Benefit of the Day

A Collection of Beneficial Writings for Each Day of the Month

issue 6 | september - october 2007 | ramadan 1428

بسم الله الرحمن الرحيم

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 fifth 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

1 Ramadan 1428

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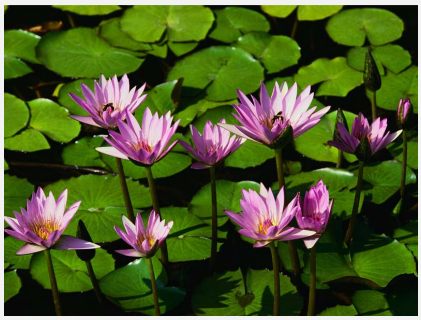

Will You Then Be Exposed?

Once a man came to Ibn ‘Abaas Radiyallahu ‘Anh and said to him: Ya ibn ‘Abaas, I wish to enjoin whats good (alma’ruuf) and forbid the evilness (almunkar). He (ibn ‘Abaas) asked: have you reached this state? He (the man) answered: I wish to. Then Ibn ‘Abaas said: “If you do not fear to be exposed by three ayaat (verses) from the Book of Allāh then do so.” He (the man) said: and which are they?. Ibn ‘Abaas replied:
The saying of Him Ta’ala:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

Do you Enjoin Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves”*(Suratu Al-Baqarah:44)*

Ibn ‘Abaas asked the man: *Ahakamta Hadheh.* Have you mastered this ayah?
The man replied him no

So Ibn ‘Abaas continued: the second is the saying of Him Ta’ala

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

O you who believe! Why do you say that which you do not do?
Most hateful it is with Allâh that you say that which you do not do
(Suratu Assaf: 2-3)

Ibn ‘Abaas asked the man: *Ahakamta Hadheh?* Have you mastered this ayah?
The man replied him no

Then ibn ‘Abaas recited the saying of the righteous slave Saleh ‘Alayhi Assalam:

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power.
(Suratu Huud: 88)

Ibn ‘Abaas asked the man: *Ahakamta Hadheh?* Have you mastered this ayah?
The man replied him no. So ibn ‘Abaas adviced him to start with himself first!

<u>…will these three ayaat testify against or for you on The Day of Judgement?</u>

Addahaak Narrated this from Ibn ‘Abaas, see the explanation of the ayah 44 in suratul Baqaqah. Tafseer Ibn Katheer Rahimahullah

friday| 2 ramadan 1428 | 14 september 2007

Narrated Abu Hurairah (ra):

The Prophet said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

Sahih Al-Bukhari, 3/2291

saturday| 3 ramadan 1428 | 15 september 2007

Al-'Aajuri said,

''So the actions - may Allah bless you - of the limbs affirm the belief of the heart and the tongue. So whoever's faith is not supported by actions; like the example of purification, prayer, charity, fasting, hajj, and jihaad and whatever else is similar to this; and while this individual is pleased with mere knowledge of an affair and professing it (without acting upon it), then this person is not a believer and his knowledge and statements do not benefit him. His abandonment of actions is a nullifier of his belief and his performance of what we have mentioned would affirm for him his belief - and with Allah is the success.

Ash-Sharee'ah pg.120

sunday| 4 ramadan 1428 | 16 september 2007

Importance of making du'aa' during Ramadan

Pointing out the importance of making du'aa' during this month, Shaykh al-Islam Ibn Taymiyah said:

Allaah tells us that He is close to His slaves and responds to the supplication (du'aa') of the one who calls upon Him. Here He is telling us of His Lordship (ruboobiyyah) over them and that He gives them what they ask for and He responds to their du'aa'. For if they call upon Him that means they believe that He is their Lord… Then He enjoins two things upon them, as He says (interpretation of the meaning):

"So let them obey Me and believe in Me, so that they may be led aright" *[al-Baqarah 2:186]*

The first is that they should obey His commands to worship Him and seek His help.

The second is that they should believe in His Lordship (ruboobiyyah) and Divinity (uloohiyyah), and that He is their Lord and their God. Hence it is said that response to a person's du'aa' is indicative of the soundness of his belief and the perfection of his obedience, because the verse of du'aa' ends with the words (interpretation of the meaning):

"So let them obey Me and believe in Me, so that they may be led aright"*[al-Baqarah 2:186]*

Majmoo' al-Fataawa, 14/33

monday| 5 ramadan 1428 | 17 september 2007

Ibn Taymiyyah said:

"If you are good to others while not being in need of them you will be greater in their eyes."

tuesday| 6 ramadan 1428 | 18 september 2007

How Kind is Allah!

There lived an idolator in the past who made an idol out of stone and would worship it everyday. He would call it upon it by saying "Ya Sanam." For seventy years, he worshipped this idol. One day by mistake he uttered "Ya Samad" instead of Ya Sanam. Samad is a name of Allah which means The Self Sufficient Master. Allah Ta'ala immediately replied back to this idolator by saying "I am present oh My slave." The angels asked Allah why He replied to him since he didn't even call upon Him intentionally. Allah told the angels that for seventy years I have been waiting for this servant of mine to turn towards Me!

If a mother has only one child then how much would she love him? He would be the coolness of her eyes and the comfort of her heart. But if this son calls her saying "Mommy" more than four or five times, she would get irritated eventhough she loves him more than her ownself. On the other hand, when we call Allah once, He replies back to us 70 times by saying "Labbaik Ya Abdi (I am here oh My slave)." How unfortunate we are that we have not recognized our Allah who is so Kind, Merciful and Forgiving.

Source: Extracted from the lecture by Shaikh Tariq Jameel.

Treat Ahlus-Sunnah Kindly for they are Strangers

wednesday| 7 ramadan 1428 | 19 september 2007

Concerning the statement of the Prophet: “Islaam began as something strange and will return to being strange, as it began”, Imaam Al-Awzaa’ee (rahimahullaah) said: “As for this, then it does not mean that Islaam will go away, but rather it means that the Ahl-us-Sunnah 21 will go away, up to the point that there will not remain in a land, any from them except one person.”

Based on this understanding, there can be found in the statements of the Salaf much praise for the Sunnah and their describing it as being strange, and describing its adherents and followers as being few.

Al-Hasan Al-Basree (rahimahullaah) used to say to his companions: “Oh Ahl-us-Sunnah! Be gentle with one another and may Allaah have mercy on you. For indeed, you are from amongst the fewest of people.”

Yoonus Ibn ‘Ubayd (rahimahullaah) said: “There is not a thing more stranger than the Sunnah. And what is more stranger than it, is the one who knows it.”

Sufyaan Ath-Thawree (rahimahullaah) said: “Treat the Ahl-us-Sunnah kindly, for verily, they are strangers.”

The understanding of the term “Sunnah” to these scholars, was the way of the Prophet – that which he and his companions were upon – free from Doubts (Ash-Shubuhaat) and Desires (Ash-Shahawaat). Due to this, Al-Fudayl Ibn ‘Iyaad (rahimahullaah) used to say: “Ahl-us-Sunnah is he who knows what is entering his stomach from the halaal.”

That is because the consumption of halaal is from the greatest aspects of the Sunnah, which the Prophet and his companions were upon.

Then it remained the custom of the majority of the later scholars, from the scholars of hadeeth and other fields, that the Sunnah consisted of what was free from Doubts in regards to Creed. This was especially the case with issues such as the belief in Allaah, His angels, His books, His messengers, the Last Day, and other issues such as Al-Qadar (Divine Pre-Ordainment) and the merits of the Sahaabah. They compiled literary works concerning this knowledge and named them books of “Sunnah”. This knowledge was only labeled with the name “Sunnah”, because its significance was tremendous and all those who opposed it were on the brink of destruction.

And as for the complete Sunnah, then it is the path that is free and safe from Doubts and Desires, as has been stated by Al-Hasan, Yoonus Ibn ‘Ubayd, Sufyaan, Al-Fudayl and others besides them. Due to this, its adherents are described as strange because of their small number and rarity in the Last Days.

This is why it has been mentioned in some of the previously stated reports that they are: "A righteous people surrounded by people abounding in much evil. Those who disobey them are greater in number than those who obey them."

In this is an indication of the smallness of their amount in number and in the amount of those who answer and accept their call. We also are made aware of the greatness in number of those who oppose them and disobey them.

thursday| 8 ramadan 1428 | 20 september 2007

The Death of the People of Hell

Imaam Aboo Zakariyyaa Yahyaa Ibn Sharaf an-Nawawee rahimahullaah

Will anyone die in Hell? Is there any saheeh hadeeth to that effect or not? If it is true, then what is the nature of this death, and to whom will it happen?

It was reported in Saheeh Muslim that Aboo Sa'eed al-Khudree (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'As for the people of Hell, they are its inhabitants, and they neither live therein nor die. But there are people who will enter Hell because of their sins – or mistakes – so Allaah will cause them to die once, then when they become like coal, He will give permission for intercession (for them). They will be brought group by group to the rivers of Paradise. Then it will be said: "O people of Paradise! Pour water on them." Then they will grow like seeds (i.e., the seeds of herbs and aromatic plants, or it was said, small plants that grow in between grasses, or it may mean wheat).'"The scholars said: "What is meant by the people of Hell are its kaafir inhabitants, who will never come out of it and never die at all.Allaah says (interpretation of the meaning):

"But those who disbelieve (in the Oneness of Allaah), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!" [Faatir 35:36]

As for the sinners among those who believe in the Oneness of Allaah, those who have committed major sins (kabaa'ir), they will be punished in accordance with the degree of their sins for a period decreed by Allaah, then they will die a lesser death such that they no longer feel anything, for a period decreed by Allaah. Then they will be brought out dead, turned into coals and carried like luggage, and they will be thrown into the rivers of Paradise and the water of life will be poured over them. Then they will grow, like wheat at first, but quickly, like herbs. Then they will get stronger and be fully formed, and will be taken to their homes in Paradise. And Allaah knows best.

From Fatawaa al-Imaam an-Nawawee, (p. 84)

friday| 9 ramadan 1428 | 21 september 2007

Do Not Exchange Gemstones For Gravel!

#9. Do not use your energy except for a cause more noble than yourself. Such a cause cannot be found except in Almighty God Himself: to preach the Truth, to defend womanhood, to repel humiliation that your Creator has not imposed on you, to help the oppressed. Anyone who uses his energy for the sake of the vanities of the world is like someone who exchanges gemstones for gravel.

Ibn Hazm in *al-Akhlaaq was-Siyar*

saturday| 10 ramadan 1428 | 22 september 2007

What Is Your Heart Enslaved To?

The human heart by nature is a slave to something. If that slavery ('uboodiyyah) is not directed to Allah Most High, then it will surely find something else to which to attach itself. Also, all might and greatness is derived from Allah's Might and Greatness. So whoever is not attached to Allah will be pathetic and weak even in this life and especially in the hereafter.

Al-Imam Ash-Shaafi'i said:

"*Whoever is overcome by the intensity of his desires because of love of this life will of necessity become enslaved to its people. And whoever is content by being satisfied with little, will find the humiliation lifted from him*."

Like Chickens in the Fields

sunday| 11 ramadan 1428 | 23 september 2007

(from among the words of Ash-Shaykh 'Abdullah 'Azzaam Rahimahullah)

And the most dangerous thing that could enter the heart of yours *is the Desire of As-Salateen*. I have seen it among the Muslims, and among the kuffar, and I have noticed it being the most dangerous desire. I have seen it destroying nations and groups (...) And verily it can still be seen today...

Almansuur entered in to Sufyan Ath-Thawree Rahimahullah and said to him: *"Ya Sufyan. What are you in need of?"*

Sufyan replied him: *"And would you give it to me (if I asked you)?"*

He said: *"Yes"*

Then Sufyan asked him: *"Do not come to me unless I ask for you, and do not send to me unless I ask you."*

So when Almansuur returned (to where he came from) he said*: "We have chased every single bird, and have caught them all, except for Sufyan"*

These people are indeed like poultry. Rather they are like chickens in the fields. They (the rulers) raise them by what they give them of food, and they slaughter them whenever they wish in whatever manner they wish. And the salaf Ridwanullahi 'Alayhim would know of this, rather they knew about this specific matter and understood it from the innermost part of their hearts.

And look at the day where Sulayman ibn 'Abdil-Malik stood in front of Abee Hazem salmah bin Dinaar, he said to him: *"Ya Aba Hazem, what is it with you, since you do not come (to visit us)?"*

He answered: *"May Allah keep you free from lies ya Ameer Almu'mineen. Since when have I known you to come for a visit?"*

He (Sulayman) said to him: *"Ya Aba Hazem, what is the matter with us since we hate death and love life?"*

Aba Hazem answered: *"Li'annakum Akhrabtum Ukhraakum Wa A'martum Dunyakum (Because you have destroyed your akhirah, and have build on your dunya-living), so you hate the moving from your buildings to your destructions."*

Here one of the guards put his hand on his sword, ready to pull it out - and whereas he said: *"Let me cut off his neck ya Ameer Almu'mineen, he has offended you"*

Abu Hazem Rahimahullah then shouted out*: "REMAIN SILENT, verily Faraon destroyed Hamaan!"*

Afterwards Aba Hazem gave him much advice, and told him: *"Ya Ghulaam, your fathers have taken this matter by their blood, so correct your intuitions and fear Allah in your charges".*

Then Sulayman said: *"Ya ghulaam, bring forward 100 dinaar",* and continued: *"Accept this ya Aba Hazem".*

So Abu Hazem took it, and looked at it: *"Is this the price for giving a naseeha (an advice)? The drinking of Wine, the eating of pork and blood would be more permitted for me than this. Wine, pork and blood would be more permitted for me than this. Take it back to your master, so it could be in the hands of the ones most worthy of it."*

O my brethren, ward yourselves from this: this is a hidden danger which could easily be your clothing, much of it which leads you astray from your path, and much of it moves you away from the truth. Be careful of this and do not be of those who love appearance (being known). And Imam Ahmad Rahimahullah, if he walked the streets, he would walk between the bearers and the workers, so as he would not be recognized.

O my brethren:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn.

monday| 12 ramadan 1428 | 24 september 2007

The Four Types of Dates

1. Balah // The Fresh Dates

An-Nasai and Ibn Maajah narrated in their Sunan that Aishah said that the Messenger of Allah said "Eat fresh dates with dried dates, for when Satan sees the son of Adam eating fresh and dried dates he comments, 'The son of Adam remained until he started eating the new and the old together"

2. Busr // The Green Dates

In the Sahih it is narrated that when the Prophet, Abu Bakr and Umar were guest of Abu Al-Haitham bin At-Taihan he brought them a cluster of dates, which is similar to a cluster of grapes. The Prophet said: "Why do you not choose some ripe dates for us?" Abu Al-Haitham replied, "I wanted you to choose whatever you like of its green and ripe dates."

3.Tamr // Dried Dates

In as-Sahih it is narrated that the Prophet said "Whoever ate seven dates in the morning from the area of Aaliyah will not be harmed by poison or magic the rest of that day"

4. Rutab // Ripe Dates

Allâh said to Maryam: "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink and be glad.' [Maryam:25]

Also, in the Sahihain it is narrated that 'Abdullah bin Ja'far said: "I saw the Messenger of Allâh eating cucumbers with ripe dates."

from Ibn al-Qayyim's *At-Tibb an-Nabawi*, pp 255-258

Ten Pieces of Advice To the Muslim

By Hasan al-Banna

1. Perform the Salah as soon as you hear its call, whatever situation you are in.

2. Recite, peruse or listen to the Qur'an, or remember Allah; and do not spend even the smallest portion of your time in something that contains no benefit.

3. Strive to speak Fus-ha Arabic, for it is from the rites of Islam

4. Do not be taken to argumentation regardless of the topic, for it will never lead to good.

5. Do not laugh too much, for the heart that is connected to Allaah is marked by silence and dignity.

6. Do not joke, for the Ummah of Jihad knows only to be earnest.

7. Do not raise your voice beyond the listener's needs, for it is reckless and offending.

8. Refrain from backbiting people and slandering them, and only say that which is good.

9. Become acquainted with your brothers that you meet even if they do not ask you to, for the basis of our da'wah is love and mutual acquaintance.

10. There is more work than there is time, so help others make use of their time and if you have a task to perform then perform it and do not waste your time.

wednesday| 14 ramadan 1428 | 26 september 2007

The Blessing of Time

Al-Hasan Al-Basri said, *"Every day the sun rises it calls upon us, "Oh people! I am a new day; I am an observer of your actions. Take advantage of me for I will not return until the Day of Judgment." "Oh, son of Adam you are nothing but a few breaths. Once one breath goes out, part of you goes with it. In the same way that part of you has gone, soon all of you will go."*

Ibn Al-Qayyim said, *"Every gulp of air that goes out in a cause other than the cause of Allah (SWT) will turn to sorrow and regret on the Day of Judgment." He also said,* ***"A sign that Allah (SWT) despises you is when you find yourself wasting your time with trivial matters;*** *in this way you miss your chance of going to heaven. And a sign that Allah (SWT) likes you is when you find yourself fulfilling more duties than you have time for." A saying goes, 'The devil makes work for idle thumbs.' If you want to know whether Allah (SWT) is pleased with you, then think: Are you busy or idle?*

Al-Muhasiby said, *"I wish that time could be acquired with money. If so I would buy time from wasteful and ungrateful people so that I could spend it serving Allah (SWT)."*

Ibn Masoud said, ***"I never regretted anything except a day that passed by without having increased my deeds."***

thursday| 15 ramadan 1428 | 27 september 2007

Ahlul-Bid'ah Detest Ahlul-Hadith...

(He said), And I heard al-Haakim Aboo 'Abdullaah saying: I heard Aboo Nasr Ahmad ibn Sahl al-Faqeeh of Bukhaara saying: I heard Aboo Nasr ibn Salaam al-Faqeeh saying, *"There is nothing more severe (burdensome) upon the Ahlul-Ilhaad (the People of Deviation) and nothing is more detestable to them than listening to the hadeeth and its being mentioned with its chain of narrators."* *(Reported by al-Khateeb in Sharh Ashaabil-Hadeeth, pp. 73-74)*

(He said), And I heard al-Haakim saying, "I heard Shaikh Aboo Bakr Ahmad ibn Ishaaq ibn Ayyoob al-Faqeeh while he was arguing with a man. Shaikh Aboo Bakr said, 'So and so narrated to us…' and the man said to him, 'Enough of the one who narrated to us! Up until when will he narrate to us?!' So the Shaikh said to him*, 'Stand up (and leave), 0 Kaafir (Disbeliever)! And it is not permissible for you, after this, to enter my house ever again.'* Then he turned to us and said, 'I have never ever said to anyone, 'Do not enter in my house, except to this (man)." *(Its chain of narration is authentic and as-Subkee has mentioned it in At-Tabaqaat, 3/10, by way of al-Haakim with a like meaning.)*

And I heard (al-Ustaadh) Aboo Mansoor Muhammad ibn 'Abdullaah ibn Hamshaad, the Scholar, the Zaahid (Abstemious) (rahimahumullah) saying: I heard Abul-Qaasim Ja'far ibn Ahmad al-Muqirree ar-Raazee saying: (The following) was read out to 'Abdur-Rahmaan ibn Aboo Haatim ar-Raazee while I was listening: I heard my father, and he meant by that, the Imaam in his city, Aboo Haatim Muhammad ibn Idrees al-Hantalee, ar-Raazee, saying*, "The sign of Ahlul-Bidah (the People of Innovation) is that they attack those who cling to the narrations."*

From the book, *'Aqeedatus-Salaf wa As'haabil-Hadeeth* of Aboo 'Uthmaan as-Saaboonee, pp. 101-107

"Before He was Taken To Prison"

by: Sheikh Ahmad Musa Jibril

Ibn Taimeih was a great scholar who was summoned and then imprisoned numerous times during his lifetime. The reason behind this was due to the savages (ruwaibidah) of his time who were jealous of his knowledge and ability to win the hearts of many. They also abhorred how he had an effect and influence on the people through his knowledge, wisdom, and sincerity.

Before he was taken to prison, he said his golden words that all duah say and will be remembered: **"What can my enemies do to me? If they imprison me, that's my seclusion! If they oust me, that's my tourism! And if they kill me, they make me a martyr!!"**

Prison Site of Ibn Taimeih in Syria

When Ibn Taimeih was taken to his cell and the gates closed behind him, he recited the verse in the Quran, "So a wall will be put up between them, with a gate therein. Within it, will be Mercy throughout, and without it, all alongside will be (wrath and) punishment!" **57:13**

While in prison, he continued to write and give dawah to the people around him. When the authorities saw the effect he had, they secluded him from the general prison population. This is when he resorted to writing as his only means of dawah.

When a daieh stops his life of dawah, it is like taking away his heartbeat. This is exactly what happened to the great Imam. The authorities took away his writing instruments and privileges, thus putting a stop to his dawah. This certainly took a toll on Ibn Taimieh. Because shortly thereafter, he, Rahimahu Allah, died in 751 A.H. (1350).

When the guards knew about his death, they stood on the minarets and shouted that Ibn Taimieh had died. People from all over attended his funeral. In fact, it was one of the biggest funerals of all time.

Soon after this, his cap and clothing were auctioned off at high prices because people realized how valuable he was.

For the past 654 years, people have been visiting the prison site of Ibn Taimeih in Syria. That's the sunnah of Allah, legends live on forever and are constantly remembered. Whereas the savage (informants)!!, (sellouts)!! and (barricaders)!! on dawah of our time, hit the peak at times but die-out fast. That is why, the name of Ibn Taimieh will never be forgotten, and will continue to echo on the tongue of every single student of knowledge whereas his opponents remain unknown.

May Allah subhanu watala raise his place in heaven and enjoin us with him in ferdous.

Ahmad Jibril

Ibn al-Qayyim Rahimahullah once said: "He used to say frequently in prostration when imprisoned, *'O Allaah, assist me to remember You, to be grateful to You and to worship You properly.'*
And he said to me once: ***'The one who is (truly) imprisoned is the one whose heart is imprisoned from Allaah and the captivated one is the one whose desires have enslaved him.'*** "

saturday| 17 ramadan 1428 | 29 september 2007

Allah...

Ibn Al-Qayyim said: "This honorable Name "Allaah" has ten verbal characteristics (merits)," which he stated. Then he added: "As for its moral characteristics, the best of Allaah's creatures, Prophet Muhammad (peace and blessings be upon him) said ' I cannot praise You in a way that You deserve; You are as You have praised Yourself.'" How can we enumerate the characteristics of a Name whose Possessor bears absolute and unlimited perfection, praise, glorification, and goodness! This Name is never mentioned over any small amount or quantity of anything except that it increases thereby. If mentioned in times of fear it removes the object of fear, and in times of anguish or distress, it alleviates it. Should a weak person cling to these words, he will be strengthened and a humiliated one will be given dignity. A poor one will be enriched thereby and the one who feels lonely and desolate will be entertained. The wronged person will be aided and supported, while a person who is compelled will be sustained, and the homeless person will be sheltered. It is the great Name with which anguish is removed, blessings are sought, invocations are accepted, sins are forgiven, evil deeds are repelled, and good deeds are performed. It is the Name on which the heavens and the earth were raised, Divine Books were revealed, the Messengers were sent down, laws were legislated, prescribed penalties were established, Jihad was founded, the people were divided into happy and unhappy, the Inevitable takes place, and the Event befalls. It is the Name with which the Balance is set, the Straight Path is established, Paradise and Hell-Fire were made to exist, and Allaah the Almighty is served. It is the Name about which one is asked within the grave, on the Day of Resurrection and during the Reckoning. It is the Name about which alienation is aroused between the faithful and the polytheists. It is the Name for the sake of which one should befriend some, and show enmity to others. The happiness and distress of one depends on knowing that Name and observing its due rights. This Name is the secret of creation and revealing matters: it is linked to the beginning and end of everything. Allaah, the Almighty says, {Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the fire}. (Surah Al 'Imran:191)

- fathul majeed, chapter 1

sunday| 18 ramadan 1428 | 30 september

"I am your wealth! I am your treasure!"

Bukhari relates on the authority of Abu Hurayrah that the Prophet (sallallahu `alayhi wa sallam) said, "Whoever is given wealth by Allaah and does not pay the Zakat due thereupon shall find that on the Day of Resurrection it is made to appear to him as a hairless snake with two black specks, which chains him, and then seizes him by his jaw and says, 'I am your wealth! I am your treasure!'" Then he recited the verse, 'Let not those who are miserly with what God has given them of His bounty think that this is good for them. Rather, it is bad for them. That which they withhold shall be hung around their necks on the Day of Arising.' [3:180]"

monday| 19 ramadan 1428 | 1 october 2007

`Abdullah ibn Mubarak said:

"O man! Prepare yourself for the Hereafter, **obey** Allah to the extent of your **need** of Him. **Anger** Him to the extent of your **patience** in **Hell**."

Shaykh Muhammad Nasir-ud-Deen al-Albani

Laylat ul-Qadr is the most blessed night. A person who misses it has indeed missed a great amount of good. If a believing person is zealous to obey his Lord and increase the good deeds in his record, he should strive to encounter this night and to pass it in worship and obedience. If this is facilitated for him, all of his previous sins will be forgiven.

Praying Qiyaam

It is recommended to make a long Qiyaam prayer during the nights on which Laylat ul-Qadr could fall. This is indicated in many hadeeths, such as the following:

Abu Tharr (radhiallahu `anhu) relates:

"We fasted with Allah's Messenger (sallallahu `alayhi wa sallam) in Ramadaan. He did not lead us (in qiyaam) at all until there were seven (nights of Ramadaan) left. Then he stood with us (that night - in prayer) until one third of the night had passed. He did not pray with us on the sixth. On the fifth night, he prayed with us until half of the night had passed. So we said, 'Allah's Messenger! Wouldn't you pray with us the whole night?' He replied:

'Whoever stands in prayer with the imaam until he (the imaam) concludes the prayer, it is recorded for him that he prayed the whole night.'..." [Recorded by Ibn Abi Shaybah, Abu Dawud, at-Tirmithi (who authenticated it), an-Nasa'i, Ibn Majah, at-Tahawi (in Sharhu Ma`an il-Athar, Ibn Nasr, al-Faryabi, and al-Bayhaqi. Their isnad is authentic.]

[Point of benefit: Abu Dawud mentioned: "I heard Ahmad being asked, 'Do you like for a man to pray with the people or by himself during Ramadan?' He replied, 'Pray with the people' I also heard him say, 'I would prefer for one to pray (qiyaam) with the imaam and to pray witr with him as well, for the Prophet (sallallahu `alayhi wa sallam) said: "When a man prays with the imaam until he concludes, it is recorded that he prayed the rest of that night." [Masaa'il]]

Abu Hurayrah (radhiallahu `anhu) narrated that the Messenger (sallallahu `alayhi wa sallam) said:

"Whoever stands (in qiyaam) in Laylat ul-Qadr [and it is facilitated for him] out of faith and expectation (of Allah's reward), will have all of his previous sins forgiven." [Al-Bukhari and Muslim; the addition "and it is facilitated for him" is recorded by Ahmad from the report of `Ubaadah Bin as-Samit; it means that he is permitted to be among the sincere worshippers during that blessed night.]

Making Supplications

It is also recommended to make extensive supplication on this night. `A'ishah (radhiallahu `anha) reported that she asked Allah's Messenger (sallallahu `alayhi wa sallam), "O Messenger of Allah! If I knew which night is Laylat ul-Qadr, what should I say during it?" And he instructed her to say:

"Allahumma innaka `afuwwun tuh.ibbul `afwa fa`fu `annee - O Allah! You are forgiving, and you love forgiveness. So forgive me." [Recorded by Ahmad, Ibn Majah, and at-Tirmithi. Verified to be authentic by Al-Albani]

Abandoning Worldly Pleasures for the Sake of Worship

It is further recommended to spend more time in worship during the nights on which Laylat ul-Qadr is likely to be. This calls for abandoning many worldly pleasures in order to secure the time and thoughts solely for worshipping Allah. `A'ishah (radhiallahu `anha) reported:

"When the (last) ten started, the Prophet (sallallahu `alayhi wa sallam) would tighten his izaar (i.e. he stayed away from his wives in order to have more time for worship), spend the whole night awake (in prayer), and wake up his family." [Al-Bukhari and Muslim]

And she said:

"Allah's Messenger (sallallahu `alayhi wa sallam) used to exert more (in worship) on the last ten than on other nights." [Muslim]

wednesday| 21 ramadan 1428 | 3 october 2007

3 Exclusive Gifts from Allaah for the Patient Ones...

Allaah has granted three exclusive gifts to those who are patient:

1. His blessings
2. His mercy
3. His guidance

He says:

“[They are those] who, when disaster strikes them, say: 'Indeed we belong to Allaah and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.”

[Al-Baqarah: 156-157]

Imaam Ahmad, may Allaah have mercy upon him, reported that ‘Umar ibn Al-Khattaab, may Allaah be pleased with him, said: “The best type of life (we lived) was when we were patient.”

- Shaykh Saalih al-Munajjid, 'As-Sabr'

The Winners in Ramadan

The following is a reminder of some matters that help one to be among the winners in Ramadan by using its days and nights properly. **"Remind, for indeed reminding benefits the believers."** (51:55)

1. Mujaahadah: struggling against the *nafs*
"As for those who strive hard in Our Cause, We will surely guide them to Our Paths." (29:69)

Do you want guidance? Do you want steadfastness? Struggle against your soul, for if we bring ourselves closer to Allah, Allah will come closer to us.

2. Having high aspiration and determination
Ibnul Jawzi said, "The sign of completion of the mind is high aspiration, for he who is satisfied with low aspiration is disgraceful, and I didn't see a severer shortcoming than that of people who are capable of completion yet don't aspire for it."

3. Knowing the virtues of the month and its distinguishing characteristics

He who knows something develops interest in it and preserves it. Even if there was nothing in Ramadan but Laylat ul-Qadr (the Night of Power),which is better than one thousand months, that would suffice.

4. Recognizing Ramadan's few days and its speed of departure
"A fixed number of days..." (2:184) [From the verse, "(Observing fast is) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days"].

Yesterday we were congratulating each other for the beginning of Ramadan and today we give each other condolences for its departure. This is how both days and life are, passing quickly. So hurry up to benefit in Ramadan.

5. Competition of the righteous people in doing good deeds

The righteous people compete for good deeds, while the others are captives of their lusts and slaves to their desires.

"Then We gave the Book (the Qur'an) for inheritance to such of Our slaves whom We chose. Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That is indeed a great grace." (35:32)

6. Remembering death and bewaring its suddenness

You might not reach another Ramadan, so watch for yourself!

- from the lecture "The Winners in Ramadan" by Sh. Ibrahim ad-Duwaysh

friday| 23 ramadan 1428 | 5 october 2007

The Ominous Words of Salâh ad-Dîn About Our Ummah

"After I die, you will see these Muslims fall apart in disunity, and you will see the Europeans grow strong. The best thing to do for now is to continue the fight until we drive them from the Coast (of Palestine) or die."

This is a statement of Salâh ad-Dîn Abul-Afdal Yûsuf ibn al-Ayyûb, popularly known as "Saladin" in the West, as recorded by his personal companion and scribe, Ibn Shaddâd (page 203 of his chronicles). Saladin stated this after King Richard of England proposed that Saladin's brother, Sayf ad-Dîn (popularly known as "Safadin" in the West), should marry his siter Joanna. So admirable was Saladin's character that his worst enemy who had traveled over 2000 miles to eliminate him, ended up offering his own sister to his family. This is the result of Perfect Islâmic "Ikhlâq" and "'Adab".

Also, Saladin stated in regards to the troubles he endured uniting the entire Muslim world under one banner:

"I do not know what will happen to me, if Allâh wills that the enemy should grow strong. They have established a base from which they can retrieve other lands. you will see these Muslim leaders sitting at the tops of their grandiose towers saying, 'I shall not come down,' until the Muslim world will be destroyed."

How did Saladin destroy his enemies, drive the Franks from Jerusalem and most of Palestine, and be written of so well by the European historians whose people he defeated? This is how:

"On July 3 Salâh ad-Dîn performed the Friday prayer in the Mosque of al-Aqsa, I saw him prostrating and repeating his prayers over and over again as his tears soaked the prayer mat..."

satursday| 24 ramadan 1428 | 6 october 2007

".....You Know Yourself Better Than They Do..... "

It is related that once in the presence of Imâm Mâlik somebody praised the governor – consequently Imâm Mâlik became angry and said:

"Beware lest these people beguile you through their praise of you. Whoever praises you and says good about you which is not in you is just as likely to say evil about you which is not in you."

Be on your guard about claiming for yourself or being pleased with what one of them says to your face…for you know yourself better than they do."

"I have heard that a man praised another man in the presence of the Prophet صلى الله عليه و سلم and the Prophet صلى الله عليه و سلم said to him, 'You have cut his back' or 'his neck'. If he had heard it, he would not have prospered. The Prophet صلى الله عليه و سلم said, "Throw dirt in the faces of people who praise too much".

The Merits and Etiquette of the Last Ten Nights of Ramadan

My dear brothers and sisters! It is reported in *as-Sahihayn* that 'A'isha – may Allah be pleased with her – informs that when the last ten nights began Allah's Messenger (*sallallahu 'alaihi wa sallam*) would 'tighten his *izar*', keep awake during the night, and awaken his family. In Muslim's report she said that Allah's Messenger (*sallallahu 'alaihi wa sallam*) would exert himself during the last nights to a greater extent than at any other time. The Prophet (*sallallahu 'alaihi wa sallam*) would emphasize the last ten nights of Ramadan what he would not emphasize at any other time during the month by performing specific acts that he would not perform at any other time during the month. The scholars who have studied the Prophet's Sunnah (*sallallahu 'alaihi wa sallam*) have identified six specific acts that he would do unlike the other nights of Ramadan:

- **He would keep awake during the night.**

This could imply that he would keep awake throughout the whole night. For it is reported in *al-Musnad* upon 'A'isha that the Prophet (*sallallahu 'alaihi wa sallam*) would combine the [first] twenty nights [of Ramadan] with prayer and sleep, but if the [final] ten nights began he would 'pull up and tighten his *izar*.'

Or this could imply that he would keep awake most of the night. Some of the earliest scholars have stated whoever keeps awake half the night, has kept awake all the night.

- **He would awaken his family for prayer.**

Abu Dharr – may Allah be pleased with her – that Prophet (*sallallahu 'alaihi wa sallam*) led them in [night] prayer during the night of the twenty-third, the twenty-fifth, and the twenty-seventh.

It is mentioned that he called his family and his women [to pray] during the night of the twenty-seventh in particular.

This shows that it is stressed to awaken them during the more emphasized odd nights which *laylatul-qadr* is sought.

Sufyan ath-Thawri would say, "It is so beloved to me if the last ten nights begin for someone to pray *tahajjud* and exert oneself and awaken one's wife and children to pray if they can endure that."

- **He would 'tighten his *izar*.'**

This Arabic expression means he would stay away from his wives. It is reported that he would not return to his bed until Ramadan ended. Anas reports he would roll up his bed and stay away from his wives.

The Prophet (*sallallahu 'alaihi wa sallam*) would perform *'itikaf* during the last ten nights. It is forbidden for the one performing *'itikaf* to have sexual relations. The wisdom behind this is that while Allah permitted during the month of Ramadan sexual relations during the night, it was legislated that during the last ten nights for those seeking *layatul-qadr* to avoid sexual relations so that they might not miss it. For this reason those engaged in *'itikaf* are prohibited from sexual relations.

- **He would delay his breaking of his fast until his predawn meal**.

It is reported upon ‘A’isha and Anas that he the Prophet (*sallallahu ‘alaihi wa sallam*) would delay his dinner until *sahur*. This is because *dhikr* for those who know Allah suffices them from food and drink.

- **He would wash himself between *maghrib* and *‘isha’***.

Ibn Abi ‘Asim reports that ‘A’isha has reported this. Ibn Jarir says the earliest Muslims used to like to wash every night of the last ten. Some of them would wash and perfume themselves.Hammad ibn Salama said that Thabit and Humaid would wear their best clothes and perfume themselves and perfume the mosque during those nights which one would expect *laylatul-qadr*.

So it is preferable during these last ten nights, and especially those which one expects *laylatul-qadr*, to beautify oneself by cleaning oneself, wearing perfume and one’s best clothes. One does not truly beautify oneself outwardly unless one beautifies oneself inwardly by repentance and remorse. For outer beauty with inner ugliness is worthless.

- **He would perform *‘itikaf*.**

‘A’isha said that the Prophet (*sallallahu ‘alaihi wa sallam*) used to engage in *‘itikaf* during the last ten nights of Ramadan till Allah took him, and then his wives followed this practice after his death. This reported by al-Bukhari and Muslim.

Seclusion for worship is legislated in the *masajid* so that neither the congregational nor the *jumu’a* prayers are missed. To seek seclusion elsewhere is a reprehensible innovation.

My brothers and sisters! We have been commanded to seek to perform as many good deeds, be they obligatory or just praiseworthy. At the same time, we are ordered to avoid as many evil or reprehensible deeds. Those whom Allah has decreed eternal happiness in the Hereafter will find performance of good deeds and avoidance of evil deeds easy for them, while those whom Allah has decreed eternal sorrow in the Hereafter will find themselves unable to accomplish any good deeds nor avoid any evil deeds.

With that we should always remember that what we ultimately seek is that our deeds are accepted, not just mere physical exertion of our bodies. For as the earliest Muslims would say, “How many of those who are awake in prayer are denied Allah’s mercy (*mahrum*), while those who are asleep are shown it (*marhum*)?”

monday| 26 ramadan 1428 | 8 october 2007

Words of Advice from Anas bin Malik…

Anas bin Maalik used to tell his children:

يا بني! قيدوا العلم بالكتاب

O my children! Secure the knowledge by writing it down!

- *Sunan An-Nisaa'i* [*Kitaab Al-Ilm]*, authenticated by Al-Albaani in *Silsilat Al-Ahadeeth As-Saheehah* # 2026

tuesday| 27 ramadan 1428 | 9 october 2007

The daughter of Sa'id ibn Al-Musayyib

A woman who achieved a high level of knowledge was the daughter of Sa'id ibn al-Musayyib, the scholar of his age, who refused to marry his daughter to the Khalifah, Abdul-Malik ibn Marwan, and instead married her to one of his righteous students, 'Abdullah ibn Wada'ah.

Abdullah went in to his wife, who was one of the most beautiful of people, and one of the most knowledgeable in Qur'an, Sunnah and the rights and duties of marriage. In the morning, 'Abdullah got up and was preparing to go out. His wife asked him, "Where are you going?" He said, "To the study circle of your father Sa'id ibn al-Musayyib, so that I may learn." She said, "Sit down; I will teach you what Sa'id knows." For one month, Abdullah did not attend Sa'id's study circle because the knowledge that this beautiful young girl had learned from her father (and was passing on to him) was sufficient.

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Taken from: The Ideal Muslimah

wednesday| 28 ramadan 1428 | 10 october 2007

Whoever Returns to Sin After Ramadan..

Yahya bin Muaadh said: The smart individual is not the one whose greatest goal is other than seeking the pardon of Allah. (The smart individual is not the one who) seeks forgiveness with his tongue, while his heart is firmly attached to sin, and he truly intends to return to sin after the completion of Ramadan. This individual's fast is rejected, and acceptance is closed in his face.

Ka'b said: Whoever fasts Ramadan while inwardly saying: Once the month is over, I will disobey Allah; this person's fasting is rejected. And whoever fasts the month while inwardly saying: Upon completion of the month, I won't disobey Allah, this person will enter Jennah without questioning or debate.

- ibn rajab in lataa'if al-ma'aarif, chapter: the ending of Ramadan

thursday| 29 ramadan 1428 | 11 october 2007

"Al-Harbu Khud'ah" = War is Deception

"The basis of "deception" means to display something, while hiding something else. And in this Hadīth, is a Tahrīdh (incitement, encouragement) to take precautionary steps in warfare, and to take measures to deceive the kuffār. And whoever is not aware enough to do this (i.e. to deceive the enemies of Allāh), then he is not safe from the affair turning around against him (i.e. defeat)."

Fat'h Al-Bārī (6/158)

Eid and Happiness!

"*'Eid* was named as such because it returns (*ta'ud*) every year with renewed happiness."

[*'Lisan al-'Arab'*; 3/319]

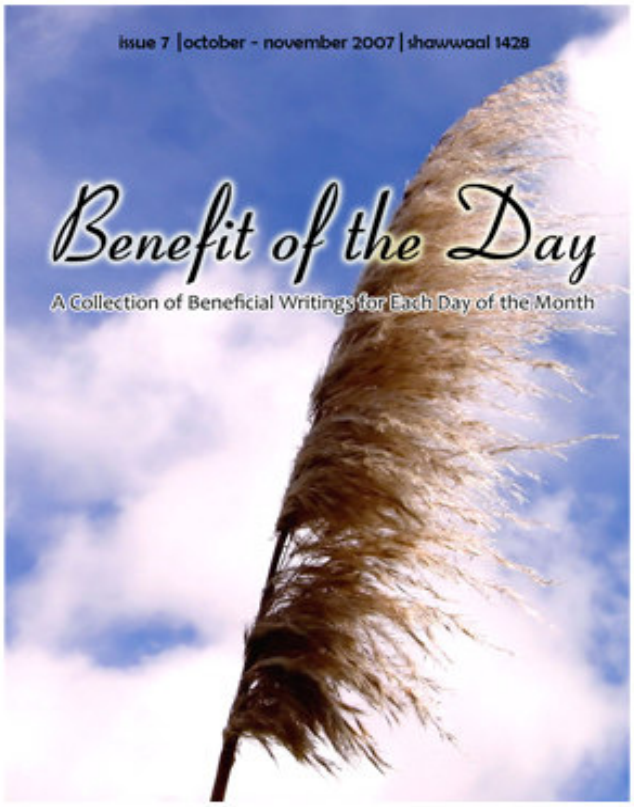
Ibn 'Abidin said:

"*'Eid* days are thus named because Allah renews His bounties in them, and He distributes His blessings to His worshippers. Thus, on *Eid al-Fitr*, He permits them to eat after having been restrained from food, and He requires paying *sadaqat al-fitr* (the charity of breaking the fast) to the needy, as well as because the custom in *'Eid* is joy, happiness, cheerfulness, and gladness."

[*'Hashiyat Ibn 'Abidin'*; 2/165]

Coming Soon InshaAllah

issue 7: shawwaal



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