful mattresses" [55:76] which means embellished or embroidered, and there is no doubt that a couch lined with silk brocade is superior to an embroidered cushion. The Hoor al-'Eeyn in the first two gardens are described as "like rubies and coral" [55:58] whilst those in the second two gardens are described as "fair [wives] good and beautiful" [55:70]; not everything that is beautiful is as beautiful as rubies and coral. The first two gardens are described as "with spreading branches" [55:48] while the second two are "dark green [in colour]" [55:64] so intensely green that it is almost black. The first two clearly have many bushes and trees, whilst the second two are described simply as being green".

Muslim reports from al-Mugheerah ibn Shu'bah that the Messenger of Allah (saw) said:

"Musaa asked his Rabb, "Who will have the lowest position in Paradise?" Allah said, "A man who will come after the people

OF PARADISE

of Paradise have entered Paradise. He will be told, "Enter Paradise", and he will say, "O my Rabb, how? The people have already taken their places." He will be asked, "Will you not be content if you could have the equivalent of a kingdom on earth?" He will say, "Yes, my Rabb". So he will be told, "You will have that and as much again, and as much again, and as much again, and as much again." On the fifth time, he will say, "I am content with that, my Rabb". He will be told, "You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes." The man will say, "I am content with that". Musaa asked, "My Rabb, who will have the highest status in Paradise?" Allah said, "They are those whom I choose. I establish their honour with My own hand and then set a seal over it, [and they will be blessed with Bounties] which no eye has seen, no ear has heard and no human mind can comprehend." This confirmed by the words of Allah, may He be glorified and exalted, "No person knows what is kept hidden for them of joy as

a reward for what they used to do". [32:17]

Ahmad at-Tirmidhi and ad-Daarimi reported that the Prophet (saw) said, "I asked "O Messenger of Allah (saw), From what are people made?" He said, "From water." We asked, "From what is Paradise built?" He said, "Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and never die; his clothes will never wear out, and his youth will never fade away." [Mishkaat al-Masaabeeh, 3/89, no. 5630]

Allah (swt), may He be Blessed and Exalted, has told us that rivers flow from beneath Paradise:

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow.." [2:25]

The rivers of Paradise do not just contain water. There are

rivers of water, of milk, of wine and of clear honey.

Allah (swt) says:

"The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure].." [47:15]

At-Tirmidhi reports from Haakim ibn Mu'aawiyah that the Messenger of Allah (saw) said, "In Paradise there is a sea of honey, a sea of wine, a sea of milk and a sea of water, and the rivers flow out of these seas." [Jaami' al-Usool, 10/508]

The trees of Paradise are abundant and good and of many kinds. Allah has told us that there are grapevines, date palms and pomegranate trees in Paradise, as well as lotus trees and acacia trees:

"Verily, for the muttaqoon, there will be a success [Paradise], gardens and grape

yards" [78:31-32]

"In them [both will be fruits, date palms and pomegranates" [55:68].

"And those on the Right Hand - who will be those on the Right Hand? [They will be] among thornless lote-trees, Among Talh (Banana trees) piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty" [56:27-32]

What Allah (swt) has told us about Paradise is only a small part of what Paradise contains. In short, Paradise contains all kinds of fruits and other joys that one's heart could desire: "Trays of gold and cups will be passed round them, [there will be] therein all that one's soul could desire, all that the eyes could delight in, and you will abide therein forever" [43:71]. The fruits of the trees will be low-hanging, in easy reach of the people of Paradise: "Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand" [55:54]

Paradise, with its high, ascending lofty places takes a great deal of effort to attain. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and will-power. In a hadith narrated by al-Bukhaari and Muslim from Abu Hurayrah (ra) the Messenger of Allah (saw) said, "Hell has been veiled with desires

and Paradise has been veiled with [surrounded by] hardships."

An-Nasaa'ee, at-Tirmidhi, and Abu Dawud report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, "When Allah created Paradise, He told Jibreel, "Go look at it". So he went and looked at it, then he came back and said, "By Your Glory, no-one will hear of it but he will enter it". So He surrounded it with hardships and said, "Go and look at it". So he went and looked at it, then came back and said, "By Your Glory, I fear that no-one will enter it". [Jaami al-Usool, 10/520, 8068]

An-Nawawi commented on the first hadith:

"This is an example of the beautiful, eloquent and concise speech which the Prophet (saw) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to Hell, but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil

of Paradise is torn down by going through hardships and the veil of Hell is torn down by giving in to whims and desires. Hardship including striving consistently and patiently in worship, restraining one's anger, forgiving, being patient, giving in charity, being kind to those who mistreat you and the resisting of physical desires".

On a final note, brothers and sisters in Islam the Prophet (s) said "in Paradise there are things which no eye has seen, no ear has heard, and no heart has imagined" so if you think these pictures of the dunya are beautifully breath-taking then stop and try to imagine what types of delights await the pious servants of Allah (swt). So instead of working solely for the world competing amongst ourselves for wealth and materialistic possessions we should not pre-occupy our lives with these things but rather be competing amongst ourselves "for Allah's forgiveness and a paradise which is as wide as the heavens and the earth" (57:21).



A MESSAGE FROM THE CREATOR



I present to you a message from your Creator who is to you more merciful than a mother is to her child. Allah (swt) says in Surat Az-Zumar verse 53: "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."

Abu Huraira narrates A hadeeth found in Saheeh Bukhari where Allah (swt) says: 'I am at the thoughts of my slaves about me'. In other words, seek Allah's forgiveness and be confident in it and Allah will grant it to you as long as you are optimistic in Allah's forgiveness. When you despair from his forgiveness it will not be granted to you.

Note dear brothers and sisters that if we all, infact all of humanity was to be the most evil of creation it would not decrease anything from Allah's dominion, so forgiving a sin is easy for Him and he will forgive it and He will not care.

Even on the day of Judgement, when Allah (swt) will speak individually to each one of us to judge us with His wisdom, justice and mercy, in a hadeeth where Ibn Omar was asked about the Judging that occurs between Allah and the slave, he said he heard the Prophet (s) say that on the day of judgement when Allah covers the slave away from the rest of the slaves and questions him, He says you my slave did so and so on such and such day and the slave says yes my lord, that is true, then Allah says you did such and such on so and so day and the slave says yes my lord that is true. So the slave confirms all his sins and actions in life, everything he ever committed in this dunya. Finally Allah (swt) then says: I hid it from others for you in your lifetime and I will forgive it for you today.

Such is the mercy of Allah dear brothers and sisters so don't hesitate to seek forgiveness. We are in so much need of Allah's mercy because without it, our situation today will not earn us Jannah. Do not delay the repentance any longer for only Allah knows how long you have to live. Repent to Allah a sincere repentance. All it takes is a few words with a sincere intention to pull out of your sins. That's all it takes, its just between you and Allah. We go through so much trouble just to say sorry to a human we have wronged by repeating our apology and doing favours and buying them gifts etc. Is it too much then to repent to Allah simply by having a sincere intention to leave what he dislikes and return to him? He doesn't suffer from our wrongdoing; the only suffering is by us - so let us repent for our own sake. Now rather than later, before it's too late.

There are no strange protocols to follow for repentance; it is all simple and natural. You simply intend deep down in your heart between you and Allah that My Lord, I will try as hard as I can to do the right thing by you from now on and I genuinely ask you for your forgiveness of my previous sins. I admit to have disobeyed you in the past and I was wrong in that, I regret ever doing it, I will do my best to never return to it again from now on and then you restore people's rights or property if the sin involved wrongdoing towards others. Be optimistic in Allah's mercy and the sin is as if it had not occurred at all.

VERSE OF THE MONTH

“O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers

And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah)].

And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do”

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَن ذِكْرِ ءَللّٰهِ وَمَن

يَفْعَلْ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ الْخٰسِرُونَ ﴿١٠﴾

وَأَنْفِقُوا مِن مَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ


لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّٰلِحِينَ ﴿١١﴾

وَلَن يُؤَخِّرَ ءَللّٰهُ نَفْسًا إِذَآ جَآءَ أَجْلُهَا وَءَللّٰهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

In the Name of Allah the Most Gracious, Most Merciful

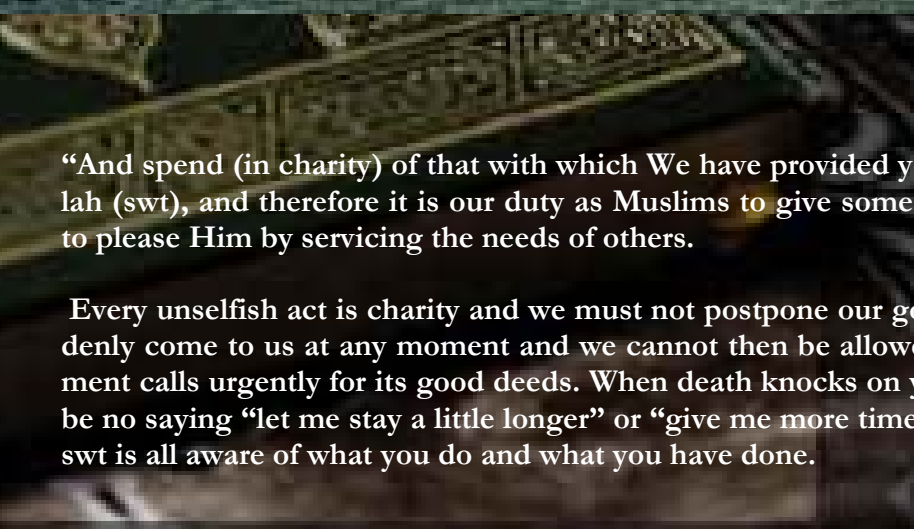
Brothers and sisters in Islam, Allah swt gives and blesses mankind with wealth and children to test the believers whether they become destructed and diverted from the remembrance of Allah and whosoever forgets and neglects his responsibility to Allah swt will be of the losers on the Day of Judgement.

Wealth, riches and human resources of all kinds are but fleeting sources of enjoyment and they should therefore not turn away the believer from their devotion to Allah (swt). "Remembrance of Allah (swt)" includes every act of service and goodness, every kind of thought and kind deed, for this is the service and sacrifice which Allah (swt) requires of us. Thus, if we fail in this service to Allah (swt) the loss is our own, not anyone else's. As Allah Al-Mighty says "And remember Allah frequently that you may be successful" (62:10).



The most important issue in these verses is time and death, mankind only gets one chance to worship Allah (swt) and it is in this world.

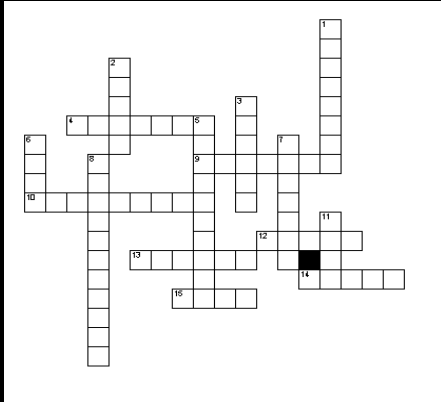
Once Allah (swt) has ordered the angels to take the soul away there is no coming back, this is why Allah swt says in these verses to make the most of what we have provided you with, so give charity when possible and perform hajj as soon as possible and be good to your parent's because Allah the Al Mighty will not delay death upon anyone for a slight second.



"And spend (in charity) of that with which We have provided you". Whatever good we enjoy comes from Allah (swt), and therefore it is our duty as Muslims to give some of the sustenance that Allah has provided us to please Him by servicing the needs of others.

Every unselfish act is charity and we must not postpone our good resolutions to the future. Death may suddenly come to us at any moment and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deeds. When death knocks on your door there will be no excuses. There will be no saying "let me stay a little longer" or "give me more time so I can repent and do good" because Allah swt is all aware of what you do and what you have done.

Islamic Crossword

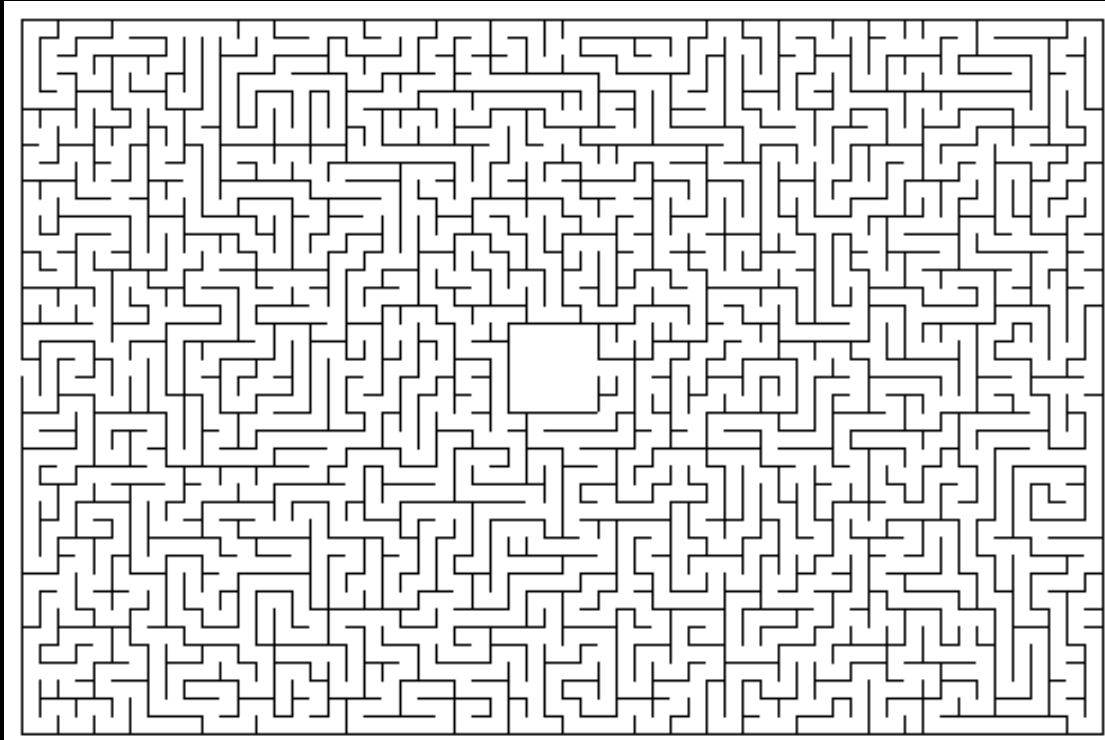


Across

4. The highest level of Paradise?
9. What is the state of life between death and the hereafter called?
10. The most accurate book of hadith?
12. The name of the angel that guards the gates of the hell-fire?
13. The Prophet's (s) daughter?
14. How many verses in surat al-fatiha?
15. How many times did the Prophet perform Haj?

Down

1. The first woman to die a martyr?
2. What event signified the beginning of the Islamic calendar?
3. How many juzu' in the Holy Quran?
5. What does the word Islam mean?
6. Which Prophet was sent to Fir'aun and his people?
7. The name of the river in paradise?
8. The title given to the Prophet (s)?
11. How many times is the Prophet's (s) name mentioned in the Quran?



TAKE
THE MAZE
CHALLENGE!

N F E V E R Y E S O U P L S H
A O L L T A C S L T E E D E A
T R I H O A M E H R Q A H A H
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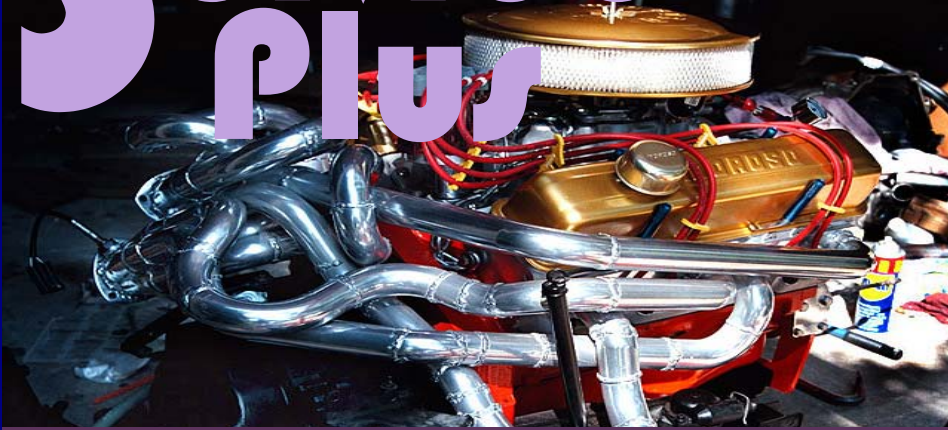
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