

THE MESSAGE

Spreading the Light of Knowledge



Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-

Qur'an, Surah 3, Verse 190.

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Another blessed month approaches...

In the name of Allah, The Most Beneficent, The Most Merciful.

So once again another Ramadhan has passed quickly by and along with it the special blessings of that month. But another great month is almost upon us and that is the month of Dhul-Hijjah - the month during which the Hajj or pilgrimage is performed. Of course for those fortunate enough to be going on Hajj there is a lot of good to be gained for these individuals including having all their sins forgiven on the day of Arafah. But what about those of us left behind and not going on Hajj. Is there any benefit for us in this blessed month? The answer is thanks to Allah - yes.

Just like Ramadhan the month of Dhul-Hijjah is a month of worship, and a month like this brings along blessings, benefits and opportunities to correct one's faith and make up for shortcomings.

The first ten days of Dhul-Hijjah are blessed for both, the pilgrims and the non-pilgrims. The reward for good deeds carried out during these days are multiplied many times. As the Prophet (peace and blessings of Allah be upon him) said:

“No deeds are more virtuous than deeds on these days.”

The companions asked: 'Not even Jihad (striving in Allah's Cause)? The Prophet (peace and blessings of Allah be upon him) replied:

“Not even Jihad for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.” [Sahih al-Bukhari]

It goes without saying then we should try to do as many good deeds as possible in these first ten days of Dhul-Hijjah.

It is recommended (in fact it is a Sunnah) for us to fast on the day of Arafah the reward for which is the forgiveness of the sins of the previous year and the following year. Who could turn down such an offer? When the Prophet (peace and blessings of Allah be upon him) was asked about fasting on the day of Arafah, he replied: “It expiates the sins of the previous year and that of the following year.” [Sahih Muslim]

It is also recommended to increase in reciting more Takbir (Allahu Akbar [God is Great]), Tahlil (La ilaha illa Allah [There is no god but Allah]) and Tamhid (al-Hamdu lillah [Praise be to God]) during these days. In addition we should try to make Takbir after every obligatory prayer starting on the day of Arafat (after the Fajr prayer) until the Asr prayer of the 13th day of Dhul-Hijjah. The recommended form of this Takbir is, “ Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar, Allahu Akbar wa lillahil-Hamd” This is also the one which most of us will be most familiar with.

Some of us may not have made the best of Ramadhan but let us not waste the benefits of the first ten days of Dhul-Hijjah. Considering you can get lots of reward for all good deeds done during these ten days and have last years and next years sins forgiven for fasting on the day of Arafah, it really is a great loss for us to not try and do these things.

All good that comes from this magazine is from Allah and any mistakes are ours so please forgive us for any shortcomings. - The Message Team.



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Email or write to us with your comments and feedback and please let us know what you think. Let us know what articles you would like to see.

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The Role of the MOSQUE in the Islamic Society

During the peak of Islamic civilization, the Mosque was an institution of learning that produced brilliant scholars and scientists.

Upon arriving in Madinah, the first thing the Prophet (peace & blessings of Allah be upon him), did was to build the Masjid (mosque). In the Masjid, the Prophet (peace & blessings of Allah be upon him), used to pray the five daily prayers, teach the Muslims their religion, distribute Zakat to the poor, discuss any big event affecting the Ummah (Muslim Nation) and consult with his companions.

During the peak of Islamic civilization, the Masjid was an institution of learning that produced brilliant scholars and scientists. Extraordinary leaders who filled the human mind with faith, before opening it to the treasures of the earth, graduated from the Masjid.

Students and scholars of the Masjid enriched Islamic ideological and intellectual legacy with volumes of masterpieces in both theoretical and applied sciences. When Europe was in the dark ages, Islamic centres of learning in Madinah, Basrah, Kufah, Baghdad, Damascus, North Africa and Spain were flourishing. In the contemporary Muslim world, there is a need for revitalising the role of the Masjid to rectify many of the ailments afflicting Muslims.

The Masjid must regain its strategic position in shaping the future generations of Muslims so that they lead their lives according to the Shari'ah of Allah. The Prophet, (peace & blessings of Allah be upon him), practically showed Muslims the role of the Masjid in their lives and regarded it as the cornerstone of Islamic da'wah (propagation). Here are some roles functioned by the Masjid in the Muslim society:

1- Teaching Religious and Worldly Affairs:

The first thing the Prophet, (peace & blessings of Allah be upon him), did when he arrived to Madinah was to construct Masjid Quba' on the outskirts of Madinah. A short time later, he constructed the Masjid that is to the present day known as "the Prophet's Masjid" in Madinah. The Prophet, (peace & blessings of Allah be upon him), took these steps to teach Muslims of all generations that the Islamic state is based on the spirit of understanding the relationship human beings have with Allah, the Creator of the universe, i.e., to worship Him Alone.

In Islam, religion is not separated from any aspect of life. Spiritual values that shed peace, integrity, and guidance upon life are recognized. Similarly, material values are recognized, but they are to be in compliance with Allah's commandments and prohibitions.

For these reasons, Masjids are constructed to serve as the centres of intellectual, spiritual, and cultural enlightenment of the Muslim community.

2-Acquiring Knowledge:

Instilling knowledge was one of the specific characteristics of the Masjid since the first day of its foundation. The Prophet, (peace & blessings of Allah be upon him), used to sit inside the Masjid before, during and after the prayers and he told his companions news of the revelation, which Angel Jibreel (Gabriel) brought to him from Allah. The Prophet, (peace & blessings of Allah be upon him), then transferred this knowledge to his Companions by reading and explaining the contents of the new message. He guided them in every situation towards the applications of Allah's commandments.

The community was both physically and spiritually eager to learn the new revelations as they came. This was the beginning of the "Islamic Knowledge" that laid the foundation of the beautiful Islamic civilization that spread to all parts of the world. Schools and Islamic universities started inside the Masjids, even outside the Arabian Peninsula. In North Africa and Spain, prestigious centers of learning emerged in Al-Azhar (Egypt), Al-Qayrawan (Morocco), Al-Zaytuna (Tunisia), and Al-Andalus (Spain).

3-Educating the Community Members:

The Masjid was the first educational outlet in the lives of Muslims. It was also an excellent school and university where the Muslims in general acquired their education, as their minds broadened and their knowledge increased. The Muslim community was balanced in its formation as the requirements for establishing Islamic civilization were firmly adopted. An unbalanced community in which the educators exert time and energy to educate its members, but the community lacks the basic understanding of this knowledge and its applications, cannot progress and establish a real civilization.

The Masjid contributed to the flourishing of knowledge. Al-Qayrawan University in Morocco consisted of two sites for education, one for men and the other for women. Scientific research, inspired by Islamic civilization, developed indifferent fields after this religion triggered human intellect and efforts with sound beliefs that guided them in the right direction.

4-Upholding the concept of the Muslim Community (Ummah):

One of the most important duties of the Masjid is to uphold the Muslim community by bringing its members together at least five times a day for the daily prayers. Every Muslim feels the importance of being with his brothers as they perform the religious rituals collectively equal and united in one

brotherhood. The Prophet, (peace & blessings of Allah be upon him), urged Muslims to go to the Masjids and preserve Muslim unity. He told Muslims that every step to the Masjid will raise the person a degree of reward and wipe out a sin.

5-Preparing Jurist and Scholars:

A group of jurists and scholars showed their expertise in the Prophet's era. Some of them memorised every word uttered by the Prophet, (peace & blessings of Allah be upon him), and narrated the huge wealth of Sunnah to us. Others excelled in learning Qur'anic commentary (Tafseer) from the Prophet, (peace & blessings of Allah be upon him). Most of the scholars and jurists held study sessions inside the Masjids in the various Islamic disciplines such as Qur'an, Tafseer, Fiqh, Hadith and Arabic.

6-Judging Between People:

The Prophet, (peace & blessings of Allah be upon him), resolved conflicts between the people in the Masjid. Some of his great companions, (radhiallahu anhum), sat around him to learn how he ruled between the conflicting parties; either between Muslims or between Muslims and others. Before the construction of courts, the Masjid served as the court-house where people came to seek justice and settled grievances. A Persian traveller, Nasir Khosraw visited Amr ibn al-Aas' Masjid in Al-Fustat (an ancient Islamic city south of Cairo) in 439 Hijrah. He said that this Masjid contained the courtroom for judges. It also housed the baytul-mal (state treasury) to keep funds for the orphans and the needy.

7-Building the Community:

The Masjid has a great effect on the construction of the Muslim community. It guides them towards the welfare and prosperity of the society. People gather in the Masjid with pure hearts, free of enmity and arrogance. They are all devoted in studying their issues and solving their problems. They all feel that they are guests of Allah, subhanahu wa ta'ala, and are under His care. For this reason, people who frequent the Masjids are often active in the community.

8-Conducting Study Circles:

Islam is characterised by its call for the pursuit of education. Knowledge was the basic element in the first direct relation to the Prophet, (peace & blessings of Allah be upon him), when Angel Jibreel commanded him: "Read! In the name of your Lord, Who has created all that exists. Created man out of a leech-like clot. Read and your Lord is the Most Generous, Who has taught by the pen. Taught man that which he knew not," (Qur'an Surah 96, Verses 1-5)

The Prophet's Masjid in Madinah served many purposes for the newly established Islamic State. It purified the souls physically and spiritually, taught Muslims to ponder on the goals and means of life, instilled in them the rights and responsibilities of people, instructed them towards the righteous way and taught them the practical application of many issues.

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The Prophet, (peace & blessings of Allah be upon him) gave lectures in the Masjid and encouraged his companions to do the same.

Anas (radhiallahu anhu) said that the companions, (radhiallahu anhum - May Allah be pleased with them), after finishing the Fajr prayer sat in circles reading the Qur'an and learning the Sunnah. The early Muslims often hurried to the Masjid to seek Allah's pleasure and Paradise.

9-Treating the Wounded:

One of the duties of the Masjid which most people are not aware of was that it served as a clinic for the wounded in some of the early battles of Islam. Once, some of the Prophet's (peace & blessings of Allah be upon him) companions were injured in a battle led by the Prophet (peace & blessings of Allah be upon him), and he ordered that they be treated in the Masjid. Pharmacies and dispensaries were located inside the Masjid and the Muslim physicians treated patients and prescribed medications for them freely. An example of such Masjids was the "Qurtuba" Masjid in Muslim Spain.

Ahmad ibn Ibrahim, who was one of the greatest Muslim physicians of that time, used to stand in front of the Masjid after the Isha' prayer to treat the poor patients. He used to take someone with him to help him carry the medications. He performed these duties for the love of Allah, subhanahu wa ta'ala, and most of the pious physicians did the same charitable deeds for the Muslim community.

10-Holding Consultative Councils (Al-Shura):

In the early periods of Islam, issues of importance to the Ummah were discussed in the Masjids. The Prophet's Masjid served the role of today's parliaments and councils of elders, but with the great difference in the reality and nature of advice offered during the Prophet's era. Most of the consultative councils were held in the Masjid, such as the ones held before the battles of Uhud, Al-Ahzab, and other expeditions fought for Islamic causes.

After the Prophet's death, the Rightly Guided Caliphs (Abu Bakr, 'Umar, 'Uthman and 'Ali) held consultations on wars, treaties, reconciliations, and other political issues in the Masjid. Members of the consultative council were from the elders of Muhajirun (Muslims who migrated from Makkah), and the Ansar (the residents of Madinah who helped the Muslims upon their arrival).

11-Housing the Poor Muslims:

The Prophet's Masjid served as home and shelter for guests and travellers. It had a shaded area at the back where the homeless and the poor live. Abu Hurairah and other poor companions known as ahl al-Suffah lived in the courtyard of the Prophet's Masjid. They were always close to the Prophet (peace & blessings of Allah be upon him) such as Abu Hurairah, the companion who has narrated the largest number of Ahadith (Prophet's sayings) from the Prophet, (peace & blessings of Allah be upon him).

12-Collection and Distribution of Charity:

The Muslim community founded by the Prophet, (peace & blessings of Allah be upon him), was supportive and interdependent. Every member knew his responsibilities before he sought his rights. The wealthy members fulfilled their duties towards the poor and the needy. They brought their donations to the Prophet's Masjid which served the role of today's charitable relief organizations in collecting the Zakat (poor due), and the Sadaqah (charity) and distributing it to the needy. Zakat al-Fitr (charity of fast breaking), booty, and donations from different regions were also brought to the Masjid for distribution.

13-Centre for Disseminating Information:

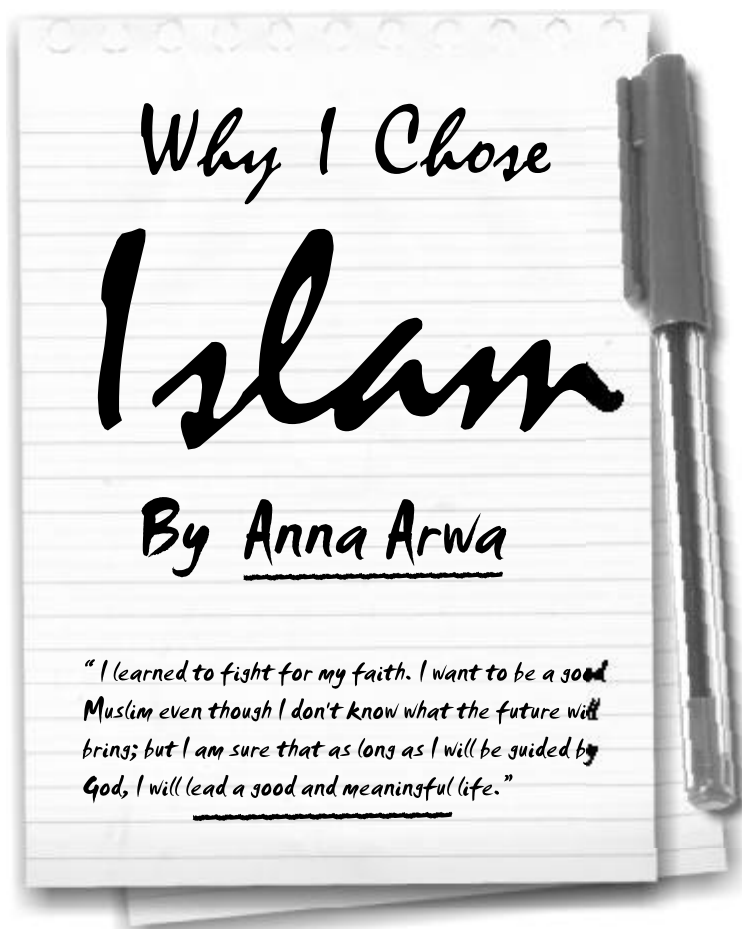
Although there were severe attacks on Islam from all directions by its enemies, the Masjid performed its duties of defending the new religion against the infidels and their allies. It was confirmed in authentic Ahadith that Hassan ibn Thabit, the Prophet's poet used to recite poems manifesting the good qualities of Islam inside the Masjid. He defended the Prophet (peace & blessings of Allah be upon him) and the Muslims by showing their good qualities and virtues. Also, whenever there was an issue of significance, Muslims were called together to the Masjid and briefed on it.

Our present educational institutions need to realize these facts. They should be aware that the separation between Shari'ah (Islamic Law) and experimental sciences should not exist in any Islamic community. The experimental sciences such as physics, chemistry, engineering, medicine, geology, etc., do not contradict the Islamic beliefs. To the contrary, Muslims are encouraged to contemplate and ponder over the universe and learn the signs of Allah contained therein.

Similarly, the social sciences such as sociology, economics, politics, etc., are to operate within the directives of the Shari'ah which provide the solution to many of our contemporary problems. When Islamic teachings are applied properly in the educational setting, well rounded individuals who, in addition to being experts in their disciplines, serve as jurists in religious matters that emerge. Muslims have a duty to be aware of the importance of the Masjid in their lives. This awareness should then be translated into deeds by frequenting and maintaining the Masjids.

Article courtesy of Al-Jumu'ah Magazine.

From Islamweb.net 



A Slovakian Woman Accepts Islam

Destiny had it; I should become a Muslim. My childhood passed normally, with me caressed by my parents, surrounded by their love, and supervised under tight moral norms. Together we solved everything, creating an amazing atmosphere of reciprocal understanding, closeness, and tolerance. For most of the relatives and neighbors, we represented the exemplary case of how a family should be.

My life until I reached my sophomore year was pretty quiet. While attending secondary school, I had the opportunity to learn about the destiny of my schoolmates, their social environment, and moral norms. Thinking of these experiences, I was so thankful to God for being born into the family I was living with.

My faith, though, was something undefined as I believed in God but couldn't agree with my catechism. I couldn't absorb those many conflicts that my previous faith apparently bore. Right at the moment when I tried to understand my faith, God set me in a new situation, confronting me with another person: a Muslim who accepted Islam not a long time ago. I discussed with him about his faith. I couldn't hold my feeling while listening to his story, but I kept them deep inside me.

I tried to live according to my parents' teachings: listen but don't pay attention (thank God, I never subscribed to this point of view but had developed my own principles instead: listen, think and make your own opinion). This enabled a contradictory situation within me that led to a sub-conscious hunt for the truth on what was the cause, the source. Thank God, my

'investigation' didn't take long. Immediately after reading first publications on Islam, I found it. I decided fast indeed: the faith I really wanted, it's the faith, the belief in one and only God, The Almighty.

As much as I wanted to become a Muslim, in fact I couldn't. I was scared my relatives would abandon me and that I was not prepared. So, I stayed mum about my feelings and hoped that I'd become a Muslim. I was willing to do anything for this purpose.

While hiding my feelings and my wish to become a Muslim before the outside world, I tried the best I could to live as one for one year. Later, my sister noticed my behavior, as she had information on Islam too. She noticed that I didn't eat pork, didn't drink alcohol, kept fasting, and read the Qur'an. She wanted to stop me. I was scared that she could influence me with her negative remarks about Islam, so I isolated myself totally but I did not give up my dream.

The longer this period continued, the more introverted I became. I was even more scared that I could die as a non-Muslim. I knew I was not very strong in my faith, so I prayed to God to give me the opportunity to leave and begin anew. This was a period when I absorbed everything on Islam so that I could start living as a real Muslim at the first opportunity.

The Creator made my path easy. My destiny was good and I was thankful for it. I met my future husband. His presence reassured me and influenced my decision to accept Islam and declare the Shahadah (Testimony of Faith). He supported me and taught me to step in the right path. I was happy, very happy.

My parents didn't know about this at first, but it didn't take long before I found myself looking them directly in their eyes while they forced me to make a shocking choice: Islam or parents. My decision was very hard, indeed, because Islam was totally unacceptable for my parents, so I was fully aware on how high the stakes are. However my response was clear: Islam.

My parents didn't accept my choice and denied me as their daughter, the daughter they had promised for 18 years, since her birth, to take care of and to stand by in any circumstances. This experience opened my eyes to see the weakness of my parents' faith, leading me to strengthen mine. Thank God for His guidance. Now I realize the benefits of the patience I was required to show.

I learned to fight for my faith. I want to be a good Muslim even though I don't know what the future will bring; but I am sure that as long as I will be guided by God, I will lead a good and meaningful life. I lost my parents but gained a meaningful way of life. I am not afraid of anything, except God Almighty.

I have accepted my destiny; it was really good. I became a Muslim!

* This story first appeared on www.islamweb.sk. It is republished with kind permission.

From Islamonline.net END



A Different Perspective On CHARITY

What do money, a good word, and removing something harmful from the road have in common? How about greeting someone with a simple smile?

The answer- they are all counted as acts of charity in Islam.

Giving charity is such an important part of Islam that even the Arabic word *tasaddaqa* (to give charity) comes from the root *sadaqa* meaning to speak the truth, to be sincere. *Sadaqah* (voluntary charity) is different from *zakah*, the compulsory alms that are collected every year.

A Muslim shows his sincerity of faith and attains piety by being generous:

Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof. (Qur'an 3:92)

There are dozens of verses in the Qur'an in which Allah (God) tells Muslims to give in charity. Sometimes this charity is in expiation for a wrongdoing, and other times it is an acknowledgment that everything one "owns" is in fact a trust from Allah and that anything spent in the way of Allah will be paid back in full and multiplied on the Day of Judgment. In fact, the Qur'an in places calls this spending "a beautiful loan."

Muslims are enjoined to give charity without reproach to the recipient. It is also better for them to give secretly rather than openly, so that their intention is entirely to gain the pleasure of Allah and not to gain the admiration of people.

[A kind word with forgiveness is better than alms giving followed by injury. Allah is Absolute, Clement. O ye who believe! Render not vain your alms giving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day....] (Qur'an 2: verses 263-264)

It is easy to give money as charity when one is wealthy, but the best charity is given when one fears poverty, for one must then sincerely trust in Allah's reward.

When the Prophet Muhammad (peace &

blessings of Allah be upon him) was asked which charity is best, he replied, "That you should give charity (in a state when you are) healthy, closefisted, haunted by the fear of poverty and hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: This is for so and so, and this is for so and so. Lo, it has already come into (the possession of so and so)." (Reported by Muslim)

Even the money that a person spends on his family counts as charity if his intention is for Allah. The Prophet (peace and blessings be upon him) said, "When a Muslim spends on his family seeking reward for it from Allah, it counts for him as charity." (Reported by Muslim)

There is reward in good deeds done with no expectation of remuneration in this life

And a woman may give charity of her husband's earnings. `A'ishah, the wife of the Prophet (peace & blessings of Allah be upon him) reported that he said, "When a woman gives in charity some of the food in her house, without causing any damage, there is reward for her for whatever she has given, and a reward for her husband for what he earned. The same applies to the trustee. In no respect does the one diminish the reward of the other." (Reported by Muslim)

In fact, Prophet Muhammad (peace & blessings of Allah be upon him) told his followers that *sadaqah* (voluntary charity) is incumbent upon them every single day. But this *sadaqah* can take many forms:

"There is a (compulsory) *sadaqah* (charity) to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as *sadaqah*; and to help a man concerning his riding animal, by helping him to mount it

or by lifting his luggage on to it, is also regarded as *sadaqah*; and (saying) a good word is also *sadaqah*; and every step taken on one's way to offer the compulsory prayer (in the mosque) is also *sadaqah*; and to remove a harmful thing from the way is also *sadaqah*." (Reported by Al-Bukhari and Muslim)

Thus, even those who have little or no extra money can give charity. For them, there is still reward in good deeds done for the pleasure of Allah with no expectation of remuneration in this life. Elsewhere, the Prophet (peace & blessings of Allah be upon him) told even more ways that Muslims can give charity.

The Prophet said, "Giving charity is obligatory upon each Muslim." It was asked, "What do you say of him who does not find (the means) to do so?" He said, "Let him do manual work, thus doing benefit to himself and give charity." It was asked, "What about one who does not have (the means) to do so?" He said, "Then let him assist the needy, the aggrieved." It was asked, "What do you say of one who cannot even do this?" He said, "Then he should enjoin what is reputable or what is good." He asked, "What if he cannot do that?" He (the Prophet) said, "He should then abstain from evil, for verily that is charity on his behalf." (Reported by Muslim)

Muslims are also encouraged to establish an ongoing charity whose rewards they will continue to reap after their deaths. This can be knowledge that is passed on in a book or other form, fruit trees from which the poor may eat, or an endowment.

Thus *sadaqah*, in whatever form, should be a part of the Muslim's daily life. Such charity strengthens the Muslim's piety, turns his intentions to his Creator, and spreads wealth and goodwill among the community. From islamonline.net

How Scores Will be Settled on The Day of Resurrection

When the Day of Resurrection comes, a man's wealth and capital will be his hasanaat (good deeds). If he had done wrong to any people, they will take from his hasanaat to the extent that he mistreated them. If he does not have any hasanaat, or if his hasanaat run out, then some of their sayi`aat (bad deeds) will be taken and added to his burden.

Bukhari narrated on the authority of Abu Hurayrah that the Messenger of Allah (peace & blessings of Allah be upon him) said:

"Whoever wronged his brother with regard to his honour or any other matter, should seek his forgiveness today, before there are no longer any dinars, or dirhams; and if he has any righteous deeds, they will be taken from him, in accordance with the wrong he did; and if he has no good deeds, some of the bad deeds of his counterpart will be taken and added to his burden."
(Al-Bukhari)

This person whose good deeds are taken from him by the people, and then has their bad deeds placed on his own back, is the one who is bankrupt, as the Messenger (peace & blessings of Allah be upon him) called him. Muslim narrated from Abu Hurayrah that the Messenger of Allah (peace & blessings of Allah be upon him) said:

"Do you know who is the one who is bankrupt?" They said, "The bankrupt is the one who has no money and no possessions." He said, "Among my ummah, the one who is bankrupt is the one who will come on the Day of Resurrection with prayer and fasting and zakah (to his credit), but he will come having insulted this one, slandered that one, consumed the wealth of this one and shed the blood of that one, and beaten that one. So they will all be given some of his good deeds, and when his good deeds run out, before judgement is passed, some of their sins will be taken and cast onto him, then he will be cast into the Fire."
(Muslim: 4/1998, hadith no. 2581)

If a debtor died when he still owed money to people, they will take from his good deeds whatever is in accordance with what he owes them. In Sunan ibn Maajah it is narrated with a saheeh isnaad that Ibn 'Umar (radhiallahu `anhu) stated: The Messenger of Allah (peace & blessings of Allah be upon him) said:

"Whoever dies owing a dinar or a dirham, it will be paid from his good deeds, for then there will be no dinars or dirhams."
(Saheeh al-Jaami' as-Sagheer, 5/537, hadith no. 6432.)

If people wronged one another, the score will be settled between them. If they mistreated one another equally, then there will be no score to settle. If one of them is still owed something by the other, he will take what he is entitled to.

In Sunan at-Tirmidhi it is narrated that 'Aa'ishah said: "A man came and sat in front of the Messenger of Allah (peace & blessings of Allah be upon him), and said, 'O Messenger of Allah, I have two slaves who tell me lies, betray and disobey me, and I insult them and beat them. What is my position with regard to them?'" The Messenger of Allah (peace & blessings of Allah be upon him) said:

'On the Day of Resurrection, their betrayal, disobedience and lying will be measured against your punishment of them. If your punishment is commensurate with their wrongs, then there will be no score to settle. If your punishment of them was less than their sins deserved, then this will count in your favour. If your punishment of them was more than their sins deserved, then the score will be settled against you.' The man turned away and started to weep. The Messenger of Allah (peace & blessings of Allah be upon him) said to him, 'Have you not read the words of Allah?' -

"And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."
(Qur'an Surah 21, Verse 47)."


Because zulm (oppression) is such a serious matter, it is better for those who fear that Day to give up oppression and avoid it. The Messenger (peace & blessings of Allah be upon him) has told us that oppression will be darkness on the Day of Resurrection. Bukhari and Muslim narrated from 'Abdullah ibn 'Umar that the Prophet (peace & blessings of Allah be upon him) said:

"Oppression (zulm) will be darkness (zulumaat) on the Day of Resurrection."
(Al-Bukhari and Sahih Muslim, 4/1969, hadith no. 2579.)

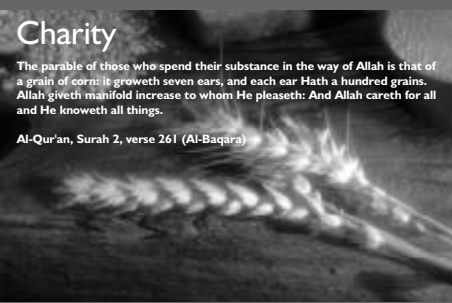
Muslim narrated from Jaabir ibn 'Abdullah that the Messenger of Allah (peace & blessings of Allah be upon him) said:

"Beware of oppression (zulm), for oppression will be darkness (zulumaat) on the Day of Resurrection."
(Muslim: 4/1969, hadith no. 2578)

From Islaam.com 



Abu Hurairah, reported: The Messenger of Allah (peace & blessings of Allah be upon him), said, "On the Day of Resurrection, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns." [Sahih Muslim]



Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

Al-Qur'an, Surah 2, Verse 277 (Surah Al-Baqara)

EASY GOOD Deeds

Charity

The parable of those who spend their substance in the way of Allah is that of a grain of corn: its growth sevens ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

Al-Qur'an, Surah 2, verse 261 (Al-Baqara)

The month of Dhul-Hijjah (the month during which the Hajj or pilgrimage takes place) is nearly here. During the first 10 days of this month whilst the Hajj is taking place, the reward for good deeds done sincerely for the sake of Allah is multiplied many time over. With this in mind presented below is a selection of easy to do good deeds whose rewards relative to the effort required to do them are huge. If the reward for performing them normally is so big then we only imagine how much more reward we will get from Allah for doing them during the first 10 days of Dhul-Hijjah. Considering each of the deeds listed in the article takes about 2 minutes to do, then it really is a loss for us to not to try and do these deeds everyday and a great mistake to not to attempt them during the first 10 days of Dhul-Hijjah. This is a reprint of last issue's article for the benefit of those that missed it in Issue 8 and a reminder for the rest of us.

Saying Subhaan Allah 100 Times

Allah's Messenger (peace and blessings of Allah be upon him) said, "Is anyone of you incapable of earning one thousand Hasanah (rewards) in a day?". Someone from his gathering asked, "How can any one of us earn a thousand Hasanah?". He (peace and blessings of Allah be upon him) said, "Glorify Allah^[1] a hundred times and a thousand Hasanah will be written for you, or a thousand sins^[2] will be wiped away." (Sahih Muslim)

Notes:

^[1] To glorify Allah means to say SUBHAAN ALLAH.

^[2] Sins being wiped away refers to minor sins. - From Sahih Muslim

Reciting Ayat al-Kursi after every fardh(obligatory) prayer.

Abu Umamah Al-Bahili, (may Allah be pleased with him) related of the Prophet (peace and blessings of Allah be upon him), that he said: "He whosoever recites the verse (Surah 2: Ayah 255 [Ayat al-Kursi]) after every obligatory (fardh) prayer will not be forbidden to enter Jannah except due to death." (This Hadith was reported by Nasaiee, Ibn-ul-Sanee and others in The Sound Hadith Series, Hadith #972.)

Reciting Surah Al-Ikhlâs (Surah 112).

Narated By Abu Said Al-Khudri : The Prophet (peace and blessings of Allah be upon him) said to his companions, "Is it difficult for any of you

to recite one third of the Qur'an in one night?"

This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allah's Apostle?" Allah's Apostle replied: "Allah (the) One, the Self-Sufficient Master Whom all creatures need.' (Surah Al-Ikhlâs 112) is equal to one third of the Qur'an." - From Sahih Bukhari

i.e the reward for reciting Surah Al-Ikhlâs (Surah number 112 of the Qur'an) once is equal to the reward of reciting a third of the Qur'an.

Sending Blessings upon the Prophet (peace and blessings of Allah be upon him)

Abdullah bin Amr bin Al-'As reported that he heard the Prophet (peace and blessings of Allah be upon him), saying, "If anyone invokes blessings upon me once, Allah will bestow blessings upon him ten times over." - From Sahih Muslim

Some quick & easy recommended remembrance for after prayer.

Abdullah bin Amr, (may Allah be pleased with him), related of the Prophet (peace & blessings of Allah be upon him) that he said: "Two qualities or characteristics that whosoever maintains them as a believing Muslim slave servant of Allah, the Almighty will definitely enter Jannah. They are very simple and easy to maintain.

Yet, only few are those who abide and fulfill (these two supplications).

First: one should say after every obligatory prayer: "Subhan- Allah," ten times, "Alhamdu-lil-lah," ten times and "Allah-u-Akbar," ten times. This will make 150 phrases to be uttered, however on the scale of Allah, the Almighty, they are equivalent to 1500 times. Second: Say , when going to sleep for the night: "Allah-u-Akbar," 34 times, "Alhamdu-lil-lah," 33 times and "Subhan-Allah," 33 times. This will make 100 phrases to be uttered, but will be considered 1000 times on the scale of Allah, the Almighty."

The Prophet (peace & blessings of Allah be upon him) counted these supplications on the knuckles of his fingers. When he was asked: "O Prophet of Allah! You say that these items are simple to do, but only few people who maintain them how could that be?" He, (peace & blessings of Allah be upon him) replied: "Satan comes to a person before he sleeps and makes him so drowsy that he cannot say these few words of supplication. Moreover, Satan comes to man, while still in prayers and reminds him of other things that he must do after prayer, not allowing him to maintain these words of supplication right after one finishes his prayer."

(This Hadith is reported by Abu Dawoud, Tirmidhi, Nasaiee and Ibu Hibhan in the book entitled "Sahih-ul-Fargheeb," #603. **end**)

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