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Shaikh Umar Subayl (rahimahullaah)

Shaykh Umar ibn Muhammad Al-Subail, 43, who was imaam and khateeb of Masjid Haram in Makkah for the past 11 years, died in a hospital near Taif on March 15. He had been in a coma for two weeks following a traffic accident while travelling with his family. Shaykh Umar, who was the youngest of the Haram imaams, is survived by his wife and seven children - four sons and three daughters.

Born in Bakeriya in the Qassim region in 1958, Shaykh Omar received his religious education from prominent Islamic scholars, including the late Shaykh Abdul Aziz ibn Baz (rh). He received his doctorate from Umm Al-Qura in 1991.

In 1992 he was appointed a lecturer at Imaam Muhammad ibn Saud University in Riyadh. The following year he moved to Umm Al-Qura and was appointed imaam of the Grand Mosque and head of the Shariah College.

In 1995, Shaykh Umar was named director of the Higher Islamic Studies Centre and undersecretary of the College of Shariah and Islamic Studies at Umm Al-Qura. Two years later, he was appointed principal of the college.

Inna lillaahi wa inna ilayhi raaji'oon

SEVEN UNDER THE SHADE OF ALLAAH

The Prophet (saw) said, **“There are seven whom Allaah will shade in His shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allaah, the Mighty and Majestic; a man whose heart is attached to the Masjid; two men who love each other for Allaah’s sake, meeting for that and parting upon that; a man who is called and seduced by a woman of beauty and position, but he says: ‘I fear Allaah’; a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allaah in private and so his eyes shed tears.”** [Bukhaaree & Muslim]

In this beautiful hadeeth, the Prophet (saw) spoke about small acts of worship which result in such a huge reward: shade on the Day when there will be no shade except His Shade. This may not seem like much at first but then reflect upon the following hadeeth, **“On the Day of Resurrection, the sun will draw so close to the people that there will be left a distance of only one mile. The people will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist, and some would be bridled by their perspiration and while saying this, the Messenger of Allaah (saw) put his hand towards his mouth.”** [Muslim]

So who would want more than, on this day, than to be under the Shade and protection of Allaah. Let us examine the characteristics and virtues of the seven categories of people who will be worthy of such an exalted position on the Day of Gathering.

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1. A Just Ruler

The concept of justice in Islaam is very important and it is something which the Muslim – ruler and the ruled – must apply in all matters without exception. Justice means to give each the right he deserves: Muslim or non-Muslim, relative or stranger, friend or enemy. Allaah says, **“...And do not let hatred cause you to act unjustly, that is nearer to piety.”** [5:8]

Unfortunately, even if we admit this in theory we quickly forget it in practice. So we find that when we speak about our friends and loved ones, we praise them beyond reason and when we speak about those whom we hold difference with, we can find no good in them and we just focus on their bad points. This is far removed from the justice which Allaah loves and gives great reward for, as mentioned in the following hadeeth: **“The doers of justice will be on thrones of light at Allaah’s Right Hand – and both of Allaah’s Hands are Right Hands – those who are just in their ruling, with their families and in all that over which they were given authority.”** [Muslim]

The concept of justice is most important for the ruler, since he is in charge of his people and the primary disposer of justice in the land. For this reason the ruler is given special mention as one of the seven who will be honoured with Allaah’s Shade.

2. A Youth who grew up in the Worship of Allaah

Indeed it is a great blessing from Allaah for a youth to be guided towards worship and befriended by the righteous, since it is in youth that a person is most vulnerable to the temptations of life and liable to drift away from the Islamic path. This becomes apparent when we look at society around us and we see that most of the worldly distractions, such as music, games, clubs, fashion etc are all specifically targeted at the youth. "You are only young once!" they are told, which is why many Muslims nowadays waste their youth thinking that they will pray, wear hijab and go on Hajj etc when they are old, as if they have a guarantee of long life from Allaah! How well we would do to heed the Prophet's advice when he (saw) said, **"Take benefit 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 Haakim]

3. A Man whose Heart is attached to the Masjid

There is great encouragement in the Sunnah for men to pray in the Masjids and the reward associated with it is tremendous. Not only does it make the person illegible for Allaah's Shade on the Day of Judgement, but, **"He does not take a step [towards the Masjid], except that because of it, he is raised by one rank and one sin is removed from him. Then when he prays, the angels do not cease supplicating for him [for] as long as he remains at his place of prayer [saying]: O Allaah, send blessings upon him, O Allaah have mercy upon him..."**

[Bukhaaree]

It must be emphasized here however, that all of the ahaadeeth encouraging the men to be attached to the Masjids are not intended to lead one to the conclusion that Islaam is a religion which should be confined to the Masjids, as many people imagine (and as many governments would want in their countries!) nonetheless, the Masjid should be at the heart of the Muslim community and the role of those in authority of the Masjids is vital here. They are the ones mainly responsible for making the Masjid a welcome refuge for the Muslims, rather than an area for politics and power struggles, as many seem to have become these days. And we seek Allaah's refuge from this!

4. Two men who love each other for Allaah's Sake, meeting for that and parting upon that.

Having mutual love for the Sake of Allaah is one of the great doors leading to the good of the Hereafter and a cause of tasting the sweetness of eemaan in this world. Loving one another for Allaah's Sake means that a Muslim does not love another except for the correctness of his deen. So it does not matter what the person looks like, what he wears, how rich or poor he is, where he comes from or what the colour of his skin is – perhaps you dislike everything about him, but you love him for his ee-

maan: this is loving for Allaah's Sake.

"Allaah, the Mighty and Magnificent says: **Those who have mutual love, for the Sake of My Glory, will have pillars of light and will be envied by the prophets and martyrs.**"

[Tirmidhee & Ahmad]

Subhaanallaah! Imagine being envied by Allaah's chosen Messengers and those who were slain in His path! Such is the reward of those who love one another for Allaah's Sake.

5. A man who is called and tempted by a woman of beauty and position, but he says: 'I fear Allaah'

This world is full of temptations which lead to burning in the Fire, and amongst them, is that which comes from women. Many a man has led his soul into destruction on account of the allure of a woman, which is why the Prophet (saw) warned his Ummah specifically about this. He (saw) said, **"The world is sweet and green, and verily Allaah is going to install you as successors upon it in order to see how you act. So avoid the allurements of women: verily the first trial for the children of Israa'eel was caused by women."**

[Muslim]

The most important provision which we need to protect ourselves from this and all other temptations in life is the fear of Allaah. This fact is alluded to in the following Qur'anic Aayah: **"And as for him who feared standing before his Lord and restrained himself from impure evil desires, verily Paradise will be his abode."**

[79:40-1]

6. A man who gives in charity and hides it, such that his left hand does not know what his right hand has given in charity

This describes the type of person who goes to great lengths to protect himself from ar-Riyaa'. Ar-Riyaa' means to do deeds in order to earn the praise and recognition of people. This sin destroys all the benefits that lie in righteous deeds and brings on a serious punishment for the one who commits it. It is particularly dangerous because it is in man's nature to desire and enjoy the praise of others. Thus, great care has to be taken to ensure that ones intentions begin and remain pure whenever good actions (such as charity) are being done.

"O you who believe! Do not render vain your charity by reminders of your generosity or by injury, like him who spends his wealth to be seen of men and he does not believe in Allaah nor in the Last Day."

[2:264]

May Allaah preserve us from this.

7. A man who remembered Allaah in private and so his eyes shed tears.

The Prophet (saw) informed us, **"If you knew what I knew, you would laugh little and weep much."**

[Bukhaaree]

Crying is not a shameless thing. The Prophet (saw), who

was the best of all creation, would weep, as would all of his companions. Tears are a genuine expression of fear or Allaah's Punishment and of our sincere love and awe of Him. But how often do we remember Allaah in seclusion and are then moved to tears. How much do we laugh and how little do we weep? The Prophet (saw) said, **"There is nothing more beloved to Allaah than two drops and two marks: a tear shed due to fear of Allaah and a drop of blood spilled in the path of Allaah. And as for the two marks, then a mark caused in the path of Allaah, and a mark caused by fulfilling one of the duties made obligatory by Allaah."** [Tirmidhee & Miskaat]

Alhamdulillah, through these seven types of people mentioned in the hadeeth, we have been given clear sign posts of the way to attain Allaah's pleasure and satisfaction. So dear brothers and sisters in eemaan, devote yourselves to being one amongst those seven, for indeed fortunate will be those who are granted Allaah's Shade on the Day when there will be no Shade except His.

[Taken from Ad-Da'wah Illallaah]

BEACONS ALONG THE PATH

Allaah's Mercy

Abu Hurayrah (ra) related that the Messenger of Allaah (saw) said, "Allaah created mercy in one-hundred parts and sent down to the earth only one part. Because of this one part there is mutual love amongst creation, so much so that an animal will lift up its hoof from its young one, fearing that it might harm it. Allaah has reserved the remaining ninety-nine parts of this mercy to favour His believing servants on the Day of Judgement." [Bukhaaree]

'Umar ibn al-Khattaab (ra) related: Once there was a woman who was frantically searching for someone amongst the prisoners of war who had been brought to the Prophet (saw). When she found a child amongst the prisoners, she took it and pressed it against her chest for it to suckle. At that point the Prophet (saw) turned to his Companions and said: "Do you think that this woman will ever allow her child to be thrown into a fire?" They said: By Allaah! As far as it lies within her power, she will never allow the child to be thrown into a fire. The Prophet (saw) then said: "Indeed, Allaah is kinder to His servants than this woman is to her child." [Muslim]

Brotherhood

'Abdullaah ibn 'Umar (ra) relates that the Prophet (saw) mounted the pulpit and said in a loud voice: "O you who have accepted Islaam with your tongues, but in whose heart eemaan (faith) has not yet entered! Do not annoy the Muslims, nor revile

them, nor seek out their faults. For whosoever seeks out the fault of his brother Muslim, Allaah will seek out his faults. He whose faults are sought out by Allaah, then Allaah will expose him, even if he is inside his house." [Muslim]

'Ubaadah ibn as-Saamit (ra) relates that the Prophet (saw) said: "Whosoever seeks forgiveness for the believing men and the believing women, Allaah will record for that person – equivalent to every believing man and believing woman – a good deed." [Majma'az-Zawaa'id]

The Best Islaam

'Amr ibn 'Abasah (ra) said: I came to the Messenger of Allaah (saw) and said: O Messenger of Allaah! Who is with you in this matter? He (saw) said: "A free man and a slave.*" I asked: What is Islaam? He (saw) replied: "Good speech and serving food." I asked: What is eemaan (faith)? He (saw) replied: "Sabr (patience) and excellence." I asked: What Islaam is the most excellent? He (saw) replied: "The one from whose hands and tongue other Muslims are safe." I asked: What eemaan is most excellent? He (saw) replied: "Good character." I asked: What prayer is most excellent? He (saw) replied: "Standing in humility and recitation for a long while." I asked: Which hijrah (migration) is most excellent? He (saw) replied: "That you leave that which your Lord hates." I asked: What jihad is most excellent? He (saw) replied: "That in which one's steed is injured and one's blood is shed." I asked: What hour is most excellent? He (saw) replied: "The last

half of the night." [Ahmad]

Comprehensive Advice

Abu Jaree Jaabir ibn Saleem said: I have seen a man whose opinion is followed, he does not say anything except that they take it. I said: Who is this? They said: This is the Messenger of Allaah (saw). I said (twice): 'Alaykus-salaam (upon you be Allaah's prayers) O Messenger of Allaah. He (saw) said: "Do not say 'alaykus-salaam, for that is the greeting of the dead, rather say: as-salaamu 'alayka." I said: Are you the Messenger of Allaah? He (saw) said: "I am Allaah's Messenger, whom if an affliction touches you and you were to invoke Him, He removes it. And if a year of famine comes upon you and you invoke Him, He causes the crops to sprout out for you. And if you were in a water-less desert and your she-camel strays and you invoke Him, He returns it to you." I said: Give me advice. He (saw) said: "Do not abuse anyone." After that, I did not abuse any free man, slave, camel or sheep. He (saw) said: "Do not look down upon any good work, and when you speak to your brother then be cheerful to him by your face, and that is from goodness. Raise your izaar (lower garment) half way up your shin, if you are averse to this, then just above your ankles. Beware of letting the izaar hang down, for it is from pride, and Allaah does not like pride. And if a man abuses and shames you for a thing which he finds in you, then do not shame him for a thing you find in him; he will bear the evil consequences for it." [Abu Dawood]

* meaning Abu-bakr and Bilaal (ra)

MUSA (alayhis salaam) PART II

When Musa (alayhis salaam) arrived in Madyan, the town of Shu'ayb (alayhis salaam), he came to the wells. Here he saw shepherds drawing water for themselves and their sheep. Musa (alayhis salaam) noticed two women standing to one side of the wells, they too had sheep with them. Musa (alayhis salaam) asked them what was wrong and they replied that they were waiting for all the shepherds to finish and leave so that they could give water to their sheep. They went on to say that their father was very old and so could not come himself.

After the shepherds usually finished, they would put a huge stone on top of the well and the women would use the water that the shepherds had left behind. It is said that the stone was so huge, many men were needed to lift it. However, Musa (alayhis salaam) removed the stone himself, drew the water for the women and then replaced the stone. Then he went to sit in the shade and said, "My Lord! I am in need of any good that You may send to me!" This was heard by the women.

The women came home early to their father and told him of what had happened. He asked one of them to go back and invite Musa (alayhis salaam) to their house to repay him for his kindness. When Musa (alayhis salaam) got there, he their father about himself and his story. At the end, the father told him he was safe from the evil-doers.

One of the daughters suggested that their father employ Musa (alayhis salaam) to work for him, since he seemed to be a strong and trustworthy man. Their father then said to Musa (alayhis salaam) that he would give him one of his daughters in marriage, but Musa (alayhis salaam) had to stay and work with him for 8 years. He also said that if he stayed for 10 years, then that would be a kindness from Musa (alayhis salaam). He assured Musa (alayhis salaam) that he was a righteous man. Musa (alayhis salaam) agreed to this and stayed for 10 years.

After the 10 years, Musa (alayhis salaam) took his family and left to return to Egypt, as he wanted to see his family. One night, during the journey, it was very dark and cold and Musa (alayhis salaam) and his family lost their way. While he was wandering about, he spotted a fire in the distance, in the direction of Mount Tur. This fire could not be seen by everyone. He told his family to wait while he went to it, looking for information or at least a burning branch to keep them warm.

When Musa (alayhis salaam) reached the fire, he was called, "O Musa! Indeed I am your Lord, take off your shoes, you are in the sacred valley of Tuwa. And I am Allaah, there is no God but I, therefore worship Me, and establish prayer for My remembrance. Certainly the hour is coming, I have almost concealed

(hidden) it so that every soul may be recompensed (repaid) for its deeds. Therefore, let not him who disbelieves in it, and follows his own lusts, divert you from it, lest you perish (die)." [20:11-16]

Then Allaah asked what was in Musa's (alayhis salaam) right hand, he replied it was his staff. He was commanded to throw it down and when he did, it became a huge slithering snake, causing Musa (alayhis salaam) to run away. This was a miracle from Allaah and a sign to prove that it was in fact the Creator who was speaking to him. Allaah told Musa (alayhis salaam) not to be afraid and commanded him to reach out and hold the snake, and as he did so, it became the staff again, in his hand.

Then Allaah commanded Musa (alayhis salaam), "put your hand into your armpit and it will come out shining white without stain, and draw your hand close to your side to be free from fear." [28:32]

These were 2 of the 9 signs that were given to Musa (alayhis salaam), one was the staff, the other, the shining hand.

Then Allaah revealed to Musa (alayhis salaam) his mission as a messenger and told him he must go to the Pharaoh. Musa (alayhis salaam) was worried the Egyptians might kill him because he had killed one of them. He asked Allaah to allow his brother Haroon to help him in his mission. Allaah said to him, "We will certainly strengthen your arm with your brother, and We shall give you both such an authority that they will not be able to harm you. So by Our Signs, you and whoever follows you, shall be the victors." [28:33-35]

Musa (alayhis salaam) also asked Allaah to expand his chest, and to make his task easier for him and to make his speech clear, so that others may understand what he said. Allaah, the Most Gracious, the Most Merciful granted all of Musa's (alayhis salaam) requests.

So Musa (alayhis salaam) and his brother Haroon (alayhis salaam) came to the Pharaoh and told him the purpose of their mission - to invite the Pharaoh and his people to the way of Allaah and to worship Him alone. And that he should release the Israelites and let them go.

The Pharaoh tried to put Musa (alayhis salaam) down. He was very arrogant. He replied, "Did we not raise you up among us as a child, and you stayed with us for many years of your life? And then you did that deed which you did (murdering the cop-tic), and you are of the ungrateful." Musa replied, "I did it when I was in error, then I fled from you when I feared you; but my Lord has granted me wisdom and made me one of the messengers."

R	C	R	W	K	I	N	D	N	E	S	S
K	R	N	G	E	U	R	E	P	A	I	D
D	E	O	F	F	A	T	S	H	W	H	S
E	A	O	S	R	E	T	H	G	U	A	D
D	T	R	H	R	M	U	S	A	T	R	R
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C	E	I	F	M	R	A	W	E	L	L	S
D	W	E	K	I	D	E	R	C	A	S	S

Using the Story of Musa (alayhis salaam), can you find all 24 words hidden in this word search?