



Benefit of the Day

A Collection of Beneficial Writings for Each Day of the Month

issue 4 | july - august 2007 | rajab 1428

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-‘Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, “(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.
(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.
(And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And ‘Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, "I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money].”

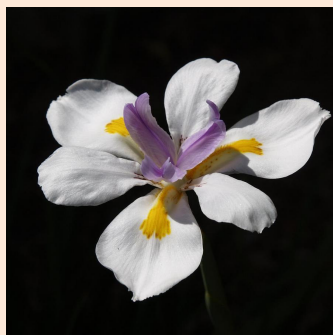
So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with the fourth issue of the ‘Benefit of the Day’ Magazine consisting of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و صلى الله على نبينا محمد و على آله و صحبه و سلم

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The Duha Prayer

sunday | 1 rajab 1428 | 15 july 2007

Narrated `Aisha radiyallahu `anhaa: Allah's Messenger sallallahu `alayhi wa sallam used to pray four rak`at in Duha prayer and added whatever Allah wished for him. [Reported by Muslim]

Let it be known that Ishraq, Salaat ul-Awwabin and Duha are different names that stand for identically the same forenoon prayer. The time of this prayer starts with the sunrise and goes on until one-fourth of the day. The least number of Rak`at of Duha prayer are two and the maximum is twelve. The preferable among them are four which is supported and approved by the Ahadith of the Prophet sallallahu `alayhi wa sallam. It may also be remembered that this prayer is a Sunnah of former Messengers as they used to offer it during their times. Hence this prayer is a Sunnah and mustahabb (desirable). As to the matter of this prayer being called a Bid`ah (innovation) by `Umar radiyallahu `anhu, it only alludes to the fact that if someone develops a habit of continually offering it, it may be regarded as an innovation, as the Prophet sallallahu `alayhi wa sallam did not always offer it.

Narrated Zaid bin Arqam radiyallahu `anhu: Allah's Messenger sallallahu `alayhi wa sallam, "The prayer of those who are penitent is offered when the young weaned camels feel the heat of the sun." [Reported by at-Tirmidhi]

This Hadith indicates that the best time of Duha prayer is just before noon.

Narrated Anas radiyallahu `anhu: Allah's Messenger sallallahu `alayhi wa sallam said, "Whoever prays twelve rak`at of Duha, Allah will build a castle for him in Paradise." [Reported by at-Tirmidhi who graded it Gharib (unfamiliar, doubtful).]

Narrated `Aisha radiyallahu `anhaa: Allah's Messenger sallallahu `alayhi wa sallam entered my house and prayed eight Rak`at of Duha prayer. [Reported by Ibn Hibban in his Sahih].

- from al-Haafidh Ibn Hajar al-`Asqalaanee's "Buloogh ul-Maraam", with notes from As-San`aani's commentary "Subul as-Salaam"

Why do women need Careers and Professions??

What I don't understand is why do so many sisters go into secular education? Why go to college? I mean, for men I can understand because they'll need to earn a living, but why the sisters? Now you might say, Ok, NaseehaMan, then if they don't go to school, then what'll they do? Sit home all day?? Well, how about getting an Islamic education? It would be SOOO much more useful for you. You sisters could be a new a generation of scholars, bringing up your children in the right way with the correct Islam. You could be the key to fighting off ignorance in Muslim communities. But instead, you opt to wasting your time learning things you'll probably never use. And why? It's not like you NEED to work, right? I beseech you to take the more beneficial path.

by Naseeha Man (RahimahulLah)

Note: The brother's advice is general; however there are some cases where it would be very beneficial to study, e.g. medicine or teaching, as this Ummah is in need of women doctors and teachers. Also there are some sisters who may need to study as they are unfortunately in a situation where they have to fend for themselves. Wallahu A'alam

The Manner Of Giving Greetings Of Peace

In order of best, second best, and third best, these are the ways of extending greetings of peace.

- 1) "Assalamu Alaikum Wa rahmatullahi Wa barakatuhu": Peace as well as the mercy and blessings of Allaah upon you.
- 2) "Assalamu Alaikum Wa rahmatullah": Peace and the mercy of Allaah upon you.
- 3) "Assalamu Alaikum": Peace upon you.

This order is proven by the narration of Abu Hurairah (ra), in which a man passed by the Messenger (saws) - who was seated in a gathering - and said, "Assalamu Alaikum". The Prophet (saws) said, "Ten good deeds are written for him." Another man passed by and said, "Assalamu Alaikum Wa rahmatullah," and the prophet (saws) said, "Twenty good deeds." Then another man passed by and said, "Assalamu Alaikum Wa rahmatullahi Wa barakatuhu," and the prophet (saws) said, "Thirty good deeds." (Related by At-Tirmidhee 2689)

[The Book of manners by Fu'ad Ibn ' Abdul-' Azeez Ash-Shulhoob]

Kindness to Parents

wednesday | 4 rajab 1428 | 18 july 2007

Allaah (Subhanahu Wa Ta'ala) says, {and We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is for two years, give thanks to Me and to your parents; unto Me is the final destination. But if they strive with you to make you join in worship with Me others, that of which you have no knowledge, then obey them not, but behave with them, in the world, kindly, and follow the path of him who turns Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do} (Luqmaan 14-15)}.

Shaikh Abdur Rahman as-Sa'di said: "The verse, {and We have enjoined on man}, means that Allaah (Subhanahu Wa Ta'ala) has entrusted us with something which we will be asked about. This thing is {parents} and then Allaah says, {give thanks to Me}, that is, worship Me alone, fulfill My duties that I (Allaah) have ordered you to do and do not commit unlawful sins; {and to your parents}, means: Be kind to your parents, shower on them love, affection, and piety, both in words and deeds, treat them with tender humility, provide for them and never harm them verbally nor physically. Allaah (Subhanahu Wa Ta'ala) reminds us that, {unto Me is the final destination}, that is, we shall return to Allaah on the Day of Judgment and will be asked about the trust enjoined on us. If we fulfill our duties well, we will be rewarded, but if we fail to do so, we will be severely punished.

Then, Allaah (Subhanahu Wa Ta'ala) mentions the reason why we should be kind to our parents, when He (Subhanahu Wa Ta'ala) says, {His mother bore him in weakness and hardship upon weakness and hardship}, that is, the mother bore constant suffering; in pain and hardship from the first moment she felt the child moving in her womb to the worst pains during the time of delivery. And {his weaning is for two years}, that is, during these two years the mother breast-feeds her child and looks after him/her. So, after all the years of suffering, hardship, love and care, could we not, at least, compensate our mothers for what they have done for us and pay them back their rights?"

from *How to Be kind To Your Parents* by: Ibrahim Ibn Saaleh al-Mahmoud, pg.10

Signs of Allah's Existence

"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire taqwa (piety). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped)."

al-Baqarah:21-22

Several scholars of Tafsir, like Ar-Razi and others, used this Ayah as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of the Creator. Once a Bedouin was asked about the evidence to Allah's existence, he responded: "All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists?" [Ar-Razi 2:91]

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky – whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that whoever lives on land, whatever their shape and color, are able to live and thrive – whoever reads Allah's statement:

"And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and ad-Dawwabb (moving, living creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah." (35:27-28)

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous Ayat in the Qur'an on this subject.

~Tafsir Ibn Kathir



From His beautiful and excellent Names is the Ever-Discreetly Gentle (al-Lateef). He is the One Who is so Discreet in His Actions that He discerns the hidden and secret, and what the hearts are filled with. He also perceives what is in the lands, of enclosed grains and seeds. He is Ever-Gentle with His devoted slaves and makes things easy for them and keeps them away from difficulties. He makes the path to His Pleasure and Generosity easy for them. He protects them from every and means that may lead to His anger. This is through means that they may perceive as well as means that they do not perceive. He also decrees matters for them that they dislike in order for them to be granted what they love. He is Gentle with them with respect to their own souls as He guides them to His beautiful ways and His noble creations. He is Gentle with them with respect to matters that are external to them with every goodness and righteousness. The name Al-Lateef is close in its meaning to Al-Khabeer (the Well-Acquainted with all things), Al-Ra'oof (the Clement) and Al-Kareem (the Generous).

- from Shaykh AbdurRahmaan Nasir as-Sa'di in *Taudeeh Al-Kaafiyah Ash-Shaafiyah*



Another one of His beautiful Names is the All-Heedful and All-Protecting (Al-Hafeedh). This encompasses two matters. First, He is Heedful of all the actions that humans perform by His Knowledge, recording and ordering His noble recorders to record all that humans do. Second, He protects His slaves from all kinds of hardship and evil. More particular than that is His special protection for those slaves who guard and enact what He has commanded and protect themselves for Him in secret by preserving their Faith from any shortcoming or fault. He protects them and guards them from any slip or mistake. He protects for them their religion and worldly life. Allah's Messenger (sallallaahu `alayhi wa sallam) said:

"Guard Allah ('s Commands) and He will guard and protect you." [Ahmad, At-Tirmidhi, al-Haakim. Al-Albaani has declared it Sahih in Sahih al-Jami` as-Sagheer #7957]

That is, guard His Commands by fulfilling them, guard His prohibitions by avoiding what He has prohibited, guard the limits He has set by not exceeding them, then Allah will guard and protect you in your religion and worldly affairs.

- from Shaykh AbdurRahmaan Nasir as-Sa'di in *Tawdeeh Al-Kaafiyah Ash-Shaafiyah*



إليك إله الخلق أرفع رغبتي *** وإن كنتُ يا ذا المن والجود مجرماً
ولما قسا قلبي وضافت مذاهبي *** جعلت الرجا مني لعفوك سلماً
تعاظمني ذنبي فلما قرنته *** بعفوك ربي كان عفوك أعظماً
فما زلت ذا عفو عن الذنب لم تزل *** تجود وتعفو منة وتكرماً
فلولاك لم يصمد لإبليس عابد *** فكيف وقد أغوى صفيك آدماء
فيا ليت شعري هل أصير لجنة *** أهناً؟ وأما للسعير فأندماً
فلله در العارف الندب إنه *** تفيض لفرط الوجد أجفانه دماً
يقيم إذا ما الليل مد ظلامه *** على نفسه من شدة الخوف مأتماً
فصيحا إذا ما كان في ذكر ربه *** وفيما سواه في الورى كان أعجماً
ويذكر أياما مضت من شبابه *** وما كان فيها بالجهالة أجراً
فصار قرين الهم طول نهاره *** أخا السهد والنجوى إذا الليل أظلماً
يقول: حبيبي أنت سؤلي وبغيتي *** كفى بك للراجين سؤلاً ومغماً
ألست الذي غديتني وهديتني *** ولا زلت منانا عليّ ومنعماً
عسى من له الإحسان يغفر زلتي *** ويستر أوزاري وما قد تقدماً
تعاظمني ذنبي فأقبلت خاشعاً *** ولولا الرضا ما كنت يارب منعماً
فإن تعف عني تعف عن متمرّد *** ظلوم غشوم لا يزايل مأتماً
فإن تنتقم مني فلست بآيس *** ولو أدخلوا نفسي بجرم جهنماً
فجرمي عظيم من قديم وحادث *** وعفوك يأتي العبد أعلى وأجسماً
حواليّ فضل الله من كل جانب *** ونور من الرحمن يفترش السما
وفي القلب إشراق المحب بوصله *** إذا قارب البشرى وجاز إلى الحمى
حواليّ إيناس من الله وحده *** يطالعني في ظلمة القبر أنجماً
أصون ودادي أن يدنسه الهوى *** وأحفظ عهد الحب أن يتثلماً
ففي يقظتي شوق وفي عفوتي منى *** تلاحق خطوى نشوة وترنماً
ومن يعتصم بالله يسلم من الورى *** ومن يرجه هيهات أن يتندماً

'In You, the Creator, I raise my longing, And even if I am, O possessor of kindness and generosity, an evildoer, a criminal,
When my heart became constricted and my paths became narrow,
I took my hope in Your pardon and forgiveness as an opening and an escape,
My sins seemed very great to me but when I compared them to Your forgiveness,
I found Your forgiveness to be greater,
You are and still remain the only One who can forgive sins,
You grant and forgive out of Your benevolence and generosity,
Perhaps the One who is the source of all goodness will forgive and overlook my mistakes,
And will hide the sins and burden that I accumulated,
My sins seemed very great to me, so I turned (to You) in humility,
Were it not for my contentment in you, I wouldn't, O my Lord, have seen any comfort at all,
So if You forgive me, You would have forgiven a sinner, A rebellious, oppressive tyrant still sinning,
So my crime is very great, past and present, But Your forgiveness that embraces Your servant is greater and higher,
So whomsoever holds fast to Allaah is truly saved from mankind, And whomsoever's hopes are in Him, will be far
removed from any regrets.'

[Translator Note]: In translating these lines of poetry I have exercised a certain degree of freedom in order to preserve the emotive content as well as making it readable in the English language.

"..Then know..you are in The Middle of A Battle.."

"Allaah never orders anything except that Satan takes two contradictory stances towards it: either shortcoming and negligence or overzealousness and exaggeration. It does not matter [to him] by which of these two mistakes he becomes victorious over the slave." -

Ibn al-Qayyim

How many of the Jews or Christians have considered in their hearts love for Islam. But Iblees always hinders them. He says to them, "Do not be hasty. Look closer into the matter." And they postpone their conversion until they die as unbelievers. In the same way the one who is disobedient to Allah postpones his repentance. He sets his sights on his desires and he hopes he will repent later. But, as the poet said, "Do not rush to perform the sins you desire and think about the period of repentance beforehand." How many are determined to do something and then they postpone it. Perhaps a scholar is determined to return to his study. Satan says, "Rest for a while." Or a servant is alerted to the prayer at night and he says to him, "You have plenty of time." He will not stop making people love laziness and postponing of actions and he makes the person rely on hopes and dreams.

It is necessary for the energetic person to take matters into his own hand and act upon his energy. The energetic finds the time to do things and does not procrastinate and he turns away from just dreaming. The one who has a real fear of Allah does not feel safe of punishment. The soul never stops in its dispute about evil and facing the good. But it always expects that it will have plenty of time to complete the good. One of the early scholars said, "Beware of procrastinating. It is the greatest of the soldiers of Satan." The serious, non-procrastinating person and the one who rests on his hopes and puts off working are like two who are passing through a city while journeying. The serious, energetic one buys his provisions early and waits for his traveling out of the city. The procrastinator says, "*I will wait, as perhaps we will stay here a month,*" and continues to put off buying his provisions and preparing for his departure, until the last minute wherein he becomes rushed and mistake prone. This is how people are in this world. Some of them are prepared and alert. When the angel of death comes, he is not sorrowful. Others are deceived by thinking they can procrastinate and they will despair when the time to move on comes. It is part of one's nature to love laziness and dreams but then Iblees comes and builds upon that. This makes it difficult to struggle against him in that matter. **But the one who is alert knows that he is in the middle of a battle. He knows that his enemy does not rest. And if it seems that he is resting, it is actually just part of his strategy...**

Ibn al-Jauzi, Talbees Iblees, p. 458,

tuesday
24 july 2007
10 rajab 1428



THE STRAIGHT PATH

Allah (SWT) says in Surah Al-Fatiha (1:6-7) "Guide us to the Straight Path. The Path of those whom You have blessed..." Every day, at least 17 times, every Muslim invokes Allah to guide him or her to the Straight Path. What is the Straight Path? Allah tells us in the next verse that it is the Path of those whom He has blessed. Who are the ones whom Allah has blessed? The scholars of tafseer said that the answer to this question lies in Surah An-Nisa (4:69): "And whosoever obeys Allah and His Messenger shall be with those WHOM ALLAH HAS BLESSED: the Prophets, the Truthful ones, the Martyrs and the Righteous. And what an excellent fellowship are they." Therefore, the pre-condition for being a member of this elite group is obedience to Allah and His Messenger. But what happens in a world when everyone claims to obey Allah and His Messenger - how does one ascertain whether or not one is on the Straight Path? The following example illustrates the answer to this dilemma.

Imagine a man sets out on a journey to a particular destination and follows a particular path. Then another man wants to reach the same destination and so he tries to follow the same path as the first man. How do we know if the second man took the same path as the first? We compare what they experienced on their respective journeys. Therefore, if the first man saw a particular stream, a particular rock, a particular tree, etc. and then the second man saw those same landmarks, we can say that they most probably followed the same path. However, if the second man did not see any of these milestones, or the things he saw differed from what the first man saw, then we can say that something went wrong.

If we look at the lives of the Prophets who are the first group whom Allah has blessed, and then we look at the Prophet then the Companions (RA), then those who followed them, then the famous classical scholars, all the way until today, what do we find? What is common to all of the above? Prophet Nuh (AS) was ridiculed. Prophet Ibrahim (AS) was thrown in the fire following which he had to leave his wife and son in the barren valley of Makkah. Musa (AS) fled from Firoun and lived a life in exile for many years. Prophet Yusuf (AS) was imprisoned unjustly for seven years. They tried to crucify Isa (AS). The Prophet (S) was abused, assaulted, evicted from his homeland, etc., etc. We know from the Quran that some Prophets were even killed by their followers. These people are the most beloved to Allah. If there were anything bad, shameful or dishonourable about these trials, then Allah would not have allowed them to happen to the best of His Creation.

Likewise, if we look at some of the Companions of the Prophet: Abu Bakr and Umar (RA) beaten physically; Bilal, Khabbab, Yasir, Sumayyah and Ammar (RA) tortured; Khubaib executed, etc. This means that the Companions (RA) were following the same path as the Prophet (AS) because they experienced the same things. In the same way, we find the early scholars: Abu Haneefah imprisoned, Imam Malik tortured and ridiculed, Imam Shafi kicked out, Imam Ahmad imprisoned and publicly lashed. This means that these scholars were also following the same path as the Prophets (AS) because they experienced the same things. Therefore, if you are seeing the same scenery, milestones and landmarks as they saw, then that means that you are also on the same path. And being on the same path means that you will reach the same destination.

Power, Honour, Dignity and Steadfastness



True Love of A Mujahid

wednesday | 11 rajab 1428 | 25 july 2007

I wanted to share a story of a shaheed that is not known to many but as Omar radiAllahu 'anhu said: 'Omar does not know them but Omar's Lord knows them....'

This story happened in the first Afghanistann jihad at the time of fateh kabul (the opening of kabul)

This is also a story of a young couple that had true love that a married couple should have, the love that Allah will be most pleased with, because it was love for His sake. And as much as they both loved each other they both loved Allah more, and would always put the desire of continually being together for the chance to serve Allah subhanahu wata'allaa

The brothers name was Zaid at-Tayyaar from Yemen, meaning Zaid (the flyer). The brother was given this name by the other mujahideen, because no matter where Zaid was and what he was doing if he heard that a battle had broken out between the brothers and the enemies of Allah he would drop what he was doing and fly to the battle ground seeking the victory of the muslims and hoping to attain shahadah in it's process..

His wife said: 'SubhanAllah everytime my husband leaves the front door I have to farewell him as if it's his last time because even if I ask him to buy me a kilo of onions or tomatoes it could be the last time I see him, because I don't know who would come and invite him to the battle ground and he would surely fly there....

One day his wife asked him if he could buy her a hand bag and some groceries from the markets so Zaid (at-Tayyar) went to the Sader Bazaar; it was the market place in Peshawer . As he was buying the items his wife requested he met a group of brothers buying some things they needed and they seemed in a hurry.

After greeting them he asked them: 'Why are you brothers in a hurry?'

They replied because we are just getting the things the Ameer requested before we head back to Afghanistan. There is heavy fighting going on and InshaAllah we will fateh Kabul (Open kabul)'

So what did you think Zaid at-tayyar's reaction was?

He also jumped on the back of the pick up truck and went to the battle ground. SubhanAllah Zaid at-Tayyar was martyred within 24 hours of his arrival to Kabul but not after showing the enemy his bravery and his willingness to shed his blood for the sake of Allah.

When the women of the muhajireen arab were at Zaid at-Tayyar's wife's home to be with her, they said they had never seen a women so happy for her husband's shahadah and continuously had a smile on her face and holding her pregnant stomach saying: 'Absher ya ibni, abuk shaheed ...(glad tidings oh my son your father is shaheed)'

As the sisters where there the door knocked and the brothers had returned the bags Zaid at-Tayyar had taken with him to kabul. When it was given to his wife she opened them and found.....

The hand bag and groceries she had asked for, and an unfinished letter he had started to write for his wife that said: 'To my dearest wife, before I continue I say may Allah be pleased with you and you are the reason that made my hijrah and jihad easy...'

At seeing this she hung her head low and began to weep, the sisters turned to each other and said: 'Miskeenah it has finally hit her that her husband is shaheed .'

Zaid's wife raised her head and said: 'Wallahi I do not cry for the loss of my husband in the battle grounds for he died a lion nor do I cry for this unborn child that he shall never see his father for neither did the Prophet salallahu alayhi wassalam. But I cry because I see my husband's kindness in dealing with me and I remember my harshness when dealing with him. He bought me a brown bag knowing I loved the colour brown even though I did not specify the colour I wanted ...

And the morning of his shahadah before he went to the markets to buy this bag' and she held it while weeping and her tears falling onto the bag, 'He asked for some fried eggs and I was too tired and cold to get up to make them so he made it for both him and I....'

'Ya Allah please forgive me...ya Allah please forgive me....ya Allah please forgive me'

That's what she kept on saying for the rest of the night...

May Allah accept Zaid from amongst the shuhadaa and give him 72 hur ameen.

And give the sister firdous al a3laa and keep her and her children safe where ever they are ameen.

SubhanAllah it was later said that the sister's second husband was also shaheed when she was pregnant with her second son subhanAllah both of her sons were sons of shaheed and they never got to know their fathers.

May Allah unite them with their fathers in firdous and allow them to follow their fathers' footsteps....

Ameen

thursday | 12 rajab 1428 | 26 july 2007



Speak good of others, see good of brothers

لسانك لا تذكر به عورة امرئ *** فكلك عورات وللناس ألسن

وعينك إن أبدت إليك معائباً *** فدعها وقل : يا عين للناس أعين

Let not your tongue mention the shame of another
For you yourself are covered in shame and all men have tongues.

If your eye falls upon the sins of your brother
Shield them and say: "O my eye! All men have eyes!"

the way to paradise is very difficult

Paradise is very high, and ascending to lofty places takes a great deal of effort. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and willpower. In a hadith narrated by Bukhari and Muslim from Abu Hurayrah, the Messenger of Allah, sallallahu alaihi wa sallam, said: "Hell has been veiled with desires, and Paradise has been veiled with hardships."

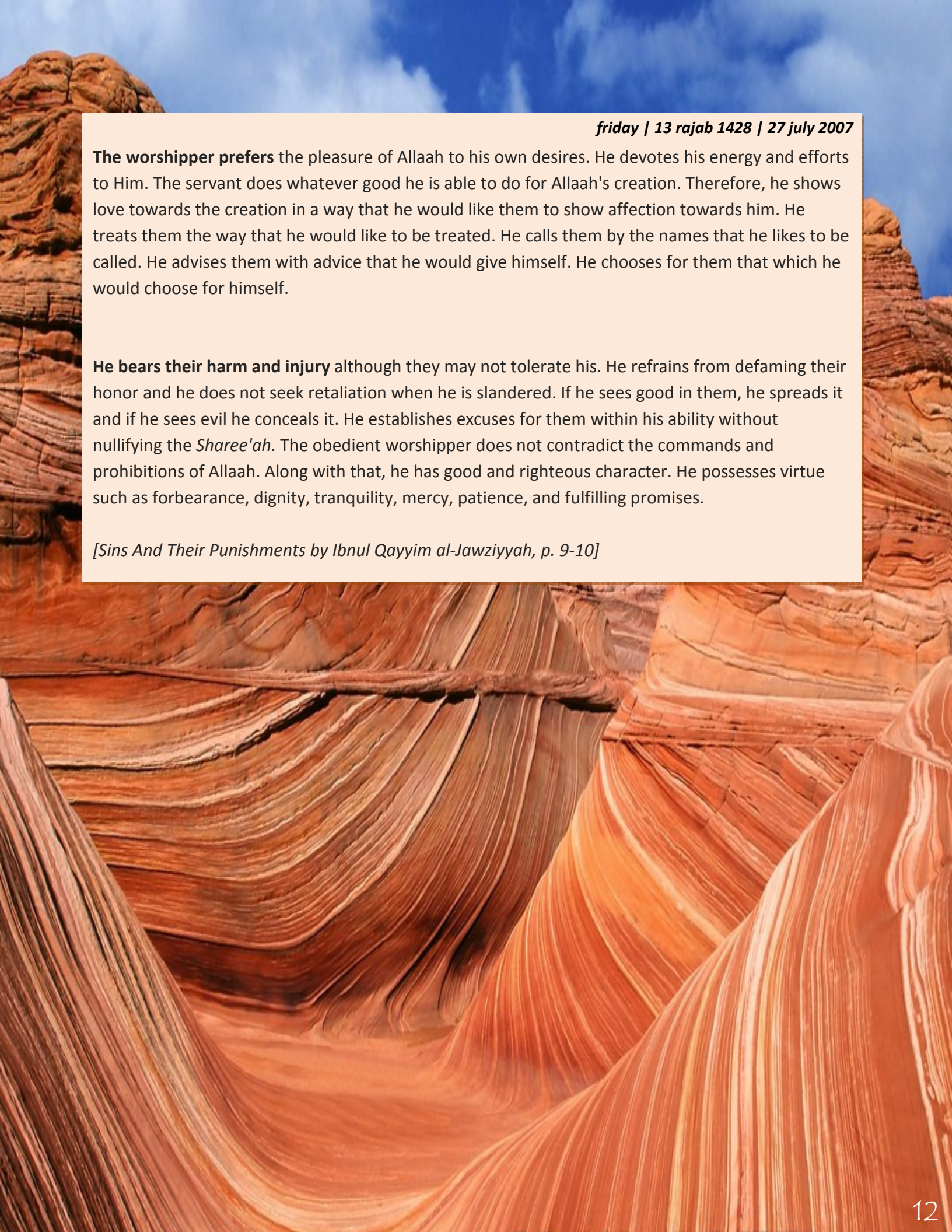
The version recorded by Muslim says "surrounded" instead of "veiled." [Jami al-USul, 10/521, no. 8069]

An-Nisa'i, Tirmidhi and Abu Dawud report from Abu Hurayrah that the Messenger of Allah, sallallahu `alaihi wa sallam said:

"When Allah created Paradise, He told Jibril, 'Go and 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.' [Jami al-usul, 10/520, no. 8068. Tirmidhi said: It is a gharib sahih hasan hadith]

An-Nawawi commented on the first hadith:

"This is an example of the beautiful, eloquent and concise speech of which the Prophet, sallallahu `alaihi wa sallam, 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 includes striving consistently and patiently in worship, restraining one's anger, forgiving, being patient, giving in charity, being kind to those who mistreat you, resisting physical desires, etc." [Sharh an-Nawawi `ala Muslim, 17/165]



friday | 13 rajab 1428 | 27 july 2007

The worshipper prefers the pleasure of Allaah to his own desires. He devotes his energy and efforts to Him. The servant does whatever good he is able to do for Allaah's creation. Therefore, he shows love towards the creation in a way that he would like them to show affection towards him. He treats them the way that he would like to be treated. He calls them by the names that he likes to be called. He advises them with advice that he would give himself. He chooses for them that which he would choose for himself.

He bears their harm and injury although they may not tolerate his. He refrains from defaming their honor and he does not seek retaliation when he is slandered. If he sees good in them, he spreads it and if he sees evil he conceals it. He establishes excuses for them within his ability without nullifying the *Sharee'ah*. The obedient worshipper does not contradict the commands and prohibitions of Allaah. Along with that, he has good and righteous character. He possesses virtue such as forbearance, dignity, tranquility, mercy, patience, and fulfilling promises.

[Sins And Their Punishments by Ibnul Qayyim al-Jawziyyah, p. 9-10]

saturday | 14 rajab 1428 | 28 july 2007

Those who enter Jannah without Judgement...

Muslim Narrated on the authority of imran ibn hussain that the prophet salallahu alayhi wassalam said: "Seventy thousand people of my nation will enter Paradise without judgement." The companions said: "Who are they O Prophet of Allah?" He said: *"Those are the muslims who do not treat their diseases with ruqyah (incantation), nor do they believe in bad and or good omen (from birds etc) nor do they get themselves branded, but they put their trust only in their Lord."* [Hadeeth saheeh]

Ibn Al-Mubarak reported that ibn 'Abaas said: "On the day of Judgement, a caller will shout: 'You are today going to learn who the generous are. Come on O you who have praised Allah all the times.' Then they will do so and advance to paradise. The caller will shout once again: 'You are going today to learn who the generous are. Come on O you who call on their Lord, in fear and hope, and they spent (in charity) out of the sustenance which We have bestowed on them.' Then they will do so and advance to Paradise. The caller will shout a third time: "You are going today to learn who the generous are. Come on, those whom neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying Zakat. Their (only) fear is for the Day hearts and eyes will be turned about." Then they will do so and advance to Paradise." [Hadeeth saheeh]

[Attadhkirah by Imam Al-Qurtubi Rahimahullah]

..and Everything glorifies Allaah...

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

Allah subhanahu Wa Ta'ala says: *the seven heavens and the earth and all that is therein*, meaning the **creatures** that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above what these idolaters say, and they bear witness that **He is One in His Lordship and Divinity**.

In everything there is a sign of Allah indicating that He is One. As Allah says:

[تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشِقُ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا]

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent) (19:90-91).

[وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ]

(and there is not a thing but glorifies His praise.) there is no created being that does not celebrate the praises of Allah.

[وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ]

(But you understand not their glorification.) means, 'You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in Sahih Al-Bukhari that Ibn Mas'ud said: "*We used to hear the Tasbih of the food as it was being eaten.*" Imam Ahmad recorded that [Mu'adh bin Anas said that] the Messenger of Allah came upon some people who were sitting on their mounts and talking to one another. He said to them:

<<ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا كِرَاسِيَّ لِأَحَادِيثِكُمْ فِي الطُّرُقِ وَالْأَسْوَاقِ، فَرُبَّ مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ>>

(Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does.)

[A part from Tafseer Ibn Katheer Rahimahullah]



THE NIGHT

sufyan's favourite time

During the day, Imam Sufyan Ath-Thauree (may Allah have mercy on him) was preoccupied in a myriad of ways: He sought out knowledge, he imparted knowledge to others, he worked in order to earn a living, and so on. Most of his day time activities had one thing in common: he was around other people. In this regard, night-time was different: no human eye could see him, and he could therefore concentrate with all of his mind and heart on worship.

Imam Sufyan longed for and loved the solitude of the night, and he especially loved to wait for that part of the night when Allah subhanahu wata'alaa descends to the lowest heaven and asks, *"Is there anyone who is asking for forgiveness? Is there anyone who is repenting? Is there anyone who is asking (Me for something)? Is there anyone who is supplicating (to Me)?"*

Abu Yazeed Al-Ma'na said: *"In the morning, Sufyan Ath-Thauree would extend his legs to the wall and place his head on the ground, so that he could regain blood circulation after having spent the night standing and praying."* Yazeed ibn Thubah related that Sufyan once said to him: *"I am overjoyed with the coming of the night only because I can then relax and know that no human eye is watching me (and I can therefore be at peace while I worship Allah)."*

While a group of people were gathered together, Fudail came, stood over Sufyan's head, and recited this Verse:

"Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); - therein let them rejoice." That is better than what (the wealth) they amass." Quran 10:58

"Say (O Muhammad salallahu alayhi wassalam): "He is Allah, (the) One." Quran 112: 1

Sufyan said: *"O Abu Ali (i.e. Fudail), by Allah, we will never be able to rejoice until we take the cure of the Quran and place it over the disease of our hearts."*

Sufyan advised young people not to waste the time of their youth, but to spend it usefully by worshipping Allah.

Muhammad ibn Yusuf said: *"Sufyan Ath-Thauree would make us stand up (to pray) at night, and he would say, 'Stand up, O young people, and continue to pray throughout the years of your youth (so that you will have become accustomed to worship in your old age).'"*

Furthermore, Sufyan advised others on how to gain the physical strength they needed to sleep less so that they could work during the day and pray during the night. Uthman ibn Zaaidah reported that Sufyan Ath-Thauree wrote to him a letter that contained this message: *"If you want to maintain a healthy body, and if you want to sleep only a little, then eat only a little."*

Imam Sufyan followed his own advice, eating only enough to help him keep his strength, no more and no less. If someone came and asked Sufyan for food, he would give him a share of his own food and keep just enough to keep his body strong enough for worship.

Has not the time come for those who believe?

When Maalik ibn Dinar [the well-known taabi'ee] was asked about the causes of his tawbah [repentance], he said:

"I was a policeman and I was given to drinking. I bought a beautiful slave who gave me a daughter [he named her Faatimah]. I doted over my daughter and when she began to crawl on all fours I grew even fonder of her. Whenever I put a strong drink in front of me she would come to me and pull me away from it, or she would spill it from me. When she completed two years she died. I became consumed with grief over her loss. When the night of mid Sha'baan came - it was the night before Jumu'ah - I stayed home and drank. I did not pray the 'Isha prayer. Then I had a dream that the Day of Judgment had begun, the Trumpet was blown, the graves gave up their dead, mankind was gathered up, and I was among them. I heard something behind me. I turned around and saw a dragon of indescribable size, blue-black, rushing for me with wide open jaws. I fled in terror. I passed by a Shaykh dressed in spotless clothes, exuding a fragrant smell. I greeted him and he greeted me back. I said to him 'O Shaykh! Protect me from this dragon, and may Allaah protect you!' The Shaykh wept and said: 'I am weak and it is stronger than me, I cannot overcome it. Go quickly, perhaps Allaah will grant you something that will save you from it.'

I turned and resumed my flight. I climbed up onto one of the promontories of the Day of Resurrection overlooking the layers of **Hellfire**. I looked at the horror they contained and almost fell in for fear of the dragon. But a crier cried out to me: 'Go back! You are not amongst its mates.' His words stilled my fears and I went back. But the dragon again pursued me. I went back to the Shaykh and said: 'O Shaykh! I begged you to protect me from this dragon but you didn't protect me.' Again he wept and said: 'I am weak, but proceed to this mountain. In it are kept the stores (wada'i) of Muslims. If there is something in store (wadi'a) for you, then it will help you.'

I looked and saw a round-shaped mountain of silver topped with domes of hollowed pearl and hanging drapes, and every dome had two large gates of red gold encrusted with emeralds and pearls and overhung with drapes of silk. When I saw the mountain I fled to it with the dragon in hot pursuit. As I approached the mountain one of the angels cried: 'Raise up the veils, open the gates, and look out! Perhaps this wretched one has something in store with you that will save him from his enemy.' At this the veils were lifted, the gates were opened, and out of the palaces came children with faces like full moons.

The dragon was catching up to me and I was near despair. One of the children cried: 'Woe to you! Come and see, all of you! His enemy is very near him.' Whereupon the children came one wave after another and among them was the dear daughter of mine that had died two years before. When she saw me she wept and said: 'My father, by Allaah!' Then she leapt in a carriage of light and came near me with the speed of an arrow. She put her left hand in my right hand and I held onto her. Then she stretched her right hand towards the dragon and it turned around and fled. My daughter bade me sit, then she sat in my lap and began to stroke my beard and said: 'O my father! *'Has not the time come for those who believe, that their hearts become humble in the remembrance of Allaah?'* (57:16).' I began to weep and said: 'O my daughter, you children know the Qur'aan?' She replied: 'My father! We know it better than you.' I said to her: 'Tell me about the dragon which wanted to destroy me.' She said: 'Those were your evil deeds which you built up and strengthened, and they wanted to take you to the **Hellfire**.' I asked: 'What about the Shaykh I passed by?' She replied: 'O my father, those were your righteous deeds, you made them weak until they were no match for your evil deeds.' I said: 'O my daughter! What are you all doing in this mountain?' she said: 'We are the children of Muslims, we have been given this dwelling until the Hour rises. We wait whatever you send forth to us, and we intercede for you.'

Then I awoke in a start and saw that morning had come. I flung the potion (alcohol) from me and shattered the drinking cups, and I repented to Allaah and that was the reason for my repentance."

I have also heard it said that when Maalik ibn Dinaar awoke, he was screaming, 'the time has indeed come, the time has indeed come!!' [in response to the ayah quoted by his daughter], and that he then made ghusul and went to pray fajr at the masjid, intending repentance, and that when he walked into the masjid, he found the imaam reading that very ayah, "*Has not the time come for those who believe, that their hearts become humble in the remembrance of Allaah?*", and he repented.

[From Imaam ibn Qudaamah al-Maqdisi's Kitaab at-Tawwaabeen]



I Never Left You....

wednesday | 18 rajab 1428 | 1 august 2007

You never complained when you knew we would have nothing. You were contempt on having what little you needed. Where others would have left or moaned you never once let out a sigh. You understood what was written was what we would eat. I never once complained about what was put in front of me as I knew it was your hands that brought it to me. When I had nothing, I had you. We smiled as we saw the destruction around us knowing that these people were not true.

You never felt sympathy towards the enemy. You put your trust in your Rubb and in turn you followed me. Never did I have to wonder about you as my secrets my honour and my Deen were safe with you. When the enemy barked you never flinched. You were strong and in turn made me strong. We both know what hardships you faced just being with me but not a word did you speak. Like a vanguard for this Ummah you concealed yourself. Where others would rush to please their desires you were the essences of Taqwa. Life was easy with you and it came so naturally. You were the extension of me and I would never need to finish my words as who knew me better then you....

It's the little things that make the person and you would have easily have kept me going for a lifetime. I loved your jealousy. I loved to tease you with the thought of others just so I could know how dear I was to you. The way you would look at me with fire in your eyes showed me that I was the only one for you. You stole my heart and hide it away. You know your place it's by my side. What chance did shaytan have when you would ensure that fajr was the easiest of the salahs. I loved that you would forsake me in an instant to fast a voluntary fast. I loved that the Haq was dearer to you then my life and those of our jewels.

Watching you makes me laugh as I wonder if my heart will ever want another as I watch you feed my child, as you lift her out of the bath, as you wipe her little nose and the face she pulls. You will never find a diamond in the hands of the poor in the same way our diamond deserves to be carried in your hands. We could have it all my love but who sells Paradise for an hour of passing pleasure? Not us.

I chose you Umm Muthana as I know our fruits are safe with you. Never will I have to worry about if they pray or offer supplication. Never would I have to worry about where the loyalties of my babies are. They will love what we love they will love Allah Most Glorified Most High, they will Love the Prophets and the best of Companions, They will love those who they have never met but will long to meet. They will love those better then us. They will live to honour one statement. Others will fall under the weight of La illaaha illaa Allah but not them. Their hearts will beat it, their words testify to it and their hands carry it.

Don't think I left you. Don't think that in this world anything is dearer to me then the minute that I walk home knowing what waits for me behind closed doors. I went to find a better place for us. I went to fulfill the best of deals. I saw it written that if you give your life then eternity will be ours. I saw it written somewhere that this was all a test and I have no doubt that one who promises us and whose word is truth must love me very much as he gave me you and you were the hardest thing to give up. They say the mind cannot comprehend what awaits us. They say that sadness will forgotten, they say that the eye has yet to see and the ear has yet to hear the beauties that await us in our new home. They say rivers of honey my love they say rivers of milk they say rivers of wine. They say pearls and Gold thrones, they say musk and cool breezes. Is it not fitting that I go to see this land afar to take you and our children? I fear that the gates of opportunity will close behind me my love. I fear others will hear what I hear and rush there and I will have nothing to offer you.

I know you will send our sons to look for their father. Tell them that they will find me in every battle, in every fight where the black flag is flown. Tell them that the pain will be a pinch and then they will see what I see. Tell them Green Birds wish to meet them. Tell them Angels will call them by the best of names and most of all that Allah The One The Eternal will be pleased with them.

I told you once that only 2 things will have me. You and death. My life was with you but now I must marry again. I must marry what was promised to me the moment I was born. I must marry my fate and in turn I must marry death. After death will come reckoning and if I stand with the best of creation I will with the permission of Allah Lord of the Heavens and the Earth I will beg for you. None was worthy to stand next to me in this life so why is it I should desire another in the next?



thursday / 19 rajab 1428 / 2 august 2007

...The Prophet (saws) said: "Whoever reads a letter from the Qur'an has one reward for doing so; and every reward (for a good deed) is multiplied ten times - related by **At-Tirmidhee & Ad-Daarimee**.



The Prophet was sent with 4 Swords...



friday | 20 rajab 1428 | 3 august 2007

Ali, may Allah have Mercy upon him, said:

"The Messenger of Allah was sent with four swords.

1. A sword for the mushrikeen (polytheists)

"Freedom from (all) obligations (is declared) from Allâh and His Messenger (SAW) to those of the Mushrikûn, with whom you made a treaty. So travel freely (O Mushrikûn) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allâh, and Allâh will disgrace the disbelievers. And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah) that Allâh is free from (all) obligations to the Mushrikûn and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve. Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allâh loves Al- Mattaqûn. Then when the Sacred Months have passed, then kill the Mushrikûn wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salât, and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful."

[at-tawbah : 1-5]

2. A sword for the people of the book

"Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued"

[at-tawbah: 29]

3. A sword for the transgressors/rebellious

"...But if one of them rebels against the other, then fight you (all) against the one that which rebels..."

[al-Hujuraat : 9]

4. A sword for the munaafiqeen (hypocrites)

"O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination."

[at-Tahreem : 9]

[Abu Qataadah's Ma'aalim at-Taa'ifah al-Mansurah p. 11]

Aishah said, "I said to the Messenger of Allah, 'Does the lover remember the one he loves on the Day of Resurrection?' He said, 'O Aishah, as for three [situations] then no; at the Balance until it is heavy or light, then no; when the books are scattered and one is given his either with his right or with his left, then no; and when a neck from the Hellfire comes out and embraces them, raging over them, it will say, 'I have been entrusted with three - with he who claims a god besides Allah, I have been entrusted with he who does not believe in the Day of Accountability, and I have been entrusted with the haughty, stubborn man.' It will embrace them and throw them in the midst of the Hellfire. And the Hellfire has a bridge [over it] that is thinner than a hair and sharper than the sword; upon it are hooks and sharp thorns made of iron, taking whoever Allah pleases. People will go over it like the blinking of an eye, like lightning, like racing horses and mounts. And the Angels will be saying, 'Our Lord, deliver, our Lord, deliver.' There will be he who is delivered and is in good condition, he who is saved but is scratched, and he who is rolled over into the Hellfire on his face.'

[Ahmad]

[ibn katheer's an-Nihaayah fil-Fitan wal-Malaahim pgs 387-388]

Ibn al-Qayyim said:

"Know that the greatest of losses is for you to be preoccupied with one who will bring you nothing but a loss in your time with Allah - the Mighty and Majestic - and being cut off from Him, a wasting your time with the person, a weakening of your energy, and the dispersing of your resolve. So, if you are tested with this - and you must be tested with this - deal with him according to how Allah would wish, and be patient with him as much as possible. Get closer to Allah and His Pleasure by way of this person, and make your getting together with him something to benefit from, not something to incur a loss from. Be with him as if you are a man who is on a road who was stopped by another man, who then asks you to take him on your journey. Make sure that you are the one who gives him a ride, and that he is not the one giving you the ride. If he refuses, and there is nothing to gain from traveling with him, do not stop for him, bid him farewell, and do not even turn back to look at him, as he is a highway robber, regardless of who he really is.

So, save your heart, be wary of how you spend your days and nights, and do not let the Sun set before you arrive at your destination."

['al-Wabil as-Sayyib'; p. 45]

From the Stories of the Great Grand-daughters of Safiya radiAllahu ‘anhaa

Bismillahi Ar-Rahmaan Ar-Raheem

All praise is due to Allah, the One, and peace and blessings be upon His Messenger, the Mujahid...to proceed...

Who is this grand-daughter of Safiya?

This grand-daughter is from among the grand-daughters of Safiya; she somewhat exceeds the other grand-daughters.

Her story starts when she married that energetic hero who was a cause, after Allah All-Mighty, for many of the young men of this Ummah reaching the land of Afghaan. She married into an unstable house, empty of any furniture and very poor. And this house that was founded upon the obedience of Allah, was a school for the young men of the place. They would leave it to pursue the activities in the land of Afghaan with their mujahideen brothers.

The husband was an Imam and speaker of one of the mosques in the location, and he was also from those who had memorized the Book of Allah, very pious and Allah fearing. He would openly proclaim the truth and not play around with the religion of Allah, and never fearing for the sake of Allah, the blame of the blamer.

One day an agent of the regime came to him, asking him: "Why don't you pray for the leader of this country during your sermon?"

So this husband replied to him with the reply of one who is certain of Allah: "I do not pray for the Tawagheet (tyrants)"

He (the agent) tried to tempt him with money, however the Shaykh refused completely. And this Shaykh was accustomed to the prisons of this country, until one of the agents said to him screaming: "O Father of so-and-so, I think your foot size has returned to its natural state (meaning by this that his stay out of prison has become too long)"

The wife migrated with her husband, heading for Afghanistan, however there was no chance for the women to enter. So this wife stayed in Pakistan, and she would have patience with his long absence from her. She would push him to Jihad, and how she would lighten his pain and sadness that he would expose to her, because of the loss of his brothers from the Afghan Jihad, and especially when Shaykh Abdullah Azzam was killed.

She was an example of a righteous wife and an advising sister, for she was a relief for the wounds of the sisters, teaching them to be patient, donating to them and consoling them, until Allah decreed the wife and her husband returned to her country. Their house was full of guests from the muhajiroon, and from among the guests was Shaykh Abu Mus'ab Az-Zarqawi (may Allah accept him) on his way to Afghanistan. And this righteous mujahida wife did not tire from hosting the guests of her husband, and serving them and staying up for their comfort.

Allah decreed the imprisonment of many of the brothers who were on their way to Afghanistan. The dogs of the intelligence incriminated that lion, so they arrested him and he stayed in prison for about 6 years.

Here the suffering and pain began to increase upon this patient mujahida, for she was faced with insults, abuse and humiliation from the ignorant relatives of the mujahideen whom her husband had sent out to Jihad, and she would repeat the saying of Allah All-Mighty: "And when the foolish address them (with bad words) they reply back with mild words of gentleness." Yes, this content mujahida faced what the righteous ones faced from persecution. Her financial situation got worse and worse so she began to work on sewing, so she could feed her young children and save them from humiliation and problems. She guarded her family and husband during his presence and absence.

She educated her children ideally, so why do we not find like her in this time? She brought them up on Quran, Jihad and commanding the good and preventing the bad. And from the astonishing things I heard from one of her young children who had not learnt to talk properly when he asked his mother in his baby talk: "Ummi (my mother) why was my father imprisoned?" His mother replied: "Because he said Laa Ilaaha Illaa Allah." The young one replied to her: "And if I say Laa Ilaaha illaa Allah will I be imprisoned?" She said to him: "Whoever says Laa ilaaha illaa Allah in its due right and practices its requirements is hated by the Tawagheet (tyrants)." So he said: "I shall say it even if they imprison me!"

One of the sisters told me that she saw the daughter of this sister and she was admonishing one of the misguided women and she was not more than 9 years old.

With the greatness of the misfortunes that descended upon her, however I did not see her any day complaining or being discontent with the Will of Allah. In fact I see her, a model of patience and content, we judge her as that, and Allah is her judge.

Her husband came out of prison and travelled to one of the countries and then his wife followed after him. What do you think this righteous wife will do after being separated from her husband for six years? Will she ask him to settle in his house and stay with her and his children and organize their affairs and look after them and leave Jihad for the sake of Allah? No by Allah, she requested from him....she asked him to strive for her to be able to carry out a martyrdom operation!!! So he promised her the opportunity, and we ask Allah to grant her, her wish and that He gathers us with her in the highest of paradises.

How it used to surprise me when I was young, when I would hear one of my brothers saying to my mother whenever he would feel miserable, that he would go to the psychiatrist, meaning by this, the husband of this virtuous sister. And when I grew older and became acquainted with this mujahida sister, I became certain of the words of my brother, for Allah knows how happy I am for knowing her despite the great difference in age between us. She was the friend and sister whose gathering I love none better than hers. She was my reward when my mother would want to reward me, for she would take me to visit her, and if she wanted to punish me she wouldn't let me visit her, and that punishment was one of the hardest punishments for me.

I would like to mention here a story told to me by this mujahida sister. It happened in Afghanistan when her husband met Shaykh Usama bin Laden (may Allah preserve him), and he asked him: "Where are you from, O father of so-an-so?" He said: "From Kurdistaan, Iraq." So Shaykh Usama related to him a dream he saw, and it was like this. He saw the Messenger of Allah salallahu alayhi wassalam and he was carrying a bundle on his back. So Shaykh Usama asked him: "To where of Messenger of Allah? And he replied: "To Kurdistaan, Iraq..."

On the subject of Kurdistaan, I would like to mention to you a dream related by the brother Abul-Ghaadiyah, which was seen by Abdul-Haadi Daghlis (may Allah accept him among the martyrs). The brother Abdul-Haadi saw during the Islamic Emirate in Afghanistan "that the Americans will fight them in Afghanistan until the Muslims will take refuge on a mountain. And stars like rockets (or he said rockets like stars) will rain down upon the disbelievers, and fire will light up among them and the Americans will be defeated in it." And when the war began on Afghanistan and the brothers left Afghanistan, whenever the brothers passed by a mountain they would ask the brother Abdul-Haadi: "Is this the mountain you saw in the dream?" And he would tell them: 'No', until they reached Kurdistaan. Abdul-Haadi climbed up the mountain there and began to say Allahu Akbar and said: "This is the mountain that I saw in the dream." We ask Allah that this dream is one of the glad tidings that were told to us by the Messenger of Allah salallahu alayhi wassalam.

And in the end, do not forget this sister, her husband and children, in your sincere dua, for they are now in the fields of Jihad in dire need of dua in secret and in the darkness of the treacherous night. And do not forget me, from what I have requested from you previously, and that is, a martyrdom operation against the assemblies of the enemies of Allah, and that Allah will accept me as a martyr and let me live in the highest garden in paradise, He is the one Capable of that.

Your sister for the sake of Allah
Areej Al-Jihad (Fragrance of Jihad)

Wassalamu Alaikum Warahmatullahi Wabarakatuhu

Translated from the 2nd issue of "The Stories of the grand-daughters of Safiyah" monthly magazine published by Al-Ansar Mailing Group

DEAD



HEARTS

Ibn Qayyim al-Jawziyyah

While thousands of Muslims are killed all over the world, and while tens of thousands are imprisoned and tortured for calling to the path of Allah and for enjoining the good and forbidding the evil, most Muslims remain remarkably silent and have no worry except for the material things of life. Their hearts have been filled with the love of this life and the forgetfulness of the Hereafter.

Allah says in the Qur'an: "You will indeed find them, of all people, most greedy of life, even more than those who do not believe in Resurrection. Each one of them wishes he could be given a life of a thousand years. But the grant of such life will not save him even a little from due punishment. For Allah sees well all that they do." (Al Baqarah, 2:96).

Many Muslims today have become so much attached to their life that their desire is to dwell among their family, house, money and commerce. They have forgotten that matters of the Hereafter should come before matters of this life and that we must strive to follow the orders of Allah, not just those we find easy and convenient to follow. Some Muslims today claim that it is better to perform extra prayers and extra fasting rather than enjoin the good and forbid the evil or defend the lives of weak Muslims. Such people would even blame the Muslims who strive to perform these obligations.

This is what Ibn al-Qayyim had to say about such people:

"The Shaitan has misled most people by beautifying for them the performance of certain voluntary acts of worship such as voluntary prayers and voluntary fasting while neglecting other obligatory acts of worship such as enjoining the good and eradicating the evil, to the extent that they do not even make the intention of performing them whenever they are able to. Such people are considered by the scholars to be on the bottom of the scale of religion: For the essence of our religion is to perform what Allah ordered us to do. The one who does not perform his obligations is actually worse than the one who performs sins.

Anyone having some knowledge about the revelation of Allah, the guidance of the Prophet, sallallahu alayhe wa sallam, and the life of the companions would conclude that those who are pointed at today as the most pious people are in fact the least pious.

Indeed, what kind of piety is there in a person who witnesses Allah's sanctities being violated, his religion abandoned, the Sunnah of His Messenger shunned, and yet remains still with a cold heart and a shut mouth'. Such a person is like a dumb Shaitan!

In the same way the one who talks falsehood is a speaking Shaitan. Isn't the misfortune of Islam due only to those who whenever their life and food are secure, would not care about what happens to the religion? The best among them would offer a sorry face. But if they were challenged in one of the things their heart is attached to like their money, they would spare no efforts to get it back. These people, besides deserving the anger of Allah, are afflicted with the greatest calamity without even knowing it: They have a dead heart.

Indeed the more alive a person's heart is, the stronger its anger for the sake of Allah and the more complete his support to Islam and Muslims."

Points of Benefit on Knowledge

- 43.** Intelligence has its limits; it is useless unless it is based on the guidance of religion or on good fortune in this world.
- 44.** Do not harm your soul by experimenting with corrupt views in order to demonstrate their corruption to someone who has consulted you, otherwise you will lose your soul. If you shield yourself from acting in a detestable way, any criticism that can be thrown at you by a man of corrupt beliefs because you disagree with him is better than his respect and better than the bad effect on both of you if you committed these detestable acts.
- 51.** One of the merits of religious knowledge and asceticism in this world is that Almighty God does not put it within reach of anyone except those who are worthy of it and deserve it. One of the disadvantages of the great things of this world, wealth and fame, is that they mostly fall to the lot of people who are unworthy of them and do not deserve them.
- 52.** Anyone who is seeking after virtue should keep company with the virtuous and should take no companion with him on his way except the noblest friend, one of those people who is sympathetic, charitable, truthful, sociable, patient, trustworthy, loyal, magnanimous, pure in conscience and a true friend.

[Ibn Hazm's al-Akhlaaq was-Siyar]

thursday | 26 rajab 1428 | 9 august 2007

The wisdom behind delaying the answer for a supplication

It is puzzling your insistence on asking for your desires and when ever they were delayed your insistence increases without thinking that your are not granted what you ask for because of:

1. Your benefit (for what you have asked could be a harm to you in a way)
2. Your sins (for the sinner's prayers are not answered).

If it was the second reason, you will have to clear the path of answering from the stains of sins. If it was the first reason then look at what you ask for:

Is it to strengthen your religion, or just a plain earthly desire? If it was only an earthly desire, then know that it is the kindness and the mercy of Allah that delayed it for you, and by your insistence, you are like a child that asks for what harms him and he is denied that for his own good. And if you think that what you asked for is for the benefit of your religion then your benefit could be in delaying it, or the well-being of your faith is by the nonexistence of it.

In other words, the planning of the Truth the Almighty (Allah) is better for you than your own planning, and He could deprive you from what you ask to test your patience. So let Him see from you a determined patience and you will soon see from Him what will give you joy. And when you have cleaned the paths of answering (of supplication) from the stains of sin and was patient about what He has chosen for you, then every thing that happens to you is better for you whether you were given or deprived of what you have requested.

-Imaam Ibn al-Jawzee (rh)

Justifying Sins by Intention

Sins do not become permissible by the intention but only by a specific legal evidence.

Know that a sin would neither become permissible nor turn into an obedience by the intention, according to the aforementioned saying of Abu Hamid Al-Ghazali, may Allah's mercy be upon him. Also know that if it is allowed to do some sins on some particular occasions, this will not be permissible except by a specific evidence which permits that a sin is done and not merely because of the intention.

For instance:

a - Lying is forbidden and from Al-Kaba'ir (major sins). However, it is allowed on three occasions because of the hadith of the Messenger of Allah (sallallaahu alayhi wa sallam) and not because of the mere intention. These occasions are: at war, when making up between people and between the man and his wife. [Narrated by Muslim on the authority of Umm Kulthum bint Uqba, may Allah be pleased with her.]

b - Eating dead animals is forbidden and from Al-Kaba'ir. However, it is allowed for person who is forced by the necessity of hunger because of the text which is in Book of Allah Taala and not the intention, Allah Taala says:

"He has forbidden you only the Maytata (dead animals), and blood, and flesh of swine, and that which is slaughtered in sacrifice for other than Allah. But if one is forced by necessity without useful disobedience nor transgression due limits, then there is no sin on him. Truly, Allah is oft-Forgiving, Most Merciful". [Al-Baqara, verse 173]

But the evidence that legalises (doing a sin) confines the permission to its case and must not be subject to Qisaas (analogy). [i.e. that we must not analogically apply this permission to every forbidden thing.]

[Shaykh Abdul Qadir bin Abdul Azeez, may Allah free him, in al-Jaami' fi Talab al-Ilm ash-Shareef]

saturday | 28 rajab 1428 | 11 august 2007

Muslim narrated in his *Sahih* that Jabir bin 'Abdullâh (radhiyallahu 3anhu) said, I heard the Messenger of Allâh salAllahu alayhi wassalam say:

"Cover the pot and tie the knot of the water skin, for there is a day during the year in which a disease descends and falls in whatever pot that is not covered, or water skin, which is not tied, that it passes by."

[Healing with the Medicine of the Prophet salAllahu alayhi wassalam , by Ibn Qayyim, p.208]



"When someone transgresses upon your rights (and in doing so disobeys Allah) the way to 'revenge' is to obey Allah in dealing with him. (use reason/rules instead of anger)"

[Umar Bin Al-Khattab]

Quench the Thirst

The Companions Way

"The spring from which the Companions of the Prophet - peace be on him-drunk was the Qur'an; only the Qur'an as the Hadith of the Prophet and his teachings were offspring of this fountainhead. When someone asked the Mother of the Faithful, Aisha-may God be please- with her,-about the character of the Prophet-peace be on him,-she answered, "His character was the Qur'an" *[Al-Nisaa]*

The Holy Qur'an was the only source from which they quenched their thirst, and this was the only mold in which they formed their lives. This was the only guidance for them, not because there was no civilization or culture or science or books or schools. Indeed, there was Roman culture, its civilization, its books and its laws, which even today are considered to be the foundation of European culture. There was the heritage of Greek culture- its logic, its philosophy and its arts, which are still a source of inspiration for Western thought. There was the Persian civilization, its art, its poetry and its legends, and its religion and system of government. There were many other civilizations, near or far, such as the Indian and Chinese cultures, and so on. The Roman and Persian cultures were established to the north and to the south of the Arabian Peninsula, while the Jews and Christians were settled in the heart of Arabia. Thus we believe that this generation did not place sole reliance on the Book of God for the understanding of their religion because of any ignorance of civilization and culture, but it was all according to a well thought out plan and method. An example of this purpose is found in the displeasure expressed by the Messenger of God - peace be on him -when 'Umar-may God be pleased with him-brought some pages from the Torah. *The Messenger of God-peace be on him-said, "By God, if even Moses had been alive among you today, he would have no recourse except to follow me"*

[Reported by al-Hafidh Abu Yala from Himad, from al-Shubi, from Jabir.]

It is clear from this incident that the Messenger of God - peace be on him - deliberately limited the first generation of Muslims, which was undergoing the initial stages of training, to only one source of guidance, and that was the Book of God. His intention was that this group should dedicate itself purely to the Book of God and arrange its lives solely according to its teachings. That is why the Messenger of God -peace be on him-was displeased when 'Umar-may God be pleased with him-turned to a source different from the Qur'an"

-From
Milestones by Syed Qutb

Coming Soon InshaAllah

issue 5: sha'baan



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