


 **Good News For The Strange Sisters** 
 **Aboo Uways** 

Since we've been ordered to give glad tidings, and not run people away, glad tidings to yourself and to others, so that you, In Shaa Allaah enter suroor, and farh (pleasure and happiness) into the heart of another Believer. This is a very important matter that we've been lacking (trying to enter that which is a form of pleasure and happiness into the hearts of our brothers). Some of us don't care at all, and others don't have the presence of mind to do it often enough. The bashaarah that I was speaking about (glad tidings) was for that sister – Al Mu-minah (the believing woman), Al Muslimah minas Salafiyyaat, trying to be upon the way of the Salaf, who finds herself in a circumstance of strangeness, strangeness because of her sticking to the Deen of Allaah (). Strange because she's sticking to what Mustafa () has stated and ordered. Strange because she implements that which the Companions () of the Prophet () implemented. Strange because of the time where the vast majority, even the Muslimaah have begun, or completely uncovered and she is from top to bottom in black or some form of cloth.

The bashaarah to be given to such a sister – her final destination is the Jannah by the fact that you are sticking to the Book of Allaah (), and sticking to the Sunnah of the Messenger (), and holding onto those principles which you've gotten from the Sahaabiyyaat and righteous women () throughout the centuries. There's no flinching in this matter, no cowering down, no compromising in these issues. You have decided that this is the life that you're going to live, and this is the manner that you are going to direct your life. So, this is a great glad tidings for that type of sister who's doing all of this Bi Idhnillaahi Ta'aalaa (by Allaah's, the Most High permission), not saying to the level of perfection, for everybody makes mistakes, and there's always deficiencies, but trying her utmost to please Allaah (), and carry out the actions of 'ebaadaat (worship and the like) purely for the Pleasure of Allaah, making her Religion purely for Allaah (). This is something truly amazing, astonishing, and something that carries with it ajar 'atheem (a great reward). So, that is the bashaarah Bi Idhnillaahi Ta'aalaa.


Ibnul Qayyim's () work, one day I hope that we can all read it in 'Arabic, or it gets translated; it is called "*Kalimatut Tayyib Wa 'Amalus Saalih.*" It's a very beautiful book, and reading it I've found many benefits throughout the years. He () says that Allaah is the One to be asked, and the One whom we hope will accept or answer our du'aa, and that HE will be our Guardian in this world and the Hereafter, and we ask HIM to place us upon HIS blessing outwardly and inwardly and make us of those that if we are blessed we are thankful, and if we are tested, we are patient, and when we commit sin, we seek the forgiveness of Allaah. These three matters are the title, or indication of the servant being fortunate, a sign of him or her being successful in this life and the Hereafter, these three matters never go away from the servant. The servant is always going through these circumstances. These three matters; either they are being blessed, so they must be thankful, or they are being tested, so they must be patient, or they're committing sin, so they must seek forgiveness.

 **The First Matter:** The blessing of Allaah (). How do you keep a blessing that Allaah has given you? You keep it by being grateful to Allaah.

This gratefulness is based upon three matters:

1. Inwardly, you yourself realize that it is a blessing.
2. Upon your tongue, you talk about it openly, like the aayah: *“And proclaim the Grace of your Lord (i.e. the Prophet-hood and all other Graces).”* 93:11
3. You carry that which you have been blessed with, you use it in a manner that is pleasing to Allaah (ﷻ), the One who gave, and granted it to you.

If the person does this, then they’ve truly been grateful, even though – let it be known – that they are short in their gratefulness. Their gratefulness is not on the level that it should be, but if they do that, recognize the greatness and blessing within themselves, talk about it upon their tongue, and carry out, or spend that blessing, or use it for the pleasure of Allaah, then, they’ve been grateful with some shortness in that, and with deficiency in that.

 **The Second Matter:** Trials, tribulations and difficulties that Allaah (ﷻ) tests us with. The obligation here is sabr (patience). Sabr is what is stopping and keeping oneself from being displeased with what has been decreed. Stopping and imprisoning the tongue from complaining about HIS Decree, or complaining about that particular trial that has come one’s way. Preventing the limbs from falling into sin, like hitting oneself, tearing the clothing. Usually when people hear sad news, this is what they do, they pull their hair, beat their cheeks, and like this – all of this is the absence of sabr, and the opposite of sabr. Sabr is not to do any of that, (it is) to stop yourself from doing that, control yourself. The level of sabr is upon these three principles.

We’ve mentioned the three things that must be avoided, complaining about the Decree, stopping oneself from having problems with the Decree, or disliking the Decree, stopping one’s tongue from complaining about it and the like, stopping one’s limbs from doing that which is in disobedience to Allaah. If the servant establishes this as he should, then this test will be turned into a blessing, and that which is displeasing will become that which is pleasing.

Listen to this sisters - Allaah (ﷻ) did not test us to destroy us, but HE tests us to examine our patience, and our worship of HIM, for our worship of Him is for all times and for all circumstances. The servant has certain worships that he must do in the difficult times, just as he has worships to do in the easy times. The servant has worships to do in matters that are displeasing to him, just like the servant has worships to do and he loves them. The majority of the

creatures do worship that he is pleased with, but the real matter is doing those points of 'ebaadah when one is displeased. The servants are on different levels in this regard, and according to this level they are regarding the worship of Allaah at all times, this is how their levels are with Allaah.

 *To be continued In Shaa Allaah* 

Reference:

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Umm Su'aad Haneefah Bint 'Alim

*"If you are able, then be a scholar; if you are not able then be a student;
and if you are not able, then love them; and if you are not able, then do not hate them."*
'Umar Ibn 'Abdil 'Azeez

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