



The Samfeen Times

Companionship

28:63

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ ط مَا كَانُوا إِيَّانَا يَعْبُدُونَ

Those 'misleaders' against whom the decree 'of torment' is justified will cry, "Our Lord! These 'followers' are the ones we caused to deviate. We led them into deviance, for we ourselves were deviant. We disassociate ourselves 'from them' before You. It was not us that they used to worship."



Alhamdulillah, Humans are social creatures. We naturally gravitate away from solidarity and towards companionship, or being around others. Although spending time in solidarity in reflection and worship of Allah (swt) is extremely important, having company is a necessary part of life, therefore, having *good* company is vital to living a life that pleases Allah (swt). Who you surround yourself with is who you will eventually become, whether good or bad! Join us on this journey of exploring the valuable impact of positive companionship as Muslim in the modern world!



Deed of the month

- Realise that there's value in companionship, and the beauty of it for the sake of Allah (swt). Good company is better than isolation, you can be influenced by the good and compete in khair with your friends!
- Thank the friends who are already in your life, show your appreciation for them consistently by treating them with gifts and love. Check in on them regularly and ask about their state of affairs/ Iman. If they're not good friends, it's time to release them and cultivate a new one!
- Advise them when they need to hear it, be honest and straightforward. If they're falling off the edge, tell them what they need to hear and remember, it's not harsh to give them what they need.
- Go seek those pure friendships of mutual love for Allah (swt) through masjids, programs and take advantage of Ramadan. This is the season to grow your circle and release the bad friends.



وعنه قال قال رسول الله صلى الله عليه وسلم " إن الله تعالى يقول يوم القيامة أين المتحابون بجلالي؟ اليوم أظلهم في ظلي يوم لا ظل إلا ظلي" ((رواه مسلم))

Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "On the Day of Resurrection, Allah, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine'".

{Riyad As Salihin 377}



Quiz of the Month

Sports and Dictators



1. Dictators' Reliance on Sports for Control:

Sports, particularly combat sports, serve as a powerful tool for dictatorial regimes to instill nationalism, discipline, and loyalty. The Quran highlights that strength and preparation are necessary but must align with moral righteousness:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy..." (Quran 8:60).

While preparation for defense is important, using sports to create blind allegiance and control can lead to unjust outcomes. The Prophet Muhammad (PBUH) emphasized justice in leadership, stating:

"The leader of a people is their servant." (Sunan Abi Dawood, 2858).

2. What's Different About Chechnya's Use of MMA?

Chechnya's use of MMA goes beyond fostering athletic excellence; it is intricately tied to political and military ambitions, creating a cadre of fighters loyal to Kadyrov's regime. This instrumentalization deviates from the Islamic spirit of sports, which should build brotherhood and health rather than serve as tools for oppression or aggression. The Prophet Muhammad (PBUH) encouraged physical strength but tied it to spiritual strength:

"The strong believer is better and more beloved to Allah than the weak believer, while there is good in both." (Sahih Muslim 2664).

3. Is It a Good Idea?

While fostering physical strength and discipline through MMA can be beneficial, it becomes problematic when weaponized for political gain or oppression. Islamic teachings warn against using tools of strength to foster fear and subjugation:

"...Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness..." (Quran 5:8).

4. Preventing This in Other Muslim Countries:

- **Education on Islamic Governance**: Promote the Quranic principles of justice, compassion, and equality in leadership.
- **Decentralized Power Structures**: Establish checks and balances to prevent regimes from weaponizing sports or other societal pillars.
- **Youth Empowerment**: Encourage sports to be a medium of unity and development, not political manipulation.

The Prophet (PBUH) taught against oppression, stating:

"Beware of oppression, for oppression will be darkness on the Day of Resurrection." (Sahih Muslim 2578).

5. Should Other Countries Replicate the Kadyrovtsy for Good?

If a system like the Kadyrovtsy were genuinely used for good—such as disaster relief, protecting the oppressed, or humanitarian missions—it could be justified under Islamic principles. However, such systems must operate under strict moral frameworks to ensure justice and avoid oppression:

> "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (Quran 5:2).

Conclusion:

The use of sports as a political or military tool can be a double-edged sword. While Islam encourages physical strength and preparation for defense, these actions must align with justice, morality, and service to the people. Chechnya's model, tied to political control, raises ethical concerns. Muslim countries should foster sports and physical preparation as a means of unity, character-building, and communal benefit, avoiding their use as instruments of oppression or propaganda.



Saturday Halaqas Summary

The agreement between the Prophet (صلى الله عليه وسلم) and the 75 from Madinah, who pledged allegiance, outlined three main conditions. These included obeying the Prophet both in times of enthusiasm and desire to do so and laziness and lack of passion, enjoining good and forbidding evil, speaking up for what is right without fear of authority, and protecting the Prophet as one would protect their own family. This group, initially six young men, later grew to 12 and eventually 75, with the Prophet sending Mus'ab ibn Umair to bring them together. As the people of Makkah sought to suppress the Muslim community, some, like Omar, openly declared their intent to migrate, while others, like Suhaib al-Roumi, had to sacrifice their wealth for the sake of Islam, demonstrating unwavering trust in Allah. Suhaib, once poor, had built wealth in Makkah but gave it all up to migrate to Madinah.

The Prophet's migration was a strategic journey, initially diverting south to the Cave of Thawr for three days to mislead the Makkans who sought to capture him. Asmaa, the daughter of Abu Bakr, helped bring food, while Abu Bakr's servant erased their tracks to avoid detection. A non-Muslim guide, Abdullah ibn Uraiqit, assisted in guiding them through hidden paths. During this journey, Suraqah ibn Malik, who had been sent to capture the Prophet for a bounty, was thwarted each time he tried to pursue. Eventually, the Prophet offered him a deal: if Suraqah helped them evade capture, he would be promised the two bracelets of Kisrah. Though it seemed an unlikely promise, Suraqah believed the Prophet's words.

Years later, after the Prophet's death, and during the caliphate of Omar, Suraqah finally received the promised bracelets, standing as a testament to the Prophet's truthfulness. The Prophet's departure from Makkah, which was emotional and difficult, was followed by the revelation of the final four verses of Surah Al-Qasas, affirming that Allah would bring him back to Makkah after some time. The Prophet's journey to Madinah was marked by faith in Allah's promises, as he left Makkah despite its importance to him, trusting that his mission was divinely ordained.

Surah Al-Qasas provided a profound reflection on divine justice and promises. It began by narrating the oppression faced by Bani Israel under Pharaoh, with Allah's blessing later granted to the weak. The surah also discussed the examples of Musa's mother and Qarun, showing the contrast between those who trust in Allah's promise and those who rely on worldly power. The surah's themes of divine promise and fulfillment were fulfilled when, after 8 years, Makkah was opened to the Muslims, and after 10 years, the Prophet passed away, marking the end of his mission.





Game

TWO PATHS

****a friend can drag you in****

| | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| N | U | C | J | M | N | A | M | I | T | R | O | Y | J | S | F | V |
| J | A | H | A | N | N | A | M | T | H | F | O | J | S | H | R | E |
| P | P | A | B | W | B | X | X | I | G | C | U | E | X | S | F | S |
| R | S | E | K | E | X | D | J | X | I | X | N | P | Q | H | C | Y |
| Y | U | V | Q | S | W | U | X | A | L | K | E | P | W | X | E | B |
| O | N | R | H | N | A | R | V | Q | R | A | I | J | M | K | F | G |
| T | D | K | P | Y | S | N | S | A | H | F | P | L | H | A | G | C |
| B | K | G | E | B | U | L | D | R | M | A | V | O | D | M | J | K |
| E | C | Q | K | J | G | G | N | B | Z | Y | N | E | F | N | D | W |
| K | X | U | E | I | M | D | I | D | R | W | R | N | K | R | O | J |
| W | A | G | O | C | V | K | A | F | M | T | N | C | A | F | U | Z |
| L | O | C | A | Z | T | S | C | P | A | J | O | A | T | J | D | R |
| G | F | D | O | G | Q | A | I | G | W | J | C | R | V | A | E | M |
| S | C | J | F | A | D | A | P | N | Y | C | X | J | N | J | V | X |
| R | D | P | W | G | J | H | Q | X | J | C | F | D | P | R | N | M |
| U | K | Y | C | T | S | F | R | V | S | A | P | M | J | E | X | B |
| T | O | Q | H | I | K | Q | W | U | I | Q | V | K | Y | R | Z | T |

Iman Jannah Light

Directions: Darkness Jahannam Sin

Find the word in the puzzle. Words can go in any direction and can share letters as they cross over each other.

وَيَوْمَ يَعْصُ الْأَطْلَامُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۚ ۲۷ يَوَلِّيٰ لِيْنَتِي لِمَ اتَّخَذْتُ فَلَانًا خَلِيْلًا ۚ ۲۸

And 'beware of' the Day the wrongdoer will bite his nails 'in regret' and say, "Oh! I wish I had followed the Way along with the Messenger! (27) Woe to me! I wish I had never taken so-and-so as a close friend. (28)

{Al- Furqan - Ayat 27-28}



Quote of the Month



Tamkeen Quote

By: Hassan Al Basry (rhmA)

لا تلقى المؤمن إلا يحاسب نفسه
ماذا أردتِ تعملين؟
و ماذا أردتِ تأكلين؟
والفاجر يمضي قدماً لا يحاسب نفسه

Do not receive the believer but to hold
himself accountable
what did you want to do?
And what did you want to eat?
And the wicked move forward not
holding himself accountable

In the past few months, we've covered a few quotes on the topic of checking in with oneself and holding ourselves accountable. One of the best things you can do to secure your spot in Jannah is to be careful that everything you do and say would please Allah. It's better that you bite your tongue at a difficult moment in Jannah, than be forced to watch your good deeds fly away to someone you don't like, or to see the sins of that person come to you because you couldn't control yourself. Self management is a quality of emotionally intelligent people and people who are "Jannah sensitive" or hyper aware that their Jannah depends on what they do now.

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، أَنَّهُ كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَرُدُّ عَلَى الْحَوْضِ رَجَالٌ مِنْ أَصْحَابِي فَيُحَلِّثُونَ عَنْهُ فَأَقُولُ يَا رَبِّ أَصْحَابِي. فَيَقُولُ إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَخَذْتُوا بَعْدَكَ، إِنَّهُمْ ارْتَدُّوا عَلَى أَدْبَارِهِمْ بَيْنَ الْقَهْقَرَى ". وَقَالَ شُعَيْبٌ عَنِ الرَّهْرِيِّ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُجْلُونَ. وَقَالَ عَقِيلٌ فَيُحَلِّثُونَ. وَقَالَ الرَّهْرِيُّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Ibn Al-Musaiyab: The companions of the Prophet (ﷺ) said, "Some men from my companions will come to my Lake-Fountain and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam)."



Story of the Month

Abu Talib's death emphasizes how the influence of companions can shape crucial life decisions. Despite his support for the Prophet Muhammad (ﷺ), Abu Talib was pressured by influential figures like Abu Jahl and Abdullah bin Abu Umayyah, who urged him to remain on the religion of his ancestors. Their persistent influence led him to reject Islam in his final moments. This example shows the importance of surrounding oneself with righteous companions who guide toward faith rather than away from it. "My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah." (Sahih Muslim, #24)



Highlighted Article of the Month

MashaAllah, a beautiful article titled “A Path to Productivity Like Prophet Muhammad (saw)” was published. This article serves as a powerful reminder of the profound benefits that can be drawn from self-reflection and the practice of building a relationship with Allah (swt) beginning by waking up early. As we approach Ramadhan, it’s crucial to remember that it is not only a time for fasting but also for deepening our connection with Allah and refining our character. The principles laid out in this beautiful article offer valuable guidance in navigating this month with purpose and continuing those habits throughout the rest of the year. By focusing on self-discipline, gratitude, and patience, the article emphasizes the transformative potential of Ramadan if we approach it with a mindful heart and a clear intention. This aligns perfectly with the essence of fasting — it is not merely about abstaining from food but about purifying the soul and striving for a heightened state of consciousness. This article is a must read for everyone that cares about improving their life and pleasing Allah (swt) in everything they do! BarakAllahu feekom!





Special Feature: Ramadan is Here!

Pssst... Ramadan is a month of immense blessings, mercy, and forgiveness, offering us a golden opportunity to draw closer to Allah and strengthen our relationship with Allah (swt). One ayah in the Quran says, "The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion..." (Surah Al-Baqarah 2:185). This sacred month is not only about fasting from food and drink but also about purifying our hearts, increasing our good deeds, and seeking Allah's pleasure. Our end goal should not just be to be pious in Ramadan, rather to undergo a transformation that we carry with us throughout the rest of the year as well! The Prophet Muhammad (ﷺ) emphasized the rewards of this month, saying, "Whoever fasts during Ramadan with faith and seeking reward, his past sins will be forgiven" (Bukhari & Muslim). This Ramadan, let's set meaningful goals—whether it's improving our salah, increasing our Quran recitation, or strengthening our character and patience—so that we leave this month better than we entered it. May Allah grant us the ability to make the most of Ramadan, accept our siyam and qiyam, and allow us to continue as many great habits as possible afterwards!

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ

Fighting has been made obligatory upon you 'believers', though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you.

Allah knows and you do not know.