Some benefits from our sitting with Shaikh Rabeeâ (1/11/2012)

Description

Bismillahi Wal Hamdullillah Was Salaatu Was Salaamu â Alaa Rasoolillahi

Amaa Baâ d:

The following is a summary and some benefits from our sitting with Shaikh Rabee ibnu Haadi Al Madkhali â Hafidhahullah

In yesterdays (1/11/2012) sitting our sheikh spoke about the importance of tawheed and how the prophets and Messengers all strove to establish it.

He mentioned that the most compulsory of the compulsory actions is to concern ourselves with the subject of Tawheed

He mentioned the speech of *Imaam Ibnil Qayyim* around the fact that the whole of the qurâ aan is tawheed

Since it is either Allah speaking about his ruboobiyah (lordship) and his names and attributes and these two categories are T*awheed al Ilmi al Khabari* (Tawheed in knowledge and information concerning Allah)

We pay no attention to those who seek to negate Allahâ s Attributes from him like the Muâ atillah and the Jahmiyah and their likes in fact the salaf refuted those who followed their way

He mentioned the fact that many of the verses of Allah he seals them with a mention of the names of Allah

He mentioned the fact that Allah has 99 names whoever enumerates them (memorises and acts in accordance with them) then he enters Jannah

Then he discussed the fact that Allah has commanded us establishing Ibaadah (worship) and this is tawheed Al ibaadah or Tawheed al Amri At Talabi (the tawheed of the command to worship)

Allah says:

â Indeed they were not commanded except to worship Allah and be sincere in religion to him and that was the upright religionâ

Thus from having concern with Tawheed is that one begins with it before anything, and that was the methodology of the prophets and the messengers in calling to Allah

He continued that ibnil Qayyim mentioned that Allah also informs us in the Qurâ aan how he aided various groups of people, and granted victory to them, and that this is the outcome of the people of tawheed

Or It mentions that Allah recompensed a set of people and punished them for opposing this tawheed

Thus the whole of the Qurâ aan is around the affair of Tawheed.

Then he mentioned additionally, one should adorn all of this (i.e. knowledge of tawheed and aqeedah) in good noble character,

Allah mentions concerning the description of the messenger

â Indeed you are upon an exalted standard of character!â (Suratul Qalam V4)

And he also mentioned:

â If you were harsh and hard of heart they would have fled from around youâ (Suratul Aali Imraan V159)

So the Prophet â Sallallahu Alaihi Wa Salam was so well-known for his good character that he was named As Saadiqul Ameen (the truthful trustworthy one) before he was even made a Messenger, for indeed truthfulness and trustworthiness are both from the most noble forms of manners

Thus one adorns himself with noble manners like generosity, bravery and patience and other noble forms of manners.

Indeed it is a must that we emulate the messenger of Allah â Sallallahu Alaihi wa Salam in that regard

Allah mentions:

â And hasten to forgiveness from your lord and Paradise the length of which is like the heavens and the earth prepared for those who fear Allah, those who give in charity in good times and bad time those who suppress anger and those who pardon the people, those who when they commit a crime of lewdness or wrong themselves they remember Allah and seek forgiveness for their sin and who forgives sins other than Allah? Then they do not persist upon that which they did after they knowâ

And from the things the Muslim should strive and hasten towards

Thus this character of theirs â Those who give in good time and during times of difficultyâ this description indicate the fact they are people of noble lofty character.

Indeed the messenger was the most generous of the people and he was most generous in Ramadhan

The opposite of generosity is miserliness and is from the ugliest of characters and we seek Allahs refuge from it

Then he mentioned the statement of Allah:

â ..those who suppress anger and those who pardon the peopleâ

He followed the verse with the hadeeth â whosoever suppresses anger while he has the ability to act upon it Allah will call him in front of all of the people (on the day of judgement) that he may choose from whichever of the houril Ain he pleasesâ

Thus this affair of suppressing anger and pardoning people is not from humiliation rather it is from nobility

He also mentioned the hadeeth â A servant does not increase through pardoning the people except in nobility and whoever humbles himself for Allah, Allah raises himâ

Thus to pardon the one who oppresses of harms you is not humiliation or belittlement rather it is honour

The sheikh then made dua for himself and all present and opened the floor for questions.

The questions were read to him by sheikh Abu Abdil Aâ laa, though the questions were mainly around Hajj there was one question that was relevant and that the questioner asked saying I am an Algerian who has taken up residence in the UK and I married a European woman. She had embraced Islam then after a period she apostate and has gone

with my children and I am unable to get my children from her what is your advice?

The sheikh responded by saying this is a punishment and recompense to you from Allah for taking up residence in the lands of shirk! Then he mentioned advice to the questioner and all who have taken up residence in the lands of the kufaar for the purpose of obtaining the dunya is to return to their Muslim lands. For indeed the affair is very dangerous and we have seen may of their offsprings apostate from Islam. Those who migrate to those lands it is a must that apostacy will overcome them or some of their offsprings, and this is an affair that is known and observed . So seek your sustenance from Allah For Allah Says: â□□ Indeed Allah is The Sustainer, the possessor of great mightâ□□ know that what Allah has written for you from provisions will never pass you. So we believe that Allah he is the provider and that what is written in the preserved tablet will not change, neither will our provisions pass us. And it is possible that one may live in the lands of the disbeliever poor and disgraced, doing menial labour such as toilet cleaning and the like! Indeed the Muslim is noble and honourable.

Allah says: â□□ But Honour power and glory belong to Allah, His messenger and the believers, but the hypocrites know notâ□□ (Suratul Munaafiqqoon Vs 8)

Thus the believer should be noble, have richness in his heart and live in his own land the lands of Islaam, where he can nurture his children upon the book of Allah and the Sunnah of the messenger of Allah â□□ Sallallahu alaihi wa salam

He mentioned that we are truly sorry to hear about your children and that you should try what you can to get them back into your custody

Those were some brief note on yesterdays sitting and I will endeavour to summarise todays sitting tomorrow inshallah

Wallahu Aâ□□ lam

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Category

1. Manhaj

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