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At-Tibyan Publications > Islāmic Knowledge > Refuting Ahlul Bid'ah
AbdulMuhsin Al-Abbad ??

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Page 1 of 5 1 2 3 > Last »

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AbdulMuhsin Al-Abbad ??

02-28-2005

[abu hudhayfa](#)
Member

Join Date: Nov 2004

Posts: 40

AbdulMuhsin Al-Abbad ??

asalamu alaikum,

About Shaikh (?) AbdulMuhsin Al-Abbad is he one of the madkhilah type of "ulama" or is he just an saudi government loving old shaikh who don't know anything about takfir and irhaab??

Just got hold of a book from him, like a refutation of the tafjirat and takfir on the saudi government...**With what rationale are explosions and destruction Jihad?**so can anyone make an diagnostic of him on sound knowledge about him and maybe a brief refut. of his book, barakaAllahu fik

The Imām, the Shaykh, Muhammad bin 'Abdulwahrāb, may Allāh be merciful to him, said, "The basis (Asl) of the religion of Islām and its basis (Qā'idah) lie in two matters:

"The First: The command to worship Allāh alone with no partners associated with Him and the encouragement upon this with the allegiance based upon it and the declaration of disbelief (Takfir) of whoever leaves it.

"The Second: The warning against Shirk in the worship of Allāh and being stern in that and having enmity based upon that and the declaration of disbelief (Takfir) of whoever commits it."

{And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyara!"} (surat u-Nuh)

O Allah, Make us Muwahiddin, living and breathing for Your Tawhid... LA ILAHA ILLA ALLAH

Abu Hudhayfa ad-Danimarki

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Re: AbdulMuhsin Al-Abbad ??

03-07-2005

[Abu Sabaayaa](#)
Member

Re: AbdulMuhsin Al-Abbad ??

Just because he doesn't agree with the bombings doesn't mean he is a government scholar or

Join Date: Dec 2004
Posts: 33

a stooge of the government. As far as I know, there was no revelation from above the Heavens confirming the bombings to be right or wrong.

It's OK to not agree with the bombings; we're not like the Madaakhilah who declare other people to be misguided simply because they have different opinions on certain issues.

Actually, now that I think about it, Shaykh Ibn Jibreen also had a *fatwaa* denouncing the bombings...

Last edited by Abu Sabaayaa : 03-07-2005 at 08:21 AM.

OFF

EDIT QUOTE

Re: AbdulMuhsin Al-Abbad ??

03-07-2005

#3

al-Hanifiyyah
Junior Member

Join Date: Feb 2005

Posts: 12

Re: AbdulMuhsin Al-Abbad ??

Regarding these bombings - The most important and the most strongest evidence they use (those who sanction them) is the story of the boy and the king (*Soorat al-Burooj*), but what is the evidence that this is also a part of our *Sharee'ah*? Because I know of some students of knowledge like *Shaikh* Aboo Baseer who disagree with them based upon this fact, i.e. that the boy and the king story is from the legislations of the previous nations and is not a part of our legislation.

[Sorry if this has been discussed before]

OFF

EDIT QUOTE

Re: AbdulMuhsin Al-Abbad ??

03-07-2005

#4

Ibn Nabih
Member



Join Date: Nov 2004

Posts: 43

Re: AbdulMuhsin Al-Abbad ??

Quote:

Originally Posted by **al-Hanifiyyah**

Regarding these bombings - The most important and the most strongest evidence they use (those who sanction them) is the story of the boy and the king (Soorat al-Burooj), but what is the evidence that this is also a part of our Sharee'ah? Because I know of some students of knowledge like Shaikh Aboo Baseer who disagree with them based upon this fact, i.e. that the boy and the king story is from the legislations of the previous nations and is not a part of our legislation.

[Sorry if this has been discussed before]

OFF

EDIT QUOTE

Re: AbdulMuhsin Al-Abbad ??

03-07-2005

#5

Ibn Nabih
Member

Re: AbdulMuhsin Al-Abbad ??

On another notice, even if we accept the "ikhtilaaf" in regards to these matters, to do like what

Just the title makes me speechless...these are the scholars that are supposed to guide us
"ignorant/deviated youth"?

The Messenger of Allāh [sall Allāhu 'alayhi wa sallam] said: "Whoever pleases Allāh by angering the people, Allāh will suffice him, but whoever angers Allāh by pleasing the people, Allāh will leave him to the people."

[al-Silsilah al-Saheehah #2311]



Re: AbdulMuhsin Al-Abbad ??

03-08-2005

#8

Abu Sabaayaa

Member

Join Date: Dec 2004

Posts: 33



Re: AbdulMuhsin Al-Abbad ??

Well - honestly, I have changed my views on those particular attacks over the past year.

The more I think about it, the more I realize that they really didn't accomplish anything beneficial for the *Ummah*; rather, they succeeded in turning the much-needed moral support of the Muslim masses against the *Mujaahideen* and their cause. On top of all of that, the targets of those attacks (whether this was intentional or not) turned out not to be 'Crusaders', but foreign workers (many of them Muslims) who had nothing to do with the real Crusaders. I have listened to both sides of the story (that: a) the targets were disbelievers who were actively engaged in the occupation of Muslim lands, and b) the victims were actually not involved in any type of war against the Muslims) and I have only been shown evidence to the latter.

Yes, it's great that the Muslim youth are waking up to the obligation of *Jihaad* against their enemies,, however it seems to me that these attacks were done with the right intention but without any beneficial results.

If I am wrong, then I would be happy hear opposing arguements.



Re: AbdulMuhsin Al-Abbad ??

03-08-2005

#9

Ibn Nabih

Member



Join Date: Nov 2004

Posts: 43



Re: AbdulMuhsin Al-Abbad ??

Quote:

Originally Posted by **Abu Sabaayaa**

Well - honestly, I have changed my views on those particular attacks over the past year.

The more I think about it, the more I realize that they really didn't accomplish anything beneficial for the Ummah; rather, they succeeded in turning the much-needed moral support of the Muslim masses against the Mujaahideen and their cause. On top of all of that, the targets of those attacks (whether this was intentional or not) turned out not to be 'Crusaders', but foreign workers (many of them Muslims) who had nothing to do with the real Crusaders. I have listened to both sides of the story (that: a) the targets were disbelievers who were actively engaged in the occupation of Muslim lands, and b) the victims were actually not involved in any type of war against the Muslims) and I have only been shown evidence to the latter.

Yes, it's great that the Muslim youth are waking up to the obligation of Jihaad against their enemies,, however it seems to me that these attacks were done with the right intention but without any beneficial results.

If I am wrong, then I would be happy hear opposing arguements.

Your statement made me think about this quote:

Shaykh Sulaymaan ibn Sahmaan said:

“When you have realized that tahaakum (seeking judgment) from the Taaghoot is kufr- then you should also know that Allaah has mentioned in His Book that kufr is worse than bloodshed. As He said, “**And fitnah is worse than killing**” and again “**And fitnah is worse than killing.**” And fitnah is none other than kufr. Thus, if the village and the city were to war against each other, till the point that they all die- This would undoubtedly be better than setting up a Taaghoot upon earth, governing in contradiction to the Sharee’ah of Islaam, the legislation with which Allaah sent His Messenger .”

Refer to ad-Durar as-Sanniyyah (10/509-511).

And which attack are you specifically referring to, which (according to you and your sources) led to alot of Muslims dead and so forth.

The Messenger of Allāh [sall Allāhu 'alayhi wa sallam] said: “Whoever pleases Allāh by angering the people, Allāh will suffice him, but whoever angers Allāh by pleasing the people, Allāh will leave him to the people.”

[al-Silsilah al-Saheehah #2311]



Re: Abdulmuhsin Al-Abbad ??

03-08-2005

#10

[Abu Sabaayaa](#)

Member

Join Date: Dec 2004

Posts: 35



Re: Abdulmuhsin Al-Abbad ??

OK, I agree with what you have posted.

However, I fail to see how it has anything to do with what I have said. Neither of the two Riyaad attacks did ANY harm to the Saudi government, from what I can tell. Rather, they facilitated a wave of arrests and killings of many of the brothers, in addition to turning the public opinion of many Muslims against *al-Qaa'idah* and the *Mujaahideen*.

In regards to what I know about the attacks leading to a lot of Muslim deaths, then I personally know a brother who lives in the area where the first attack took place in Riyaad in May of '03, and he confirmed this to me: that the compound that was attacked was housing mostly Arab and Southeast Asian migrant workers, and very few Westerners were even present in the area, let alone among the victims.

In terms of the second Riyaad attack: in Egypt, where I am from, the newspapers printed the pictures and names of some Egyptians who were killed (which I saw with my own eyes), and the names were Muslim names (Muhammad, etc.).

So, I would still like for you to explain to me how these attacks harmed the Saudi government, because I can only see how they harmed those who pray towards our *Qiblah*, and as a result, the true Crusaders had a field day exploiting this by repeatedly pointing out in the press that the *Mujaahideen* are succeeding only in killing other Muslims.

Another question for thought: even if they were Americans or Westerners who were killed in those attacks, is every single disbeliever on the land of *al-Jazeera* to be killed regardless of whether or not they are actively engaged in war against the Muslims? Does the hadeeth say 'kill' every *mushrik* in the Arabian Peninsula, or does it say 'expell' them from it? There's a difference.

Last edited by Abu Sabaayaa : 03-08-2005 at 05:15 AM



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Page 1 of 5 1 2 3 4 5 Last >>

[Previous Thread](#) | [Next Thread](#)

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The Exposition Regarding the Disbelief of the One That Assists the Americans

Mon., December 21 2009 | Al-Hithnayn, 4 Muharram 1431

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The Importance of the Word

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Last Visit: 1 Hour Ago at 03:00 PM
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The Importance of the Word

04-13-2005

Abu Sabaayaa
AT-Tibyān Publications



Join Date: Dec 2004

Posts: 101

The Importance of the Word

#1

The Importance of the Word

By Wasīm Fat'hullāh

At-Tibyān Publications

Some of us ask: what is the importance of the word in facing the waves of *Tughyān* (transgression) that are crashing against the rocks of Islām these days?

And some others might say: what importance does the word have while the wounds of the Ummah are pouring forth blood? And, what is the point of the word while the wounds of the Ummah are only building up, and the enemy is only intending to do so for a longer amount of time?

To begin with, we say:

The wounds and injuries of the Ummah – rather, its killed ones, and its martyrs, and its blood – are not things that are desired in and of themselves. Rather, they are a means of forcing one to consider the honor of the goal and aim for it. They are a translation of a number of faith-related truths that are produced at the fountainhead of the truth, and a narration of the most humble form of *'Ubūdiyyah* (servitude) to Allāh – the Glorious and Majestic – and manifestations of the fading of physical bodies in the midst of the honorable journey of the soul.

Verily, the veins of this Ummah that pump with the blood of sacrifice and martyrdom, and its torn limbs that are scattered across the globe, they are produced from a heart that beats with *'Lā Ilāha Illallāh'* and its wounds heal with *'Lā Ilāha Illallāh'*. Verily, it is an Ummah whose essence is the word *'Lā Ilāha Illallāh'* and from here we see the importance of the word.

The prolonged efforts of the enemy against the lands of Islām and their violation of the honor of Islām are a reality that none can deny except one who is heedless and ignorant,

or a low-lying deceptive agent - and the former is not any less of a danger than the latter. And because of this, the word is necessary; the word that wakes the heedless and teaches the ignorant; the word that embarrasses the hypocrite and exposes the deceiving deceiver; the word that stirs up the Ummah so that it surprises the internal enemy with the same intensity as the external enemy; the word that identifies the conflict and raises the banner, and smashes against the corners of the Universe with 'Lā Ilāha Illallāh'.

And can this stir-up occur except by this word? The Exalted says:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"Therefore proclaim openly that which you are commanded, and turn away from the polytheists." [Al-Hijr: 94]

And I say:

The goal of declaring the importance of the word in this situation is not in any way to limit everything to it or to size up the conflict to simple utterances of some words; Rather, the goal of the word is to become an essence and an identity and a starting point for everything else such as active sacrifices in the context of the wars of 'Aqīdah (belief) that we are living today. Verily, the goal of announcing the word is for it to be the distinguishing factor between the army of the truth and the army of falsehood; between the prisoners of the truth and the prisoners of falsehood; between those who are killed for the truth and those who are killed for falsehood.

The word is the essence of Islām; rather it is the essence of faith. Reflect with me how Abu Tālib acknowledged the virtue of the religion of Muhammad صلى الله عليه وسلم, but he did not pronounce the word of *Tawhīd*. So, the Prophet صلى الله عليه وسلم said, while Abu Tālib was on his deathbed: "O uncle! Say 'Lā Ilāha Illallāh', a word that I can bear witness for you by in front of Allāh!" [Sahīh al-Bukhāri], but he did not say it, and died as a disbeliever. Do you not see what the differentiating factor is between death upon the truth and death upon falsehood? It is the word!

And the word is what protects the blood and wealth. Reflect with me the *Hadīth* of the Prophet صلى الله عليه وسلم: "I was commanded to fight the people until they bear witness that there is none worthy of being worshipped except Allāh and that Muhammad is the Messenger of Allāh, and establish the prayer and give the charity. So if they do his, their blood and wealth will be protected except regarding its rights and their accounting is with Allāh." [Sahīh al-Bukhāri] So, with the word of *Tawhīd* comes the protection of blood and wealth, and by fighting and the taking of war booty and slaves comes the lawfulness of blood and wealth and possessions that Islām or *Jizyah* do not allow the taking of.

And if you read the saying of Allāh – the Exalted:

فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَصَ الْحَيَاةِ الدُّنْيَا

"And say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life." [An-Nisā': 94] you would know that the differentiating factor in all of this is the saying of 'Lā Ilāha Illallāh', and you would know that the differentiating factor in all of this is the word.

The word is the inheritance of the Prophets, as the Prophets did not leave behind a single *dīnār* or *dirham* to be inherited, but rather they left behind the great trust which was too heavy for the Heavens and the Earth and the mountains. Reflect with me the saying of Allāh – the Exalted – regarding the Father of the Prophets, Ibrāhīm صلى الله عليه وسلم:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ

“And (remember) when Ibrāhīm said to his father and his people: “Verily, I am innocent of what you worship- Except Him Who did create me, and verily, He will guide me.” And he made it a Word lasting among his offspring, that they may return.” [Az-Zukhruf: 26-28]

So this the Prophetic inheritance, and this is the inheritance of the Father of the Prophets, and it is a word.

And the word is the essence of the pure life, and does life become purified in this World except in the shade of ‘*Lā Ilāha Illallāh*’? And the Exalted One said, regarding this word:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ يَأْتِي رَبَّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember.” [Ibrāhīm: 24-25] and the effect of this good word extends all the way to the period after death and the Afterlife, where the firmness that is given from Allāh to His believing slaves is by it (the word).

Reflect with me His saying – Glorified and Exalted:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

“Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are wrong-doers, and Allah does what He wills.” [Ibrāhīm: 27] and you will see the difference between this firm believer who is assisted in both Worlds, and other than him as Allāh – the Exalted – has described:

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

“And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability.” [Ibrāhīm: 26] Is the difference between them not this word?

And the word is the jealous (*ghayūr*) slave’s way of expressing his anger when the limits of his Lord are crossed, so his tongue becomes severe speaking against the one who had the nerve to cross the limits set by Allāh. The word is the differentiating factor between

this protectively jealous worshipper and that silent devil who performs the rituals of worship, but he does not express any anger or disapproval against the people of sin – even by saying a word – as long as he is living comfortably and retains his high status and wealth and worldly life.

The word is the differentiating factor between this mute and the one who answers the command of the Prophet صلى الله عليه وسلم: *"Whoever of you sees an evil, he should change it by his hand. If he is unable to do so, then by his tongue. If he is unable to do so, then by his heart, and this is the weakest of faith."* Yes, it is the word.

And the word is the methodology of the Muslim in his life and the plan which he goes by on his journey. The Prophet صلى الله عليه وسلم said: *"Say: my Lord is Allāh, then remain firm (upon that)."* [At-Tirmidhi]

And then...

Verily, the word is that which differentiates the people between believer and disbeliever, and between righteous and wicked, and between miserable and joyous, and between being accepted and rejected, and between upright and disastrous, and between being a loser and a winner; and in the end it boils down to the people being divided into two groups: a group in the Gardens, and a group in the Blazing Fire.

And because of the word, families were separated and the servants of Allāh were torn apart, and because of it the widows cried and the children became orphaned. And because of the word, the swords of *Jihād* were unleashed, so the sword of *Jihād* was legislated forever so that it is ongoing until the Day of Resurrection. And for the sake of the word, there are spears and weapons, for the sake of subduing innovation and raising the Sunnah. And for the sake of the word, blood is spilt, and for the sake of it the Angels descended from the Heavens.

For the sake of the word, the battles of *Badr* and *Uḥud* took place, and because of it the battles of *al-Qādisiyyah* and *Yarmūk* took place, and because of it *'Ayn Jalūt* and *Hittin* took place.

And because of the word, the battalions of *Istish'hādiyyīn* (suicide fighters) will remain... and because of it, the word of disbelief will fall underneath the feet of the *Mujāhidīn*, as Allāh has made the word of those who disbelieve the lowest, and the Word of Allāh the highest until the Day of Judgement, **and this is the significance of the word.**

Last edited by: Abu Sabaayaa : 04-13-2005 at: 02:51 AM



Re: The Importance of the Word

04-13-2005

Abu_Munthir_Al_ahitani
Guest

Posts: 176



Re: The Importance of the Word

excellent jazakallah khayr



Re: The Importance of the Word

04-13-2005

Abu Hafs al-Atharee
إدارة مؤسسة دار الأقباط

Re: The Importance of the Word

beautiful baarakAllahu feeki



Mon., December 21 2009 | Al-Ithnayn, 4 Muharram 1431

- PORTAL
- FORUMS
- GALLERY
- QUICKLINKS
- NEW POSTS
- SEARCH
- USER CP
- MEMBERS
- CALENDAR
- FAQ
- LOG OUT

At-Tibyān Publications > Islāmic Knowledge > Al-Jihād: The Forgotten Obligation
Shaykh al-Albānī on the Obligation of Jihād

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Shaykh al-Albānī on the Obligation of Jihād

05-23-2005

#1

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Shaykh al-Albānī on the Obligation of Jihād

Shaykh Al-Albānī on the Obligation of *Jihād*

{At-Tibyān Publications}

Shaykh Al-Albānī – may Allāh have Mercy on him and place him in the *Firdaws* – said, in his commentary to '*al-'Aqīdah at-Tahāwīyyah*' (pg. 82-83):

"...and know that *Jihād* is of two types:

The first: *Fardh 'Ayn* (an individual obligation), and this is fighting the enemy who has attacked the lands of the Muslims, **such as the Jews who have occupied Palestine: so every single Muslim is in a state of sin until they (the Jews) are expelled from it.**

The other: *Fardh Kifāyah* (a communal obligation), if a group fulfills the obligation, then the responsibility falls from everyone else. And (this type) is a struggle to carry the Islāmic *Da'wah* to the other lands until they are ruled by Islām. So, whoever submits, then he is left alone, and whoever stands in its way, then he is fought until the Word of Allāh is Most High. So, this type of *Jihād* is ongoing until the Day of Resurrection more so than the first type.

And unfortunately, some of today's writers have denied this (form of *Jihād*). Not only that, but they have made this (supposed absence of offensive *Jihād*) from one of the virtuous and distinguishing characteristics of Islām! And this is not except a sign of their many signs of weakness and laziness in establishing the obligation of *Jihād*, and the Messenger of Allāh (peace be upon him) spoke the truth when he said: **"If you engage in *'Ina* (a form of usury), and hold onto the tails of cattle, and become pleased with agriculture, and leave *Jihād* in the Path of Allāh, then Allāh will put a humiliation over you that He will not remove until you return to your Dīn."**

[End of quote]

Last edited by: Abou Khubaybi al-Muwahhid : 05-23-2005 at 05:12 PM.

OFF

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And Incline the Believers

Mon., December 21 2009 | Al-Itihayn, 4 Muharram 1431

- PORTAL
- FORUMS
- GALLERY
- QUICKLINKS
- NEW POSTS
- SEARCH
- USER CP
- MEMBERS
- CALENDAR
- Faq
- LOG OUT

At-Tibyān Publications > Islāmic Knowledge > Al-Jihād: The Forgotten Obligation
 39 Ways to Serve and Participate in Jihād

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Page 1 of 3 1 2 3 >

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39 Ways to Serve and Participate in Jihād

06-03-2005

#1

Abu Sabaayaa
 At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

39 Ways to Serve and Participate in Jihād

This thread will consist of chapters from the forthcoming release from At-Tibyān Publications '39 Ways to Serve and Participate in Jihād' written by the martyred Shaykh 'Isā Al-'Awshin, who was one of the main editors of the 'Sawt al-Jihād' magazine.



Enjoy.

Last edited by: Abou Khubayb al-Muwahhid : 06-11-2005 at 03:42 AM. Reason: Original Banner added.

OFF

EDIT QUOTE

Re: 39 Ways to Serve and Participate in Jihād

06-03-2005

#2

Abu Sabaayaa
 At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

Introduction:

All Praise is for Allāh who has obligated *Jihād* upon his servants, and has promised them firm establishment on Earth and dominance over the people of disbelief. And may Prayers and Peace be upon the best of His servants, the one who truly struggled in the Path of Allāh until he achieved that which was certain (death). May Allāh send Prayers and Peace upon him and his household and his fine and pure Companions.

As for what follows:

My noble brothers: the times in which we live are times of such tribulation and estrangement for Islām which history has not witnessed before, where strangeness has become the norm and tribulation has become widespread, and where the entire Earth has become a stage for this conflict and for the expulsion of those who are firm upon their *Dīn* and hold onto it and defend it with their tongues and weapons... therefore, the entire world has announced its war on terrorism – or, rather, on *Jihād* – and its opposition to it and its various forms from being utilized by the Muslims.

So, Islām attacked from a single bow, and the nations of disbelief and their helpers from every corner of the Earth gathered against the Aided Group (*at-Ta'ifah al-Mansūrah*) that took upon its shoulders this war against disbelief and the disbelievers - a clear and intense war void of any rest or mercy - until the Command of Allāh arrives while they

are upon that, and they will not be harmed by those who betray them from the treacherous or defeated Muslims or those who have drowned in the mud of this lowly worldly life. And they will not be harmed by those who oppose them from the groups of disbelief and the gangs of apostates and deniers, nor from the misguided innovators. And there is no doubt that *Jihād* today is from the most virtuous means of gaining nearness to Allāh. Rather, it is an obligation that Allāh has obligated upon us, and there is nothing more obligatory upon the Muslims after having *Īmān* in Allāh than *Jihād* and repelling the invader who has occupied the lands of the Muslims.

*If you turned towards Islām in a land * You would find it to be like a bird whose wings have been cut off.*

Jihād today is the *Ummah's* only choice, as the enemy today has occupied the lands of the Muslims – one by one – as Allāh the Exalted said: {*...And they will never cease fighting you until they cause you to turn back from your Dīn, if they are able to do so ...*}.
you until they cause you to turn back from your Dīn, if they are able to do so

So, the Muslims today are left with no choice but that of *Jihād* and the language of weaponry.

Tell me, by your Lord: an invading enemy who has occupied lands, violated honor, made orphans out of children and widows out of women, has begun to strike at Islām in every valley... after all of this, is there a doubt that the only way to come to an understanding with this enemy is through the language of force and revenge?

So, iron is not to be fought except with iron, and force is not to be met except with force...

And it has been established for us in the *Qur'ān* and the *Sunnah* – and reality bears witness to this and confirms it – that negotiations and peace do not bring back upon those who seek them except clear loss and dismal failure, and an increase in servitude to other than Allāh and submission to the transgressors. You are warned of those who seek them (negotiations) in the name of the Muslims from the treacherous rulers who are not from us and whom we are not from them. Rather, they are an archenemy to us, as through them, the disbelievers have toyed with us, and through their plans and deceptions, our rights have been taken and lost.

How can it be otherwise while Allāh has said in His Book and has informed us that they have started the war with us for one specific goal, and that is: {*... until they cause you to turn back from your Dīn if they are able to ...*}?

*There is no solution except for the greatest Jihād * World peace no longer satisfies us,*

*There is no peace for the enemy. This is a legislation * and belief in every Muslim heart.*

From this standpoint, and since *Jihād* is the choice of the *Ummah* and the necessary and ordained obligation, I decided – after consulting one of the brothers – to write about some steps that everyone can take to serve the *Jihād* and its people, and to energize the train of *Jihād* that is moving quickly despite the overwhelming arrogance of the transgressors.

... asking Allāh for Guidance and assistance and firmness, and to ordain for it acceptance and benefit for the people.

Written by:

Muhammad ibn Ahmad as-Sālim (pen name of *Shaykh* 'Isā al-'Awshin, may Allāh accept him as a *Shahīd*) - 19/5/1424 H

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abu Sabaayaa ; 06-13-2005 at 08:26 AM.



Re: 39 Ways to Serve and Participate in Jihād

06-03-2005

#3

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

1) Having the inner intention for *Jihād*

Having the inner intention to fight – the true inner intention which leads to one seeking to answer the call of *Jihād* whenever the caller calls: "*Saddle up, O cavalry of Allāh!*" and to make the person promise himself that he would jump forth to join the fight and go forth if he is called to go forth and if his aide is sought from his brothers, in accordance with the saying of the Prophet (peace be upon him): "... and if you are called to go forth, then go forth."

And if the person intends with himself to go fight, then he misses the chance to go or he is not able to do so, then he becomes pained by this, as Allāh says regarding the Ash'ariyyin – the Companions who were unable to find preparation for themselves to go fight - :

ولا على الذين إذا ما أتوك لتحملهم قلت لا أجد ما أحملكم عليه تولوا
وأعينهم تفيض من الدمع حزنا ألا يجدوا ما ينفقون

["Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for the *Jihād*)."] [*At-Tawbah*; 9:92]

So, this is from the perfection of having the true intention to fight, and the grief and regret that the person feels out of what he missed of fighting in the Path of Allāh.

As for the one who says, when the path is closed to him or he is unable to go fight: "Praise for Allāh who has saved me from possessing the necessities for *Jihād*," then this is one who hates fighting and does not seek it; he is like the hypocrites who hate to fight and do not march forth except while they hate to do so. And if they march forth, they discourage the army and run away when the battle begins. And what a clear difference – by Allāh – between the one who weeps out of the grief of missing out on fighting and *Jihād*, and the one who hides his happiness and joy that he has found an excuse or reason for himself not to fight, and Allāh knows all that which is hidden and all that the hearts conceal...

And having the intention with one's self to go fight removes a characteristic of hypocrisy from a person, as is shown in *Sahih Muslim* from the *hadith* of Abū Hurayrah (may Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) said: "Whoever dies without having fought (in the Path of Allāh), or did not have the intention to fight, then he dies upon a branch of hypocrisy."

Shaykh ul-Islām Ibn Taymiyyah said:

"And as for the minor hypocrisy (*nifāq*), then it is hypocrisy in actions and what is related. For example, the person lies if he speaks, or breaks his promise if he makes it, or is treacherous if he is trusted with something, or is foul-mouthed if he is at odds with someone... and included in this is avoiding *Jihād*, for it is from the characteristics of the hypocrites (*Munāfiqīn*). The Prophet (peace be upon him) said: "Whoever dies without having fought (in the Path of Allāh), or did not have the intention to fight, then he dies upon a branch of hypocrisy." And Allāh revealed *Sūrat Barā'ah* (*At-Tawbah*) that is also known as "The Exposer" (*Al-Fādhilah*), because it exposed the hypocrites... So, Allāh clarified in this chapter the situation of the hypocrites and described them in it with

cowardliness and abandonment of *Jihād*, and He described them as being stingy to spend in the Path of Allāh and coveting their wealth, and these are two dangerous diseases: cowardliness and stinginess... Allāh said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ

"... Verily, the believers are those who have believed in Allāh and His Messenger and do not doubt after that, and struggled with their wealth and lives in the Path of Allāh. Those! They are they truthful." [Al-Hujurat; 49:15]

So, he has limited the believers to those who believe and make *Jihād*. And Allāh said:

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ * إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

"Those who believe in Allāh and the Last Day would never ask you to be exempted from fighting with their wealth and their lives in the Path of Allāh, and Allāh is the All-Knower of those who are pious. It is only those who do not believe in Allāh and the Last Day and whose hearts are in doubt that ask for you to exempt them, so in their doubts they waver." [At-Tawbah; 9:44-45]

So, Allāh is informing us that the believer would never ask the Messenger to exempt him from the *Jihād*, but the ones who ask him for this are those who do not believe. So, how would it be for the one who abandons it (*Jihād*) without asking the Prophet's permission?" [Majmū' al-Fatāwā; 28/436]

So, be warned and be warned, my Muslim brother, from being like the hypocrites or dying upon a branch of hypocrisy. And as for the one who criticizes the *Mujāhidīn* and those who leave for *Jihād* in various ways – one time saying he is too impatient, another time blaming him for not seeking advice – then we say to him:

*O you who have discouraged our youth from Jihād * Hold back your slander and rejection.*

*Is the one blameworthy who desires the Gardens and their essence * And is constantly traveling the path of the Companions?*

*Is the one blameworthy who has abandoned this life and its emptiness * And with heated determination went and marched forth?*

*Is the one blameworthy who submitted his life for Allāh * Seeking with it the Firdaws – the best of destinations?*

*So relieve the Jihād and its people from your admonishment * Be warned of the description of hypocrisy, be warned...*

*Whoever does not fight or intend to fight * And dies, dies a terrible death...*

*Verily, Jihād is the way to our honor * And by leaving it we are humiliated and live a lowly life.*

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abu Sabaayaa : 06-03-2005 at 04:31 PM



Re: 39 Ways to Serve and Participate in Jihād

06-05-2005

#4

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

2) Truthfully Asking Allāh for Martyrdom

..asking Allāh for martyrdom with truthfulness and sincerity and insistence, because whoever truthfully asks Allāh for martyrdom is given the status of the martyrs by Allāh - even if he dies on his bed - as is in *Sahih Muslim* from Anas ibn Mālik (may Allāh be pleased with him), that he said that the Messenger of Allāh (peace be upon him) said: **"Whoever seeks martyrdom while he is truthful in that, then he is given it even if he does not achieve it,"** and in another narration: **"... Allāh gives him the status of the martyrs even if he dies on his bed."**

The *Shaykh* 'Abdullāh 'Azzām (may Allāh have mercy on him) said: "And the meaning of the two *ahādīth* is that if he asks Allāh for martyrdom with truthfulness, he is given the reward of the martyrs even if he is on his bed..."

Shaykh 'Abdullāh 'Azzām also said: "...but, the truthfulness in asking for martyrdom (implies that one) makes the proper preparation:

ولو أرادوا الخروج لأعدوا له عدة

"...and if they had intended to march out, they would have made some preparation for it..." [*At-Tawbah*; 9:46]

As for ten years passing by of the *Jihād* in Afghanistan, while the way to get there is safe and certain and the borders are open, but he does not make it to Peshawar? As for him, then we ask Allāh to forgive him if he thinks that he is truthful in seeking martyrdom. Do you not see that Bedouin that said to the Messenger of Allāh (peace be upon him): "Shall I follow you and be stricken here - and he pointed to his neck - so that I would enter Paradise?" So the Bedouin was later stricken where he had pointed, so the Prophet (peace be upon him) said: **"He was truthful to Allāh, so Allāh was truthful to him."**

And the true pursuit of martyrdom is that which causes one to fly towards any sound of commotion or action, as opposed to being one who delays and is slow to aide this *Dīn* and march forth when the caller calls... rather, his tongue repeats:

*My Lord, with Your help, the souls are in Gardens * So spill, my Deity, my blood in Jihād,
As my sins have overpowered me and they have none * Other than martyrdom to wipe them out.
My Lord, my Lord! Martyrdom is what I seek * So answer my request with Your Virtue, O
Generous!*

So, make sure to be truthful with Allāh and to be insistent with Him that He bestows upon you martyrdom in His Path - facing the enemy and not turning away from him - and solidify your determination to make *jihād*. And know that the one who asks Allāh for martyrdom with truthfulness is one who seeks it wherever it may be, searches it out, and is on a constant lookout for it; he is not one who goes and sleeps until it is brought to him.

*You hope for success, but do not tread its path * Verily, ships do not float on dry ground.*

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abou Khubaybi al-Muwahhid : 06-05-2005 at 04:47 PM.



Re: 39 Ways to Serve and Participate in Jihād #5
 06-06-2005

truepath_islam
 Senior Member
 Join Date: Jan 2005
 Posts: 146

Re: 39 Ways to Serve and Participate in Jihād
 jazakallah,
 will you make it available as pdf file when it's complete?

EDIT QUOTE


Re: 39 Ways to Serve and Participate in Jihād #6
 06-06-2005

muhsin
 Member
 Join Date: Nov 2004
 Posts: 59

Re: 39 Ways to Serve and Participate in Jihād
 Assalamu 'alaikum warahmatullah.
 At last! May Allah reward you brothers.
 Keep them coming!

EDIT QUOTE

Re: 39 Ways to Serve and Participate in Jihād #7
 06-06-2005


Abu Sabaayaa
 At-Tibyān Publications

 Join Date: Dec 2004
 Posts: 101

Re: 39 Ways to Serve and Participate in Jihād
 Quote:
 Originally Posted by **truepath_islam**
 jazakallah,
 will you make it available as pdf file when it's complete?

Yes, *inshaa'-Allaah* it will be released as a PDF book once it's completed.

EDIT QUOTE

Re: 39 Ways to Serve and Participate in Jihād #8
 06-07-2005

Abu Sabaayaa
 At-Tibyān Publications

 Join Date: Dec 2004
 Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

3) Going for *Jihād* with one's self

..going for *jihād* in the Path of Allāh with one's self, and not being lazy and delaying from this with any excuse, because to be pleased with sitting behind from *Jihād* is to be pleased with the life of this World over the Hereafter. And *Jihād* in the Path of Allāh with one's self is from the greatest and most virtuous of ways of gaining nearness to Allāh – the Exalted – and its virtue is not hidden from anyone.

And its virtue is mentioned in the *Qur'ān* and the *Sunnah*; there is enough mention of the virtue of the one who makes *Jihād* with his self and the virtue of the martyr and martyrdom to make this document longer than intended. In the *Qur'ān*, there are over seventy verses regarding *Jihād*, and in the *Sunnah*, the scholars of *Hadīth* put together separate chapters regarding *Jihād*, its rulings and virtues in their writings.

And when the word '*Jihād*' is mentioned, it refers to fighting (*Qitāl*), as Ibn Rushd said: "...and when the word '*Jihād*' is mentioned, it means physically fighting the disbelievers with the sword until they submit or give the *Jizyah* by their hands while they are in a state of humiliation..."

So, it is not for anyone to generalize this word to include striving against the soul (*Jihād an-Nafs*) or by the tongue or pen, or calling to Allāh (*Da'wah*). It is true that these actions are actions of piety and obedience to Allāh, but they are not intended by the word *Jihād* in the texts of Islāmic law except when it is specified to mean these things.

And *Jihād* is from the best of righteous actions:

It was said to the Messenger of Allāh (peace be upon him) "Who are the best of the people?" So he (peace be upon him) said: "A believer who makes *Jihād* in the Path of Allāh with his wealth and his self." So, they said: "Then who?" He (peace be upon him) said: "A believer in a mountain pass who fears Allāh and protects the people from his harm." (Narrated by al-Bukhārī)

And he (peace be upon him) said: "Verily, in Paradise there are one hundred levels that Allāh has prepared for the *Mujāhidīn*; between each level is the distance like that which is between the Heaven and the Earth, so if you ask Allāh, ask Him for the *Firdaws*, for it is the highest and uppermost part of Paradise, and above it is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise." (Narrated by al-Bukhārī)

And he (peace be upon him) said: "No servant has his feet covered in dust in the Path of Allāh except that Allāh forbids him from the Fire." (*Sahīh al-Jāmi'* #5543)

And he (peace be upon him) said: "Whoever fights in the Path of Allāh aboard a she-camel, then Paradise is obligatory for him. And whoever asks Allāh to allow him to be killed in His Path from his own will and truthfully and then dies or is killed, then he has the reward of a martyr. And whoever is injured in the Path of Allāh or is stricken with a calamity, then it will appear on the Day of Resurrection as bright as could be; its color will be that of saffron and its scent will be that of musk. And whoever has a sore that bleeds or oozes in the Path of Allāh, then he will have the distinctive mark of the martyrs." (Narrated by Abū Dāwūd, at-Tirmidhī, an-Nasā'ī, Ahmad, and it is in *Sahīh al-Jāmi'* #6416)

*Know that the best of actions * Is Jihād against the people of disbelief and misguidance,
And it is the most beloved to my Kind Lord * As was narrated by the author of Sahīh al-Bukhārī.
And verily, Allāh has prepared in the Gardens * For its people hundreds of levels,
What is between them in distance is like what is * Between the Earths and the Heaven.
And whoever covers his feet with dust (in Jihād) * Will be protected by my Lord from the
crushing punishment,
And whoever fights from aboard a she-camel * As a shield or a rear-guard in the midst of battle
Has obligated upon himself the reward and prize of Paradise * And there is none to thank for that
except Allāh.
And the best life is that in a secluded mountain pass * Or under the shade of the sword and
arrows,
And with Jihād, the enemy is terrorized * And with the spearheads the banner is raised.
And in Jihād is the essence of virtue * And none abandon it who have sound logic.
The one who sits back without a legitimate excuse is not equal * To the one who marches forth to
answer the call of danger,
Or a worshipper who fasts the length of the day * And spends the night standing in prayer.
With this elevation and preference * The texts of remembrance and recitation have come,*

And there is no choice for the servant after this * Other than submission without wavering or doubt,

And the banner of *jihād* will go forth from wherever you stand * So stick to it

And seek happiness by joining the fighting and combat * And you will achieve reward and success.

And do not be deterred by the words of the discouragers * Or a deceiving worshipper or scholar.

And remember the admonition of the blessed scholar (ʿAbdullāh Ibn al-Mubārak) * To al-Fudayl (Ibn 'Iyād), and you will come to know the extent of what is sensible.

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abu Sabaayaa | 06-13-2005 at 08:28 AM.



Re: 39 Ways to Serve and Participate in *Jihād*

06-08-2005

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in *Jihād*

4) *Jihād* With One's Wealth

Jihād with one's wealth is to spend it in the Path of Allāh on the *jihād* and the *Mujāhidīn* and every thing that they would need it for.

The *Shaykh* Yūsuf al-'Uyayrī said:

"So, *jihād* with one's wealth is often repeated in the verses of *jihād* in the *Qur'ān*, and it is mentioned before (*jihād* with one's) self. However, this does not in any way mean that it (*jihād* of wealth) is of a higher degree! Rather, it is mentioned like this because *jihād* with wealth is the type that the entire *Ummah* can be addressed regarding, since sufficiency in men occurs when a number of men from the *Ummah* march forth. However, there is not sufficient wealth for the *Mujāhidīn* unless the entire *Ummah* takes this responsibility and pumps its wealth to the *Mujāhidīn*, who are considered the nerve of the *jihād*. So, the section of society that is instructed to make *jihād* with its wealth is much larger than the section that is instructed to make *jihād* with their lives. Therefore, *jihād* with wealth is mentioned first in the verses of *jihād* in consideration of the vast section of the *Ummah* being addressed (of men and women, youth and elderly, young and old), and Allāh knows best.

And *jihād* with one's wealth does not require a large amount of money to be spent from the believer. Rather, he spends what he can use as an excuse in front of Allāh – the Exalted – because the goal of *jihād* with wealth – if it becomes an individual obligation (*Fard 'Ayn*) – is to relieve yourself of the obligation that has been hung around your neck and to pay what you believe will free you from responsibility with Allāh – the Exalted – even if it is a small amount, as the Messenger of Allāh (peace be upon him) said: "One *dirham* exceeded one hundred thousand *dirhams* (in reward)." So, he (peace be upon him) was asked: "O Messenger of Allāh! And how can this be?" He (peace be upon him) said: "A man who had two *dirhams* took one of them and gave it in charity, and another man who had much wealth took one hundred thousand *dirhams* from the vastness of his wealth and gave them in charity." (Narrated by Ahmad and an-Nasā'ī)

So - by Allāh - charity is not accepted based on its amount, but rather, it is accepted based on its state, as the Messenger of Allāh (peace be upon him) was asked: "Which charity is the best?" He (peace be upon him) said: "That which comes from the effort of one who has little." (Narrated by Ahmad and Abū Dāwūd) – meaning: charity from a man who does not own much and is in dire need of his wealth.

So, fear Allāh and give what you are able to give; not just once, but dedicate a regular portion of your income to the *Jihād*, in consideration of the fact that the war is ongoing and the *Mujāhidīn* are in need of money."

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by: Abu Sabaayaa : 06-13-2005 at 08:29 AM



Re: 39 Ways to Serve and Participate In Jihād

06-09-2005

#10

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

5) Preparing the Fighter Who Is Going For *Jihād*

And from the forms of *Jihād* in the Path of Allāh and serving the *Mujāhidīn* is to prepare the fighters going out for *Jihād*. And the virtue of this has been mentioned in a number of authentic *ahādīth* of the Prophet (peace be upon him):

"Whoever prepares a fighter going out in the Path of Allāh has, in fact, fought. And whoever takes good care of the family left behind by the fighter in the Path of Allāh has, in fact, fought." (Narrated by al-Bukhārī and Muslim)

"Whoever prepared a fighter going out in the Path of Allāh will have the same reward as him (the fighter) without the reward of the fighter being decreased at all." (Narrated by Ibn Mājah, and it is authentic)

And this is a great opportunity for a man if he is excused in his not marching forth (such as the blind, the lame, etc.), because he has the chance to prepare one who will fight in the Path of Allāh and receive the reward of his fighting. And there is no doubt that this is a mighty gate from the gates of good and righteousness and is the best thing that one's charity and *Zakāh* can go to. In addition, it falls under the category of being 'In the Path of Allāh' (*Fi Sabilillāh*).

And it is also an opportunity for the woman that is not able to go out in the Path of Allāh, because it is within her ability to prepare the fighters using her wealth, jewelry, and whatever else she can find to have a share of this great reward. Women played a great role in the early days of Islām as well as during various other time periods, and we can not fail to mention here what was done by the sister of the heroic martyred commander Abū Ja'far al-Yemenī (may Allāh have Mercy upon him), who was killed in Chechnya, as was mentioned in his biography on the Qoqaz.com website; **she sold all of her gold and prepared him with the wealth that she gained from it.**

So, where are the likes of such women? Rather, where are the men?

Likewise, there is an opportunity in this for the one who is unable to give from his own wealth, because he can prepare a fighter by collecting money from others in order to give to him. The Prophet (peace be upon him) said: **"The one who facilitates a good act being performed is like the one who performed it."**

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by: Abu Sabaayaa : 06-13-2005 at 08:30 AM





The Exposition Regarding the Disbelief of the One That Assists the Americans

Mon., December 21 2009 | Al-Itihayn, 4 Muharram 1431

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 "The Benefits of Jihād" - by the 'Allāmah of al-Qasīm, Shaykh 'Abdir-Rahmān as-Sa'dī

Ahlan wa sahan, Admin.
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"The Benefits of Jihād" - by the 'Allāmah of al-Qasīm, Shaykh 'Abdir-Rahmān as-Sa'dī

09-14-2005

Abu Sabaayaa
 At-Tibyân Publications



Join Date: Dec 2004

Posts: 101

"The Benefits of Jihād" - by the 'Allāmah of al-Qasīm, Shaykh 'Abdir-Rahmān as-Sa'dī

"The Benefits of Jihād"

by the 'Allāmah of al-Qasīm, *ash-Shaykh* 'Abdir-Rahmān bin Nāsir as-Sa'dī (may Allāh have Mercy upon him)

Translated by: at-Tibyân Publications

"The *jihād* of this *Ummah* is a struggle that is legislated in the Book and the *Sunnah*, and it has two great and necessary benefits:

The first of them: repelling the aggression of the aggressors against Islām and the Muslims, whom if it was not for them, all religions would have been wiped out:

وَلَوْ لَا نَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَهُودِمَتِ صَوَامِعُ وَيَبَعُ وَصَلَوَاتُ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

{*For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down.*} [*al-Hajj*; 40]

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

{*Permission to fight is given to those who are fighting them because they have been wronged, and surely, Allāh is Able to give them victory.*} [*al-Hajj*; 39]

The second of them: kindness towards all of the creation by spreading the Religion that they are obligated to follow, from other than which they will find no happiness or success, and calling those who are to be held accountable to that which they were created for: the worship of Allāh without any partners, and the abandonment of all things which contradict or oppose this.

And this is the purpose of benefiting and being kind to the creation:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

{*And fight them until there is no more fitnah and the Religion will all be for Allāh*



And Invite the Believers

Mon., December 21 2009 | Al-Ithnayn, 4 Muharram 1431

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At-Tibyān Publications > Islāmic Knowledge > Al-Jihād: The Forgotten Obligation
39 Ways to Serve and Participate in Jihād

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NEW REPLY

Page 2 of 3 < 1 2 3 >

Thread Tools Search this Thread Rate Thread Display Modes

Re: 39 Ways to Serve and Participate in Jihād

06-10-2005

#11

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

6) Taking Care of the Family Left Behind By the Fighter

...and looking after their needs and affairs, in order to complete the *hadith* mentioned in the previous method, the saying of the Prophet (peace be upon him): **"... and whoever takes good care of the family left behind by the fighter in the Path of Allāh has, in fact, fought."**

And from what has been narrated regarding the virtue of his noble and lofty action is the saying of the Prophet (peace be upon him): **"Whoever of you takes good care of the family of the one who goes out (for *jihād*), then he has half of his reward."** (Narrated by Muslim and Abū Dāwūd)

Looking after the family of the fighter, watching over them, protecting them and fulfilling their needs is from the rights of the fighter over those sitting behind who reside in the same land as his family, as is mentioned in the *hadith* of the Prophet (peace be upon him) that he said: **"The wives of the *Mujāhidīm* are as forbidden to those who sit behind as their own mothers are to them, and there is no man from those who sit behind who is trusted to take care of the family of a *Mujāhid* and betrays that trust except that he (the *Mujāhid*) will be brought on the Day of Resurrection and it will be said to him: 'He has betrayed you regarding your family, so take what you wish from his good deeds,' so he will take from his deeds what he wishes. So, what do you think (will remain of his good deeds after that)?"** (Narrated by Muslim, Ahmad, Abū Dāwūd, and an-Nasā'i)

And the warning has been made clear regarding the one who does not fight, or prepare a fighter, or take good care of the family left behind by the fighter. So, if the Muslim does not fulfill one of these three affairs during the time fighting, then he becomes deserving of the punishment of Allāh, as was narrated from the Messenger of Allāh (peace be upon him): **"Whoever does not fight, or prepare a fighter, or take good care of the family left behind by a fighter, then Allāh will strike him with a disaster before the Day of Resurrection."** (Narrated by Abū Dāwūd, and it is authentic)

The *Shaykh* Abū Basīr said: "So, it is not allowed for the believer to be other than one of these three: either he is a fighter in the Path of Allāh, or he takes good care of the family left behind by the fighter, or he prepares a fighter to go out in the Path of Allāh... and if he is not one of these, then let him await a disaster to come his way – none knowing the extent and nature of this disaster except Allāh – before the Day of Resurrection!"

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abu Sabaayaa : 06-13-2005 at 08:31 AM



Re: 39 Ways to Serve and Participate in Jihād

06-13-2005

#12

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

7) Providing for the Families of the Martyrs

... and assisting their widows and attending to their children and relatives.

So, O you who seek to serve the *jihād* and those who have performed *jihād* instead of you: provide for the families of the martyrs and exert your utmost effort in doing so, as the Prophet (peace be upon him) went to the household of Ja'far ibn Abī Tālib when he was informed of his martyrdom in the Battle of Mu'tah, and said to his own family: **"Prepare some food for the family of Ja'far, for an affair has come to them which is keeping them occupied."** (Narrated by Abū Dāwūd and at-Tirmidhī)

And Ibn Kathīr mentions the story of the Prophet (peace be upon him) with the children of Ja'far with the *hadīth* narrated by Ahmad, that Asmā' bint 'Umays said: "When Ja'far and his companions were killed, the Messenger of Allāh (peace be upon him) entered upon me while I was tanning some leathers, and I had kneaded some dough and had bathed my son and rubbed them and cleaned them (the leathers). So, the Messenger of Allāh (peace be upon him) said: **"Give me Ja'far's children."** So, I gave them to him and he smelt them and his eyes became moist (with tears). So, I said: "O Messenger of Allāh, may my father and mother be sacrificed for you! What makes you weep? Have you received some news regarding Ja'far and his companions?" He (peace be upon him) said: **"Yes, they were killed today."** So, I got up and screamed and ran to the women, so the Messenger of Allāh (peace be upon him) said to his family: **"Do not ignore the family of Ja'far. Prepare some food for them, as they are preoccupied with the affair of their relative."**

So, let us take the Messenger of Allāh (peace be upon him) as a good example for us, and let us look after the families of the martyrs and their widows and children by providing for them and assisting them. His children are to be assisted and protected from every bad and evil thing; his wife is to be married off to a suitable provider if she wishes to remarry, for the wife of Ja'far, Asmā' bint 'Umays, who was mentioned earlier, married Abū Bakr as-Siddiq (may Allāh be pleased with him) after her prescribed period had passed.

So, all of these are from the rights of the martyrs upon us... and they are easy actions that contain great reward with Allāh.

This martyr has sacrificed his life and soul for the sake of serving this *Dīn* and to raise the Word of Allāh, so the least we could do is to provide for his family, wife, and children in his absence. It might be that Allāh will forgive our faults and allow us to catch up to the caravans of martyrs...

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abou Khubayb al-Muwahhid : 06-13-2005 at 11:20 AM



Re: 39 Ways to Serve and Participate in Jihād

#12

06-17-2005

#13

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

8) Providing for the Families of the Injured and Imprisoned

And from the methods that we can utilize in our service of the *Jihād* and the *Mujāhidīn* is to provide for the families of the prisoners and injured among them, because they are not present to do so themselves and their families are in need of help, so they are not to be left alone. Rather, there it is obligatory to provide for them and to see to their affairs, as their situation is like the situation of the families of the fighters and the martyrs.

Special care should be given to the families and relatives of prisoners, as their agony over their imprisoned son is far greater, and their grief and desire to know his fate is renewed every time they remember him, so it is necessary to remind them to be patient and endure, and that we are with them in their crisis.

And what is noticed is that when the wives of some of the imprisoned brothers face the pressures of the society around them, they are teased by some of the fools who mock their husbands and exploit their situations, and there is no doubt that this is done by one who has no character or manners. Therefore, there is no option but to stand by the wives of our imprisoned brothers as providers and protectors and supporters and encouragers to patience.

And Allāh will assist the servant as long as the servant is in assistance of his brother.

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

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Re: 39 Ways to Serve and Participate in Jihād

#14

09-20-2005

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

18) To Hide the Secrets of the *Mujāhidīn* that the Enemy Can Benefit From:

So, it is obligatory to conceal the secrets of the *Mujāhidīn* so that the enemies from the disbelievers and hypocrites do not benefit from them. And it is a must that the affairs of the *Mujāhidīn* – as well as preserving them, striving to protect them, and the avoidance of putting them in any danger – be a constant concern for us in order that we fulfill the meaning of the word 'brotherhood,' and that we have some evidence to back up our claim of love for *Jihād* and the *Mujāhidīn*.

The people of knowledge have said: "It is absolutely forbidden to betray these *Mujāhidīn*, stand against them, tarnish their image, assist anyone against them, blow their cover, spread their pictures (on behalf of the authorities), spy on them, etc. And whoever does this, then in reality, he is assisting the Americans – who are exerting all their efforts in arresting them – and helping them reach their goals that they have otherwise failed to reach. So, be warned – brother Muslim – of being an aider of the Crusaders against the *Mujāhidīn*, and everyone who has done this in any way has transgressed and oppressed, and cooperated upon sin and transgression, and Allāh – the Exalted – has said:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

{ "...and do not cooperate upon sin and transgression." } [al-Mâ'idah; 2]

And the Prophet (peace be upon him) has said: "Assist your brother whether he is the oppressor or the oppressed."

And it is established in the *Sahih* that Hammâm bin al-Hârith (may Allâh have Mercy upon him) said: "A man used to convey the talk of the people to the ruler. We were sitting in the *masjid* one day, so the people said: "This man is from those who convey the talk of the people to the ruler." The man came and sat with us, so Hudhayfah (may Allâh be pleased with him) said: "I heard the Prophet (peace be upon him) say: "The one who spreads the talk of others will not enter Paradise.""

[From the upcoming At-Tibyân Publication, '39 Ways to Serve and Participate in *Jihād*']



Re: 39 Ways to Serve and Participate in Jihād

09-21-2005

#15

Abu Sabaayaa
At-Tibyân Publications

Re: 39 Ways to Serve and Participate in Jihād



19) Supplication (*du'aa'*) For Them:

Join Date: Dec 2004

Posts: 101

And from the methods of aiding and participating and serving the *Mujâhidîn* is to supplicate for them in secret that Allâh gives the victory over their enemies and that He keep their feet firm and that He ruins their enemies, as well as supplication for the release of their prisoners, for the health and healing of their injured, for the acceptance and forgiveness of their martyrs, for the preservation and protection of their leadership, for the safety and upbringing of their sons, and for them to constantly be gathered upon the word of truth.

And let the person choose the times most notable for his supplication to be answered, and here we will touch on some important matters regarding the issue of supplication for the *Mujâhidîn*:

- That you supplicate for them with a humble heart, and that you do not simply supplicate for them off of the tip of your tongue, since Allâh does not accept the *du'â'* of the servant who is not mindful of Him;
- That you supplicate during the times of response, and remind the people of this. Some ways of doing this include text messages, as well as to remind one's household;
- That the person supplicates for everything that he sees fit, and that he supplicates according to current events so that he does not simply make the same *du'â'* over and over again and become bored from the lack of response. And here, we must emphasize that the *du'â'* is to be made while the person is certain of a response, and that he not become impatient and say: "I supplicated, and was no response came."

[From the upcoming At-Tibyân Publication, '39 Ways to Serve and Participate in *Jihād*']

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Re: 39 Ways to Serve and Participate in Jihād

09-23-2005

#16

Abu Sabaayaa
At-Tibyān Publications



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Posts: 101



Re: 39 Ways to Serve and Participate in Jihād



Re: 39 Ways to Serve and Participate in Jihād

10-01-2005

#17

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

20) The Supplication of Distress (*Qunūt an-Nawâzil*)

And because of the importance of this issue, and because of it being a *sunnah* from the *sunnahs* of the Prophet (peace be upon him), and because of those who wish to erase this *sunnah* from existence, I present the subject of *qunūt* by itself. Otherwise, it is directly related to what is above regarding *du'â'* for the *Mujâhidîn*.

And these days, some try to downplay this *sunnah* in one of two ways:

First: that they say that this issue requires the permission of the ruler. And with this, the *qunūt* becomes a doubtful matter to partake in, except if there were some political interest in doing so, where supplication is made against the Russian enemy, for example, and it is not against the American!

And who is this ruler of today whose permission we should hope and wait for? The one who extended to the Crusaders help and assistance? Or the one who congratulated the Russian president on his success in the elections at a time where he was in the middle of his brutal massacre of the Muslims in Grozny?

Shaykh Hamûd bin 'Uqlâ' (may Allâh have Mercy upon him) said: "Today, we know the differences in the desires of the rulers and their inclinations. So, to tie the *qunūt an-nawâzil* to them makes the affairs of the Muslims submissive to the politics and best interests of the rulers. And you see in today's reality the treachery of many of the rulers, and their failure to assist the Muslims in their calamities; rather, they **fight against** the ones who assist the affairs of the *Jihād* and the *Mujâhidîn*! So, how can we expect these to permit the *qunūt* for them unless it is in accordance with their best interests and desires?"

It should also be mentioned that this condition (the permission of the ruler) is not to be considered, as there is no evidence for it, as is mentioned in the *fatwâ* of *Shaykh* Hamûd bin 'Uqlâ'.

Second: that if we were to make *qunūt* for every calamity, then we will never cease making *qunūt* for one calamity except that another one takes its place, and this might continue without any pause! And these people can be answered by the fact that it is legislated for us to make *qunūt* for every calamity, whether they keep coming or cease to do so, as this is a *sunnah* of our Prophet (peace be upon him).

Shaykh ul-Islâm Ibn Taymiyyah says: "...and the *qunūt* is from the *sunnahs* of necessity - not of regular habit - as it is established that he (peace be upon him) stopped doing it when the need for it was no longer there, and then returned to doing it when the need returned." [*Majmû' al-Fatâwâ*; 22/368]

And here, we present to you a section of *Shaykh* Hamûd's treatise regarding *qunūt an-*

nawâzil:

"...and it has been written by Ibn al-Qayyim in his book on prayer that Abû Thawr said to Abû 'Abdillâh Ahmad bin Hambal: "What do you say regarding the *qunût* in the *Fajr* prayer?" So, Abû 'Abdillâh said: "Verily, the *qunût* should only be performed during a calamity." So, Abû Thawr said to him: "And what calamity is greater than this calamity in which we are in?" So, Ahmad bin Hambal said to him: "If it is like this, then perform the *qunût*."

And today, we say: how numerous are the calamities of the Muslims today? So, how can there be restrictions placed on the issue of *qunût* while Allâh says that the believers are allies of one another? All of this, knowing full well that the *qunût* has great purposes that differ from simply supplicating for them in prostration or during the *khutbahs*, etc., since from among its purposes is moral cooperation and preserving concern with the affairs of the Muslims, and displaying sympathy and assistance to them, and with this, the *Mujâhidîn* become strengthened, and this can be seen and felt. We have heard many of the *Mujâhidîn* say that they become happy with the *du'â'* of their Muslim brothers for them if it is made openly in the *qunût*; rather, they constantly request this from us. Ibn Hajar says: "And it is apparent to me that the wisdom in making the *qunût an-nawâzil* in the position of standing uprightness as opposed to the prostration is that the followers participate with the *imâm* in supplication and *ta'mîn* (saying "*Âmîn*"). Because of this, it is agreed upon that it is to be done openly." [*Fath ul-Bârî*; chapter on *qunût*] And the *qunût* is a type of victory against the enemy, and it is authentically reported from 'Alî bin Abî Tâlib that when he made *qunût* during his battles, he would say: "Verily, we have been aided against our enemy."

Rather, there are those from the people of knowledge who have spoken of the obligation of *qunût an-nawâzil*, and said that it is the action of the *Imâms*, as Ibn 'Abdîl-Barr reports in '*al-Istidhâkâr*' [6/202] on the authority of Yahyâ bin Sa'îd, that he used to say: "It is obligatory to make *du'â'* (i.e., *qunût*) if the armies clash in the land of the enemy, and such was the actions of the *Imâms*."¹¹¹

[From the upcoming at-Tibyân Publication, '39 Ways to Serve and Participate in *Jihâd*']

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Re: 39 Ways to Serve and Participate in Jihâd

10-03-2005

Abu Sabaayaa
AE-Tibyân Publications



Join Date: Dec 2004

Posts: 101

#18

Re: 39 Ways to Serve and Participate in Jihâd

21) Following and Spreading the News of the *Jihâd*:

... and there is no doubt that there is a reward in following the news of the *Mujâhidîn* if this is done out of love and concern for *Jihâd*, where the person is happy when they (the *Mujâhidîn*) are happy, and he is saddened when they are saddened. As for he who considers it sufficient to do this – if the news is good, then he is with the *Mujâhidîn*, and if the news is bad, then he considers it a blessing from Allâh that he was not present to witness the events firsthand – then this person is as the *Shaykh* Abû 'Umar Muhammad as-Sayf (may Allâh preserve him) said: "And verily, to avoid assisting and participating in *Jihâd*, and considering it sufficient to follow the news of the *Mujâhidîn* from afar by way of the various media outlets (audio, video, and written), then this is from the characteristics of the hypocrites whom Allâh – the Exalted – says regarding them:

وإن يأت الأحزاب يودوا لو أنهم بادون في الأعراب يسألون عن أنبياءكم

{*...And if the Confederates should come again, they (the hypocrites) would wish that they were in the deserts among the Bedouins, seeking news about you from a far place; and if they happen to be among you, they would not fight but little.*} [al-Ahzâb; 33:20]

..meaning: instead of facing the disbelieving confederates who are targeting the Muslims in Madīnah, the hypocrites wish that they were far away from the location of the battle and instead settled among the Bedouins asking about the news of the *Mujāhidīn* and the battle from afar. So, there is no way for this *Ummah* to prepare for this Crusade except by truthfully returning to its religion and fulfilling the transaction that Allāh made with His believing servants, where He – the Blessed and Exalted – said:

إن الله اشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقاتلون في سبيل الله فيقتلون ويقتلون وعدا عليه حقا في التوراة والإنجيل والقرآن ومن أوفى بعهده من الله فاستبشروا ببيعكم الذي بايعتم به وذلك هو الفوز العظيم

{*Verily, Allāh has purchased of the believers their lives and their properties in exchange for Paradise. They fight in Allāh's Cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Torah, the Gospel and the Qur'ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded, and that is the supreme success.*} [at-Taubah; 9:111]"

Therefore, it is necessary to spread the news and messages of the *Mujāhidīn* between the Muslims because of the benefits contained in that, including:

- Reviving the feeling amongst the *Ummah* that we are as one body, that if one part of it is pained, then the other parts of it come to its attention and aid;
- To break the news blockage placed on the *Ummah*, where the enemies have taken control of the major media outlets and do not broadcast except what they desire. So, to broadcast the news of the *Mujāhidīn* provides a grassroots media base for them;
- So that the *Ummah* would be awakened and realize that the path to glory and honor is through *jihād* and martyrdom.

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

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Re: 39 Ways to Serve and Participate in Jihād

10-05-2005

#19

Abu Sabaayaa
At-Tibyān Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihād

22) Participating in Spreading What They Release of Books and Publications

... and this is related to the previous method of spreading their news and distributing it between the Muslims. So, it is necessary for you to think of spreading everything related to the *Jihād* and that which incites and calls to it in order to aid its people, and to make use of the various methods of doing so. For example, collecting heroic accounts involving sacrifice and bravery, Xerox-copying them, and distributing them amongst the people and on the Internet; also, collecting the letters of the prisoners in Guantanamo and taking the best of them and spread them between the people so that they may increase in their sympathy for them. Likewise, everyone should try to prepare some media project regarding the *Mujāhidīn* and their affairs, and here I will mention a

situation of one of the virtuous sisters who took it upon herself to collect the latest news from Chechnya. She collected the latest interviews with Shâmil Bâsayev and Khattâb, and she collected some poems and stories and statements, then she put them all into a single volume and distributed them between the people.

And if you are incapable of releasing something yourself, then it is upon you to spread any thing related to the *Mujâhidîn*, of publications, books, etc. in order to serve the *Jihâd* and the *Mujâhidîn*.

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Re: 39 Ways to Serve and Participate in Jihâd

10-09-2005

#20

Abu Sabaayaa
At-Tibyân Publications



Join Date: Dec 2004

Posts: 101

Re: 39 Ways to Serve and Participate in Jihâd

23) Issuing *Fatâwâ* That Aide Them

And this is an obligation and right upon the scholars, since it is their role to guide the *Ummah* to stand by the *Mujâhidîn* and aide them with their lives and their wealth and their supplication. And it is an obligation upon the students of knowledge and the preachers to guide the *Ummah* to this mighty obligation, just as it is obligatory upon those close to the people of knowledge – whether they be their students or relatives – to encourage them and strengthen their resolve to say what will lead to the assistance of their *Mujâhidîn* brothers. When the scholar does this, he will see an immediate and amazing effect, as in the case of the *Shaykh* of the *Mujâhidîn* of our times, Hamûd bin 'Uqlâ' (may Allâh have Mercy upon him). Not a single calamity would befall the Muslims or the *Mujâhidîn* except that you would see him taking a strong and uncompromising stance regarding it, and in doing so, he would not fear any of the creation. Rather, from the memories that one has of him is that he passed by an old cannon one time rusting on a farm, and said: "If the *Mujâhidîn* can in any way benefit from this, then I will send it to them."

May Allâh shower His Mercy upon him, as the *Shaykh* used to issue *fatâwâ* with a soul burning for Islâm and the Muslims, and it is narrated in the biography of the *Shaykh*:

"The *Shaykh* (may Allâh have Mercy upon him) used to live the past of the Muslims, as well as their present and future. He used to follow the news and sit for long hours doing so, and from his resolve in doing so is that he would use the radio himself and find out which stations carried the news (as the *Shaykh* was blind, and had to do this without being able to see the numbers on the radio). In fact, he would often snatch the radio from those sitting next to him if they were unable to find the news stations and turn the dial to find them himself, and he used to be able to determine the importance of specific news broadcasts because of his acquaintance with which announcer would broadcast what bit of news.

And the news on the Internet would be read to him on a daily basis, where he would sit for at least one or two hours listening to it being read to him without being bored or restless.

So, with all of his concern, you would find all of the situations of the Muslims known to him, and all of the latest news having been received by him, so it was not for the one who would visit him except that he would ask the *Shaykh* about the latest events, to which the *Shaykh* would inform him and give him his own analysis and conclusion.

And with all of this awareness of current events, the *Shaykh* (may Allāh have Mercy upon him) was also well-acquainted with history, past events, wars, politics, as well as the major figures of politics – both living and dead – and their histories and stances. So, he was able to tie events and personalities in with their historical context. Because of this, the Muslims had a great blessing in the *Shaykh* (may Allāh have Mercy upon him), with his combination of mountainous knowledge (of the *Dīn*) and deep understanding of current affairs.

And his concern with the affairs of the Muslims was ongoing up until minutes before his death, as he used to speak constantly about the events of Afghānistān and the Tālibān government and the latest news of the *Mujāhidīn*, and *inshā' -Allāh*, he had a good ending.

And when some of the scholars and students of knowledge were in prison, he would not leave a single moment without asking about them, and he would constantly supplicate for them that they would remain firm upon the truth and have patience, so may Allāh reward him the best of rewards.

[From the upcoming At-Tibyān Publication, '39 Ways to Serve and Participate in *Jihād*']

Last edited by Abu Sabaayaa : 10-10-2005 at 03:09 AM



Page 2 of 3 < 1 2 3 >

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At-Tibyan Publications > Islāmic Knowledge > Refuting Ahlul Bid'ah
Abdulmuhsin Al-Abbad ??

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Re: Abdulmuhsin Al-Abbad ??

03-08-2005

#11

Terror Threat
 Senior Member

Join Date: Nov 2004

Posts: 134

Re: Abdulmuhsin Al-Abbad ??

Quote:

Originally Posted by **Abu Sabaayaa**

Another question for thought: even if they were Americans or Westerners who were killed in those attacks, is every single disbeliever on the land of al-Jazeera to be killed regardless of whether or not they are actively engaged in war against the Muslims? Does the hadeeth say 'kill' every mushrik in the Arabian Peninsula, or does it say 'expell' them from it? There's a difference.

<http://www.tibyanpubs.com/forums/showthread.php?t=327>

OFF

EDIT QUOTE

Re: Abdulmuhsin Al-Abbad ??

03-08-2005

#12

Abu Sabaayaa
 Member

Join Date: Dec 2004

Posts: 33

Avatar icons

Re: Abdulmuhsin Al-Abbad ??

Yes, I read this before. However, the author doesn't give a convincing argument as to how the hadeeth implies killing them, even though it just says 'expell' them.

This is what he says on the issue:

Quote:

From the most detached doubts against this clear, apparent hadeeth was what was mentioned by the IslamToday website when it claimed that the hadeeth does not entail that we should fight them, rather it (only) commanded their expulsion; and they claimed afterwards that the hadeeth doesn't indicate that, either linguistically or logically! Despite the fact that the command to expel them is unrestricted and can include either warning or fighting them, the one who had written this objection was mixing between the hadeeth in terms of its linguistic meaning, and (between) the text and the apparent; for it doesn't indicate fighting by its text, but rather by its composition - to expel them, unrestrictedly. So everything that leads to their expulsion is included in the meaning of the hadeeth, whether it be by way of warning or fighting,

even though the ones who differed with them on this hadeeth stated that warning them to leave is sufficient, and that fighting them is only for those who were not satisfied with the warning (i.e. remained), and (all this) is if we assume that the reason (manaat) for fighting the mushrikeen in the peninsula today is just their entering of the Arabian Peninsula, overlooking all the other causes.

If we are speaking about the American military presence in the Peninsula, or any other hostile forces or people, then I wholeheartedly agree with applying the above.

However, what we saw with the two Riyaad attacks did not fall under this categorization. The intended targets and the victims were never proven to have been involved in any hostile acts against the Muslims. As far as we know from all available reports, they were mostly Muslim migrants who were there working odd-jobs, and it is highly unlikely that American military forces would house their troops among these people, unlike the case with the attack of '96 where a U.S. Marines military barracks was struck, killing over a dozen Marines (because the brothers struck a compound that housed, you guessed it, Marines! Not migrant workers!)

There is a contrast between these recent Riyaad attacks which did not cause the deaths of any known American military personnel, and, for example, the killing of Paul Johnson - who was admittedly working on Apache helicopter repairs.



Re: AbdulMuhsin Al-Abbad ??

03-08-2005

#13

TerrorThreat
Senior Member

Join Date: Nov 2004

Posts: 134

Re: AbdulMuhsin Al-Abbad ??

Quote:

Originally Posted by **Abu Sabaayaa**

Yes, I read this before. However, the author doesn't give a convincing arguement as to how the hadeeth implies killing them, even though it just says 'expell' them.

This is what he says on the issue:

If we are speaking about the American military presence in the Peninsula, or any other hostile forces or people, then I wholeheartedly agree with applying the above.

However, what we saw with the two Riyaad attacks did not fall under this categorization. The intended targets and the victims were never proven to have been involved in any hostile acts against the Muslims. As far as we know from all available reports, they were mostly Muslim migrants who were there working odd-jobs, and it is highly unlikely that American military forces would house their troops among these people, unlike the case with the attack of '96 where a U.S. Marines military barracks was struck, killing over a dozen Marines (because the brothers struck a compound that housed, you guessed it, Marines! Not migrant workers!)

There is a contrast between these recent Riyaad attacks which did not cause the deaths of any known American military personnel, and, for example, the killing of Paul Johnson - who was admittedly working on Apache helicopter repairs.

I was responding to the following in which you said:

"Another question for thought: even if they were Americans or Westerners who were killed in those attacks, is every single disbeliever on the land of *al-Jazeera* to be killed regardless of whether or not they are actively engaged in war against the Muslims? Does the hadeeth say 'kill' every *mushrik* in the Arabian Peninsula, or does it say 'expell' them from it? There's a difference."

The shaykh said:

"and it is known that the blood of a single kaafir who has no power (*shawkah*) or command is (permitted) to be shed (*muhdar*), and it is permissible to kill him for any reason, even if it is to come closer to Allah ta'aala with his blood without any



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At-Tibyan Publications > Islâmic Knowledge > Refuting Ahlul Bid'ah
AbdulMuhsin Al-Abbad ??

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Re: AbdulMuhsin Al-Abbad ??

03-09-2005

#21

TerrorThreat
Senior Member

Join Date: Nov 2004

Posts: 134

Re: AbdulMuhsin Al-Abbad ??

Quote:

Originally Posted by **Abu Sabaayaa**

Similarly, any American or other Westerner who is in the Peninsula doing any type of work that is not contributing to the war effort against the Muslims (such as maintainers of oil fields, civil engineers, etc.), then I also do not agree with targeting them and killing them simply because they are Americans. I support their expulsion, but not their killing.

In contrast, a man such as Paul Johnson was helping in the maintenance and repair of American Apache helicopters. This is, to anyone who has sight with which they can see or a brain with which they can think, a totally different story.

But when it comes to the Americans aren't they the leaders of kufr? And how do you separate the people from the government in a democracy? Aren't they the ones who approve of these leaders and there policies?

<http://www.tibyanpubs.com/forums/showthread.php?t=312>

Even if we forget the above arguement doesn't the rule of retaliation apply here?

<http://www.tibyan.com/publication.php?id=66>

Last edited by TerrorThreat: 03-09-2005 at 06:34 AM.

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Re: AbdulMuhsin Al-Abbad ??

03-09-2005

#22

Abu Sabaayaa
Member

Join Date: Dec 2004

Posts: 33

Re: AbdulMuhsin Al-Abbad ??

Right, the Americans live in a democracy - this is a common arguement that is used to justify things like this, and this is what I have a problem with: that simply because the person is an American, and America is at war with the Muslims, then that means that you can kill him. I



used to believe this, but after long reflection and thought, I have come to the conclusion (and Allaah knows best) that this is an incorrect concept. I am not a scholar, so it is useless for me to go through and present to you all of the *Shar'ee* evidences that I have analyzed after coming to this conclusion. But, I will argue it here from a logical point of view:

The argument that they live in a democracy, their government is fighting the Muslims, so therefore each and every American is responsible for the actions of their government can easily be refuted. Remember when the war in 'Iraq first started. Was there a single country on Earth, Western or otherwise, in which there were not massive anti-war demonstrations condemning the war as well as the Bush administration? Some of the biggest anti-war demonstrations took place right here in the U.S. itself, as well as the other countries that are part of the U.S. coalition (Spain, the U.K., Italy, etc.!) Also, if you look at this past U.S. election, almost half of Americans voted for Kerry (which, in U.S. politics, translates as anti-war). So, after looking at these two realities with a just mind, one can no longer use the argument that the Americans live in a democracy (which they don't), therefore every single American in the world, civilian or military, can be killed on the spot. No - rather, those who fight us should be fought.

Those who **fight us**, not those who carry the same *nationality* as those who fight us.

Things are no longer as simple as the *fataawaa* that use the democracy argument as a justification make them out to be. We need to combine the knowledge of the Shar'ee evidence with the understand and knowledge of world events and realities. If we do so in the case mentioned above, we will see that your argument no longer applies, simply because it has been unquestionably proven that not all Americans and Westerners support the wars that their governments have initiated against the Muslims.

And, your statement that Americans are leaders of *Kufr*...this is a very general statement. I agree with you that all non-Muslim Americans are *kuffaar*, but are all of them the *leaders* of *Kufr*? I don't think so. There are many kind and just people amongst them, and, as I mentioned to you above, not all of them support the fight against the Muslims. One American that I know personally was practically begging me to come to an anti-war rally with him. Since I don't agree with demonstrations of this type, I didn't go. But, you see my point: I cannot label this American as one of the leaders of *Kufr*, nor do I think I should kill him - he's an American, yes, but he is clearly against the wars being perpetrated against the Muslims. Rather, I think that a more useful way to deal with someone like this would be to call him to *Islaam* through words and actions.

If you reflect off of the verses of the Qur'aan and the statements of the Messenger of Allaah, you will find that, as they say, every situation has it's proper way of being dealt with. But to just put a blanket ruling on people simply because of their nationality...maybe that was applicable at a certain point in history, but I don't think it is applicable any more.

And Allaah knows best.



Re: AbdulMuhsin Al-Abbad ??

03-09-2005

#23

Abu Dujanah
ad-Dandani

Join Date: Nov 2004

Posts: 146



Re: AbdulMuhsin Al-Abbad ??

Although you may have a point, what do you say of how the Prophet, *sallallahu 'alayhi wa salam* treated Bani Qaynaqa', where, a group of them broke the treaty, but the punishment was implemented on them all. In *Zaad al-Ma'ad*, Ibn al-Qayyim uses this to argue as to how when a group of a particular people break a treaty, all of them are to suffer as a consequence.



Re: AbdulMuhsin Al-Abbad ??

03-09-2005

#24

Abu Sabaayaa
Member

Join Date: Dec 2004

Posts: 33

Re: AbdulMuhsin Al-Abbad ??

This is just one case, and what happened with Bani Qaynuqaa' was not applied in all situations.

There are many cases in the *Seerah* where treaties were made and unlawfully broken by the

[At-Tibyān Publications](#) > [Media Section](#) > [World Affairs](#)
[Abu Farraj Al Libbi](#)

Ahlan wa sahan, Admin.
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Page 3 of 5 < 1 2 3 4 5 >

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Re: Abu Farraj Al Libbi

05-04-2005

#21

Abou Khubayb al-Muwahhid
 AT-Tibyān Publications



Join Date: Feb 2005

Posts: 275

OFF

Re: Abu Farraj Al Libbi

Wa 'Alaykum As-Salaam Wa Rahmatullaah,

Akhee Al-Baraa', please do not misunderstand me...

I know that there are brothers there who are active - and everyone knows that - What I was intending, is that it is known that most "Pakistanis" believe that Jihaad can only be carried out against Crusaders in Afghanistan, etc. This notion needs to be corrected, as in the *Sharee'ah*, it is obligatory to fight the nearest Enemy - especially on top of that - we are talking about an Apostate government (Refer to "*Fundamental Concepts Regarding Jihaad*"). This government, as long as it exists in its current way- will never allow the Mujaahideen of Afghanistan to be in comfort for even a second. By Allaah, the longer we allow this *Hindu* Musharraf to govern that crucial piece of Land known as Pakistan - the more of our Mujaahideen brethren, and even just innocent people who went to give aid to the poor and starving - they will continue to be taken captive and tortured with what only Allaah above the Heavens knows.

*O Allāh! Sell us Your Mercy,
 at the price of our blood*

*O Allāh! My blood, limbs, and head as a price,
 And Your Pleasure, Forgiveness, and Laughter as the prize*

Re: Abu Farraj Al Libbi

05-04-2005

#22

Abu Sabaayaa
 AT-Tibyān Publications



Join Date: Dec 2004

Posts: 101

OFF

Re: Abu Farraj Al Libbi

On another note, brothers, one thing needs to be considered here: the Americans are daiming to have captured the #3 man in al-Qaa'idah (which I thought was Sulaymaan Abu Ghayth anyway), however, they do not even know his real name!

How do we know it is even really Abu Faraj? How do you capture somebody and claim him to be the operations chief of the most feared terrorist organization in the world and not even know his name?

Allaah knows best. Just think about that and don't be too quick to gulp down the cups of defeat that are being fed to you by the *Saleebiyeen*.

Re: Abu Farraj Al Libbi

05-04-2005

#23

al-jihadi
 Member

Join Date: Nov 2004

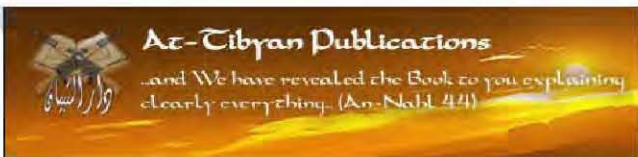
Posts: 36

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Re: Abu Farraj Al Libbi

Assalam-o-Allikum

Akhi i do not intend to cause a rift amongst the brothern who come to this forum to express there feelings. I believe that we who share the same prinoples should be like an ironfist against the enemies of islam. i believe that myself and all the participants on this forum have only one nationality and thats the religion of islam. But i feel that it is my responsibility Amar bil maarof wa nahi anil munkar. Now i quote the hadith from Sahih al Bukhari, Volume 8, Book 73, Number 125d:
 Narrated Abu Huraira:



Wed., August 31 2011 | Al-Arbi'a, 1 Shawwal 1432

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27 ways of doing

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27 ways of doing

09-11-2005 #1

muhsin
Member
Join Date: Nov 2004
Posts: 59

27 ways of doing

Salaam.

Whats happened to the translations that was being done of the work called '27 ways of doing Jihad'. We were up to 16 I think?

I was looking forward to its completion but the forum dosed. Has the full translation been done?


Abu Subayyah?

Shukran.

EDIT QUOTE

Re: 27 ways of doing

09-12-2005 #2

Abu Sabaayaa
At-Tibyān Publications

Join Date: Dec 2004
Posts: 101

Re: 27 ways of doing

Wa 'alaykum assalaam wa Rahmatullaah;

You mean '39 Ways to Serve and Participate...'? I am still continuing work on it, *inshaa'-Allaah*. It is just a little tougher now with school and all, but I will get future chapters out to you guys soon, by the Permission of the Most High.

EDIT QUOTE

Re: 27 ways of doing

09-15-2005 #3

hafeez101
Senior Member
Join Date: Nov 2004
Posts: 105

Re: 27 ways of doing

please complete it akhi, i know ppl who are studying it in halaqa thru the translations here !

EDIT QUOTE

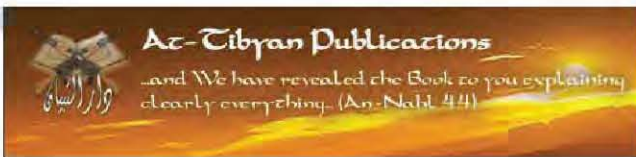
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At-Tibyan Publications > Islamic Knowledge > Al-Jihad: The Forgotten Obligation
 39 Ways to Serve and Participate in Jihad

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Page 3 of 3 < 1 2 3

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Re: 39 Ways to Serve and Participate in Jihad #21

10-12-2005

Abu Sabr
al-Muwāhhid




Join Date: Dec 2004
Posts: 331

Re: 39 Ways to Serve and Participate in Jihad

wa 'Alaykum as-Salaam

Jazakh um'Allaahu Khayrun, ya akhee. May Allaah, the Blessed, the Exalted, reward at-Tibyan and grant them *Shaahadah* in His Glorious Path.

was 'Salam Alaykum wa Rahmatullaah



'Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise, Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth.'

al-Qurān; Surāh Ibrāheem 14:01-02.

EDIT QUOTE

Re: 39 Ways to Serve and Participate in Jihad #22

12-03-2005

muhsin
Member

Join Date: Nov 2004
Posts: 59

Re: 39 Ways to Serve and Participate in Jihad

السلام عليكم

Any chance of finishing this off akhi Abu Sabaayaa? Were nearly finished!

May Allah bless you.

جزاكم الله خير


Last edited by muhsin : 12-03-2005 at 06:49 PM.

EDIT QUOTE

Re: 39 Ways to Serve and Participate in Jihad #23

12-03-2005

Abu Sabaayaa
At-Tibyan Publications



Join Date: Dec 2004
Posts: 101

Re: 39 Ways to Serve and Participate in Jihad

Wa 'alaykum as-Salam;

We have some more stuff in the works for you guys, so it's taking a little while to finish. But, it shall be completed soon, bi 'Idhnillah.

-Abu Sabaayaa

EDIT QUOTE



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Private Message: Re: urgent request

Re: urgent request
09-19-2005
Abu Silâh Al-Hindi
Junior Member
Join Date: Sep 2005
Posts: 14

Re: urgent request

Quote:

Originally Posted by **Abu Sabaayaa**
Wa 'alaykum assalaam, dear brother.

Inshaa'-Allaah, you can send me the message at:
[email]jbnul_khattab82@yahoo.com[/email]

But, still exercise relative safety when sending anything.

- Abu Sabaayaa

As-Salaamu 'Alaykum Wa Rahmatullaahi Wa barakatuh

JazakAllaah for replying me Akhi.. May Allaah bless you and preserve you and keep you under His Protection, Ameen

Insha'Allah Please check your email and the message sent from [email]takbeer911@yahoo.com[/email] that is myself 😊

Was-Salaamu 'Alaykum wa Rahmatullaahi wa Barakatuh wa Maghfratuh

"No... This is not the Path...

This Deen - O Brethren!

For it to have a State... for it to Exist... for it to have Authority...

It is in need of Your Blood... It is in need of Your Limbs... It is in need of Sacrifice...!"

Shaykh Abu Qatadah Al-Filastini (fa)

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10-10-2005

Abou Mahmoud Al Muraabit

Sayf Al-Mathloom

Abou Mahmoud Al Muraabit's Avatar

Join Date: Sep 2005

Posts: 55

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(L)

السلام عليكم

the ikhwaan from the cloud people are asking us if we can translate this msg from the al doctoor regarding curryland

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 and the transcript
 [url]http://www.ansaarnet.org/alsahaab/Note.doc[/url]

and this msg from khubayb
 =====
 rak@ga: as-Salaam 'Alaykum
 @ga: akhee, here is In Pursuit of Allaah's
 Pleasure, get Abul-Fadl or Abou Sabaayaa to edit it
 Inshaa'Allaah
 a: [url]http://www.megaupload.com/?d=ONE2IZIC[/url]
 adrak@ga: also, i am giving you in a bit,
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 Purification of the Soul, give this to Abou Sabaayaa for
 footnotes
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RahimakAllahu Yaa Aba Hafs



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Message from Abu Sabaayaa at 2005-03-07 19:11:01-0500

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Forum Name Tibyanpub
Username (FROM) abu sabaayaa

2005-03-07 19:11:01-0500 | PostID: 7175 | Username: Abu Sabaayaa | Email: null | Forum: tibyanpub

Well - honestly, I have changed my views on those particular attacks over the past year.

The more I think about it, the more I realize that they really didn't accomplish anything beneficial for the *Ummah*; rather, they succeeded in turning the much-needed moral support of the Muslim masses against the *Mujaahideen* and their cause. On top of all of that, the targets of those attacks (whether this was intentional or not) turned out not to be 'Crusaders', but foreign workers (many of them Muslims) who had nothing to do with the real Crusaders. I have listened to both sides of the story (that: a) the targets were disbelievers who were actively engaged in the occupation of Muslim lands, and b) the victims were actually not involved in any type of war against the Muslims) and I have only been shown evidence to the latter.

Yes, it's great that the Muslim youth are waking up to the obligation of *Jihaad* against their enemies,, however it seems to me that these attacks were done with the right intention but without any beneficial results.

If I am wrong, then I would be happy hear opposing arguements.

PM from Ibn Umar: 39 Ways to serve and Participate in Jihad in Arabic

PMTextID 10065
Document Title pm from ibn umar: 39 ways to serve and participate in jihad in arabic
Email Address (FROM) webmaster@at-tawheed.com
Email Address (TO) ibnul_khattab82@yahoo.com
Event Date / Location Tue Apr 18 2006 13:51 EDT
Forum Name Tibyanpub
Message Subject 39 Ways To Serve And Participate In Jihad In Arabic
Username (FROM) ibn umar
Username (TO) abu sabaayaa

Assalamu 'alaykum wa rahmatullah,
Akhee, could you send me 39 ways in Arabic?
BarakAllahu feek.
Wassalamu 'alaykum

Message from Abu Sabaayaa at 2007-05-23 00:16:05-0400

Postid 83921
Event Date / Location Wed May 23 2007 24:16 EDT
External ID (Non Official) Tibyanpub 214
Forum Name Tibyanpub
Username (FROM) abu sabaayaa

2007-05-23 00:16:05-0400 | PostID: 83921 | Username: Abu Sabaayaa | Email: null | Forum: tibyanpub
Nobody called the *Mujahidin* ignorant. Rather, those who kill innocent Muslims were the ones being addressed as such.
There's a difference between the two.