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Editorial

By the Blessing of Almighty Allaah, we are pleased to introduce the first edition of Masjid At-Taqwa's Newsletter. Through this, insha'Allaah, we aim primarily to promote the work of da'wah according to the Qur'aan and Sunnah, as understood by our pious predecessors. In addition we would like to keep readers informed of the happenings of the Masjid.

May Allaah make this endeavour a proof for us and not against us on Yawm-ul Qiyaamah. Aameen.

At present, some of the activities we have include:

- Fortnightly study circles held by Abu Muntasir
- Tafseer and Hadeeth classes every Sunday after Asr by Abu Abdur Rahmaan
- Weekly Arabic classes and general Islaamic circles for sisters
- Madrassah: Qur'aan on Mon-Thurs and Islaamic studies on Fridays.
The annual exams are currently in progress.

REFLECTION

Alhamdulillah we have been blessed to live through another Ramadaan. A month of forgiveness, of blessing and multiplied rewards. A month of heightened levels of eemaan, of Qur'aan and qiyaam, a month of self-control and sadaqah, of striving to accumulate good and earn the Favours of our Lord.

Almost a month later, what is our state of affairs? Did Ramadaan leave a lingering presence in our souls? Are we reformed Muslims, still eager to read the Qur'aan and guard our prayers? Or did the effect of Ramadaan last only until the sighting of the new moon, so that we have allowed repressed, unwanted habits to creep back into our lives, as sadly is the case with many of us.

The Lord of Ramadaan is the same Lord of all the months! What is wrong with us that we awaken and strive in Ramadaan and our bodies and souls are dead throughout the rest of the year? As long as we are alive, we are on a journey and whether we acknowledge this fact or choose to remain heedless, the

journey is to the Hereafter, to Paradise or to the Hellfire. Allaah (swt) Himself has advised us regarding this journey:

'And take a provision (with you) for the journey: Verily the best provision is Taqwa (piety and righteousness)'

[Al Baqarah: 2:197]

The Prophet (saw) also advises us: ***'Take care of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your preoccupation and your life before your death'***

[Al Baihaquee]

Subhaanallaah! We must look to ourselves and see which of these we have remaining and if we have all five then indeed we are amongst the fortunate, so we should take heed of this advice. We should Reflect upon our souls and see how absorbed we are in negligence and awareness of those acts which bring us close to Allaah the Most High.

The Messenger of Allaah (saw) said, ***'Do not belittle any good***

thing, even meeting your brother with a smile'

[Saheeh Muslim]

From the manners of the Salaf was that they would always give priority to their works for the afterlife over works for the world. Thus one of them would give priority to his portion of remembrance after Fajr prayer over all other preoccupations:

'Whoever reaches the morning and his worries are the world, then he is separated from their path. Whoever wishes for the passing things of this world, We readily grant him what We Will for whom We like. Then We appoint for him Hell. He will burn therein, disgraced and rejected. Whoever desires and strives for the Afterlife, striving as one should, whilst believing, such are the ones whose striving will be thanked.'

[Bani Isra'eel 17:18-19]

Be aware that now Ramadaan is over, the shayateen are free from their chains and they strive to sway us from the path of truth

Fudhayl ibn Iyaad (rh) said, 'If Iblees conquers the son of Aadam with 1 of 3 (things) he says – I will not seek anything else from him – (1) to be fond of himself (2) deeming his deeds to be enough (3) forgetful-

ness of his sins.'

We must call ourselves to account

now, assess ourselves and our state of affairs. We must Strive for the abundant good and hold fast to it and prepare for the Day when

nothing but your deeds will avail us. *'O you who believe! Fear Allaah and let every person look to what he has sent forth for tomorrow*

IBN UTHAYMEEN (RH)

There are no sufficient words to convey as our ummah witnessed yet another blow in the loss of a great and noble scholar. We seem to be living in the time as prophesied by the final Messenger of Islaam (saw):

Sa'eed Ibn Jubair was asked, *'O Abu Abdullaah, what is the sign of the perishing of the people?' He replied, 'When their scholars perish'*

Abu 'Abdullaah Muhammad Ibn Saalih Ibn al-'Uthaymeen at-Tameemee was born in the city of Unayzah, on the 27th of Ramadaan 1347 A.H. (1926 C.E.), in a famous religious family.

He got his education from many prominent scholars like 'Abdur-Rahmaan as-Sa'dee, Muhammad Ameen ash-Shanqeetee and 'Abdul-'Azeez ibn Baaz. When he entered into teaching, a great many number of students benefited from him. He had his own unique style of interpretation and explanation of religious points.

He was from among those scholars who served Islaam without any type of religious prejudice and kept themselves away from the limitations of blind-following. He was distinguished in his great exertion of effort in religious matters and analogical deductions, which clearly prove the religious understanding he possessed, and the correct usage of the principles of religion, he adopted.

The Sheikh was blessed with intellect, righteousness and lofty aspirations. In addition, **he had an ardent devotion for the acquisition of knowledge** as seen by his yearning to adhere to the gatherings of the 'ulama.

His Fataawa were based on evidence from the Qur'aan and Sunnah. **He had about fifty compilations to his credit.** Presently he was teaching Religious Fundamentals at Imaam Muhammad ibn Sa'ood Islaamic University. He was also a member of the Council of Senior Scholars of the Kingdom, and was the Imaam and Khateeb of the big Mosque of Unayzah city.

The Sheikh had been ill for some time, due to cancer and was receiving treatment for this. **He used to give lectures in Ramadaan by way of telephone from the hospital.** He subsequently gave lectures in person in the Haram al-Makki but was later told that he could

not give any more lessons and was returned to hospital. He passed away after Asr prayer on the 15th of Shaw-waal 1421 (10th January 2001 C.E.) at the age of 74.

His Janaazah was held the following day after the Asr prayer. As the Sheikh's body entered the masjid, a huge crowd gathered around the procession. The body had the Sheikh's famous brown mishlah covering him entirely. This moment was very emotional. People were

seen crying with tears overflowing as they knew what the death of the 3rd major scholar meant for the future. Knowledge will be taken away like this as the Prophet (saw) mentioned.

However, knowledge will still remain and will be revived by those whom Allaah gives knowledge to. The Prophet (saw) said *"There will not cease to be a group upholding the truth not being harmed by those who oppose them nor by*

those who differ from them until the command of Allaah comes."

Many mashayakh attended the funeral prayer. After, the people rushed out heading for the graveyard where Sheikh Bin Baz (rh) was buried about a year ago. Sheikh Uthaymeen (rh) was to be placed near him.

'Allaah raises up in higher stages the possessors of knowledge.'

At the house of Sheikh Rabee, he made du'aa for Sheikh Uthaymeen (rh). Then he mentioned the dangers of what is to come. That we are even more like strangers now that the three elder scholars have passed away. The sheikh advised us to first have taqwa of Allaah and to learn our deen and work together upon birr and taqwa. He stressed brotherhood and aiding one another, but most importantly to stick to this manhaj since we are strangers. The Sheikh said that the ahlul bid'ah have so much harm and advised us not to allow worldly matters to affect us.

May Allaah shower His Mercy upon the Sheikh, overlook his shortcomings and multiply the reward of his good deeds. May He (swt) illuminate and widen his grave, grant him a swift and easy account. And may he be raised in the company of the anbiyyaa, the siddiqeen, the shuhaadah and the saaliheen, Aameen.

"Truly, Allaah will not take away knowledge by snatching it away from people, but by taking away the lives of the people of knowledge one by one until none of them survive. Then the people will adopt ignorant ones as their leaders. They will be asked to deliver judgements and they will give them without knowledge, with the result that they will go astray and lead others astray"

[Bukhari, Muslim]

THE TONGUE

The action of every person stems from the heart. A good believing heart inevitably results in good actions and good speech and a hard, corrupt heart will result in bad speech and actions.

Allaah (swt) says in the Qur'aan **'Not a word is said, except that there is a watcher by him, ready to record it'**

[Qaaf: 18]

Ibn Katheer (rh), as regards to this ayah said, "This means that Allaah is aware of all that a person has done and He (swt) will call him to account with what he has done with justice, not with oppression".

It is clear then that whatever we say, Allaah has placed upon us angels ready to record each utterance –good or bad - and there is no escape from it being recorded.

If we pause for a moment, to reflect, what do we see? Indeed we will find people have become excessively indulged in idle chitchat, vain talk and too much joking followed by too much laughter! SubhanAllaah, where is the humility we all desire? The modesty we all require? And the piety we all ask for?

The Messenger of Allaah (saw) said, **"Taqwa is here", and He (saw) pointed to his chest.**
[Muslim]

But if the heart has become so hard – how will Taqwa be attained? Where will it stem from? Indeed that is something we must always ask ourselves.

Umar ibn Abdul-Azeez (rh) used to say, **"None can reach the station of Taqwa until he possesses neither action nor words that can be exposed to his embarrassment either in this world or the hereafter"**.

He was once asked "When does the worshipper reach the peak of

Taqwa?" He replied, "If he puts all the thoughts and desires in his heart on a plate and then wandered around in the market, he should not feel ashamed of anything there".

One of the biggest problems that Muslims have today is not leaving that which does not concern them. It is apparent that backbiting and slandering - both major sins in Islaam, have become so widespread that brothers and sisters commit these major sins without a second thought.

Allaah (swt) says:
"Do not backbite each other, would any of you wish to eat the flesh of his dead brother? No, you would hate it, so fear Allaah and Allaah is Oft-Forgiving, Most Merciful"
[Hujuraat: 12]

Indeed if we would hate to eat the flesh of our dead brother, then, by Allaah, we should keep away from backbiting and know that slandering is far worse than backbiting.

In the chapter 'Forbiddance of backbiting and mischief spreading', Imaam An-Nawawee (rh) says that backbiting can be: "In the worldly issues, in religion, about someone's outer actions, about someone's inner actions. It could be about someone's manners, creation, wealth, parents, children, wife, worker, master, turban, clothes, walking or any other actions. It can be done in book form, by the eyes, by speech, by the hands or by the head".

On the authority of Abu Hurairah (ra) that he heard the Messenger of Allaah (saw) say,

"Indeed a servant may say a word which he doesn't realise and it will make him fall in the fire further than the east and west"
[Bukharee]

SubhanAllaah, one word, just one single word, can land us in the Hell Fire.

Remember the man who was one of

the worshippers of Allaah from Banu Isra'eel. He was a good man. There was another man in his youth who disobeyed Allaah, a sinner. This good man would tell the sinner not to indulge in sinful actions and would remind him of Allaah, but the youth would say 'Leave Me!' One time the good man witnessed the youth committing a great Munkar (bad) and he said, "By Allaah, Allaah will never forgive you!" So Allaah (swt) replied to this man saying "Who is this that swears by Me that I will not forgive so and so? I have forgiven him and nullified your actions".

On the authority of Uqbah ibn 'Aamir (ra) who said, "O Messenger of Allaah (saw), how can I be saved?" He (saw) replied, **"Guard your tongue, stay in your home and weep over your sins"**.
[Tirmidhee]

Do we even try to guard our tongues?, Perhaps our hearts have become so hard that we cannot even remember the last time we wept over our sins.

On the authority of Abu Sa'eed al-Khudri (ra) that the Messenger of Allaah (saw) said, **"The son of Adam (as) wakes up, and the whole body makes takfeer (ie warns of error) upon his tongue saying "Fear Allaah concerning us, for indeed we are upon you, so if you are upright, then we will be upright and if you are corrupt, then we will be corrupt"**
[Tirmidhee, Riyadh-us-Saliheen]

On the authority of Fujani (ra) – **"I said, O Messenger of Allaah (saw), tell me something that I may be firm upon?" He (saw) said, "Say, My Lord is Allaah then be upright concerning it" I Said "What is the thing you fear most?" So the Messenger of Allaah (SAW) took hold of his (own) tongue and said, "This!"**
[Ahmad, An-Nisaiee, Ibn Maajah Tirmidhi]

It is only from the good character of the believers that we should refrain from misusing our tongues. If we look to the Salaf, there is a great deal to be learnt.

NUSAYBAH (RadiAllaahu 'Anha)

Nusaybah was an important companion and a great fighter for the sake of Allaah.

She was amongst the first people to become a Muslim. Her first husband Zayd bin 'Aasim died after the Battle of Badr.

She took part in the Battle of Uhud along with her second husband, Ghaziyah, and her two sons 'Abdullaah and Habeeb.

They left early in the morning for this battle so Nusaybah could give water to the injured Muslims who were fighting. She took her sword, a bow and a quiver full of arrows with her, along with her water bag and some bandages.

The battle of Uhud started out very well, the Muslims were winning. The Prophet (sallallaahu 'alayhi wassallam) had told about 50 archers to stay on the Mountain and guard the back of the Muslims.

When these archers saw that the Muslims were winning, they decided to go into the enemy camp and take their goods. So they went, leaving only a few archers behind.

When the Kuffaar saw this, a whole group of them came and killed the remaining archers and began to attack the unguarded Muslims.

After this, the Muslims began to lose and many of the Muslims ran away.

Once Nusaybah saw this, she ran to the Prophet (sallallaahu 'alayhi wassallam) and began shooting arrows to defend him. Altogether there were about 10 Muslims who were surrounding the Prophet (sallallaahu 'alayhi wassallam), including the husband and sons of Nusaybah.

Nusaybah did not have a shield with her. When the Prophet (sallallaahu 'alayhi wassallam) saw a man with a shield he told him to give it to someone who was fighting. The man gave his shield to Nusaybah. After the battle, the Prophet (sallallaahu 'alayhi was-

sallam) said, 'I saw her on the Day of Uhud fighting fiercely and she had wrapped her dress around her waist to protect herself. Whether I looked right or left, I saw Nusaybah fighting around me. She had been wounded 13 times. Her most serious wound took 1 year to heal'.

After the death of the Prophet (sallallaahu 'alayhi wassallam) there was another battle against the Kuffaar. This was in Yamamah against Musailimah, who was the leader of the enemies. Nusaybah went to Abu Bakr (ra), who was the leader of the Muslims, to ask him if she could go and fight with the Muslims. Abu Bakr (ra) replied, 'We know how well you fight, so go out, in the Name of Allaah'

In this battle, Nusaybah fought very bravely and was wounded in 11 different places. Also, her hand was chopped off and her son Habeeb was martyred.

After the Muslims won that battle, Nusaybah's hand was treated with hot oil, so that it would stop bleeding. This was even more painful than getting her hand chopped off!

Once when the Prophet (sallallaahu 'alayhi wassallam) was alive, Nusaybah went to him and said, 'I see that everything is always for men and nothing is mentioned for women.'

Then Allaah sent down the following verse of the Qur'aan:

C	O	M	P	A	N	I	O	N	S	C	S
W	K	U	F	F	A	A	R	W	H	P	H
D	E	S	F	S	O	A	Z	E	I	Y	U
R	H	L	Z	A	R	C	H	E	R	S	M
A	P	I	A	H	Z	A	A	B	D	C	B
W	R	M	B	S	U	N	R	S	U	K	L
E	O	N	U	S	A	Y	B	A	H	B	E
R	P	S	B	H	O	A	D	R	U	L	Z
N	H	E	A	I	E	M	P	Z	C	E	E
O	E	S	K	E	P	A	T	I	E	N	T
B	T	W	R	L	Y	M	A	F	F	A	R
W	O	P	I	D	B	A	D	R	J	D	K
A	A	W	H	P	P	H	E	T	Z	O	W
B	E	E	B	A	H	A	L	L	A	A	H

Using the story of Nusaybah (ra), how many words can you find?

'For Muslim men and women, for believing men and women, for devout men and women, for men and women who are truthful, for patient men and patient women, for men and women who humble themselves, for men and women who give charity, for fasting men and fasting women, for men who guard their private parts and women who guard their private parts, for men and women who remember Allaah much, ALLAAH HAS PREPARED FOR THEM FORGIVENESS AND A GREAT REWARD.'

[Suraah Ahzaab 33:35]