

Farewell to Ramadhaan

By the Noble Shaykh Muhammad bin Saalih al-Uthaymeen رحمه الله

ALL Praise belongs to Allaah, the One with the most perfect names and attributes, the One who created everything, the One who legislated, the Most Knowledgeable, the Most Wise, He said, **{And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All- Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.}** [Yaa Seen 36: 38-40]

Indeed Ramadhaan departs and this is inevitable. Ramadhaan is a witness for you or against you based on the deeds

you deposited in it. Whoever deposited good should praise Allaah and rejoice in the best reward. Indeed, Allaah does not forfeit the reward of the good deeds. As for the one who deposited bad deeds, he should repent to his Lord with a perfect repentance. Verily, Allaah forgives the one who repents.

OBLIGATIONS BINDING AT THE END OF THE MONTH

Allaah ﷻ has legislated specific acts of worship at the end of Ramadhaan in order to bring us closer to Him, strengthen our *emaan* and increase our good deeds.

Zakaat al-fitr (the charity given to the poor and needy just before the end of the month) has been legislated. Also



from the acts which have been legislated upon completion of this month, is the *takebeer* (Glorifying Allaah) from sunset on the night of `Eed until the `Eed prayer. Allaah said, **{(He wants that you) must complete the same number (of days), and that you must magnify Allaah [i.e. to say Takbeer (Allahu Akbar: Allaah is the Most Great)] for having guided you so that you may be grateful to Him.}** [Al-Baqarah 2:185] It is a Sunnah for men to utter the *takebeer* loudly in the mosques, markets, and houses as a declaration of Allaah's glory and a manifestation of worship and gratitude to Him; the women, should make *takebeer* silently as they are commanded with modesty

(Continued on page 2)

The Greeting on `Eed Day

By the Noble Shaykh `Abdul `Azeez ibn Baaz رحمه الله

Question: The brother from Washington says in his question, on the day of `Eed on congratulating each other the people say, "Taqabbal-Allaahu minnaa wa minkum al-'amaal as-saalibah" (May Allaah accept from us and from you the righteous deeds), isn't it better, O Eminent Shaykh, that people supplicate with acceptance of all deeds? Is there a legislated supplication for occasions like this?

Answer: There is no problem for a Muslim to say to his brother on the day of `Eed or other than it, "Taqabbal-Allaahu minnaa wa minkum al-'amaal as-saalibah" (May Allaah accept from us and from you the righteous deeds) and I do not know of anything specific concerning this. Rather the believer supplicates for his brother with good supplications as the evidences related regarding this are many (i.e. supplicating for your brothers) and Allaah is the One who grants success. ♦♦♦



Inside this Issue:

- ▶ Belief in Allaah Page 3
- ▶ Learning Arabic Page 3
- ▶ For our Sisters Page 4
- ▶ Know your Scholars Page 5
- ▶ Insurance Page 6
- ▶ Good Character Page 6
- ▶ Fataawa Page 7
- ▶ And MORE...

FAREWELL (Continued from page 1)

and lowering their voices.

Allaah has legislated the `Eed prayer on the day of the `Eed for His servants. This is from the perfection of remembering Him ﷺ. The Messenger of Allaah ﷺ commanded his Ummah, including the women, to go out for the `Eed prayer even though her prayer in her house is better with the exception of this prayer.

The gathering of all the people should remind one of the gathering of people in the greatest place in the presence of Allaah ﷻ on the Day of Judgment. One should reflect on the differences among the people and be reminded that some will be given precedence over others in the Hereafter. Allaah ﷻ said, **{See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.}** [Al-Israa' 17:21]

The servant should be happy with the favors of Allaah's bounty that he witnessed Ramadhaan and did what was possible for him from salaah, fasting, recitation of Qur'aan, charity and other good deeds. Verily, that is better than this life and everything in it. Allaah said, **{Say: "In the bounty of Allaah, and in His Mercy (i.e. Islaam and the Qur'aan); – therein let them rejoice." That is better than what (the wealth) they amass.}** [Yunus 10:58]

Indeed the fast of Ramadhaan and standing in it with *Eemaan* and the hope of reward are from the causes for the forgiveness of one's sins.

CONTINUE DOING GOOD DEEDS

Although Ramadhaan has ended, the good deeds of the believer should not end until his death. Allaah ﷻ said, **{And worship your Lord until there comes to you the certainty (i.e. death).}** [al-Hijr 15:99] He ﷻ also said, **{O you who**

believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islaam [as Muslims (with complete submission to Allaah)].} [Aal-Imraan 3:102] and the Prophet ﷺ said, "When the servant dies, his deeds ends". Death is set as the limit for the execution of deeds.

FASTING IS LEGISLATED THROUGHOUT THE YEAR

Although the month ends, the believer never stops performing the fast as an act of worship. It is still legislated and to Allaah belongs all praises throughout the entire year. Some of these days are:

- Six days of Shawwaal: The Prophet ﷺ said, "Whoever fasted Ramadhaan then he follows it with six (days of fast) from Shawwaal, it is like he fasted the whole year." [Muslim]
- The white days: "Three (days of fast) from every month and the Ramadhaan to Ramadhaan, this equates to fasting the whole year". [Ahmad, Muslim] The three days are the white days and they are the 13th, 14th, and 15th of the lunar months.
- The day of Arafah: the Prophet ﷺ said, "It expiates the sins of the preceding year and the coming year." [Muslim].
- The day of Aashoorah: The Messenger ﷺ said "It expiates the sins of the preceding year."
- Fast of Muharram "The best fast after the month of Ramadhaan is the fast of month of Allaah, Al-Muharram." [Muslim].
- Fast of Sha'baan: "He used fast all of it, except little". [Sahihayn]
- Monday and Thursday: "The Prophet ﷺ used to observe fast on Monday and Thursday." [Five books except Sunan Abi Daawood]

THE NIGHT PRAYER IS LEGISLATED THROUGHOUT THE YEAR

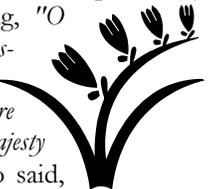
Although the night prayer of the month of Ramadhaan has ended, the night prayer is still encouraged and legislated and all praise belong to Allaah in every night of the year. The action of the Messenger of Allaah ﷺ and his saying confirms this. *The Prophet ﷺ would stand in prayer at night until (the skin of) his feet would be swollen, so `Aaishah radiAllaahu anhaa said, 'Why do you do this, O Messenger of Allaah when Allaah has forgiven you your past and future sins?' He replied, 'Should I not strive to be a grateful servant!'* [Sahihayn]. He ﷺ said "The best prayer after the obligatory prayers is the night prayer." [Muslim]

One should strive to be constant in performing the *ravaatib* (the optional prayer which are regularly performed with the obligatory prayer) each day. They are twelve raka'at: four rak'ah before Zuhur and two after it, two rak'ah after Maghrib, two rak'ah after 'Ishaa' and two rak'ah before Fajr. Umm Habibah radiAllaahu anha, said that she heard the Prophet ﷺ say, "There is no servant who submits to Allaah praying twelve raka'at everyday of his own volition, apart from the obligatory prayer, except that Allaah builds for him a house in Jannah." [Muslim]

THE REMEMBRANCE OF ALLAAH IS LEGISLATED THROUGHOUT THE YEAR

The *dhikr* (remembrance) after the five (daily) prayers has been legislated in the Qur'aan and the Sunnah. Allaah says, **{When you have finished as-salaat (the congregational prayer), remember Allaah standing, sitting down, and (lying down) on your sides.}** [an-Nisaa' 4:103]

When the Prophet ﷺ gave salaam at the end of the prayer he used to make *istighfaar* (say, "I ask Allaah for forgiveness") three times, by saying, "O Allaah, You are As-Salaam and from You is all peace, blessed are You, O Possessor of majesty and honor." He ﷺ also said,



(Continued on page 6)

Being Steadfast upon Belief in Allaah



By the Noble Shaykh Abdullaah al-Ghudyaan حفظه الله

Learning the Arabic Language

Shaykh Muhammad ibn Saalih al-Uthaymeen رحمه الله was asked if the Qur'aan being revealed in the Arabic language is a justification or an excuse for non-Arabs (not acting upon it) due to it not being revealed in their language. He responded by saying that the non-Arabs do not have an excuse or a justification because the Qur'aan is not in their language; rather it is upon them to learn the language of the Qur'aan, because if understanding the Book of Allaah or the Sunnah of the Messenger of Allaah ﷺ is dependant upon learning the Arabic language, then learning Arabic becomes *waajib* (obligatory). This is because every action that has to be carried out, in order to be able to perform an obligation, acquires the ruling of being obligatory (even if they are not an obligation within themselves). ♦♦♦ [Adapted from Madeenah.com]

So, dear brothers and sisters, it is upon us to strive hard and be sincere in seeking knowledge of this language, the language in which our Rabb speaks to us in His Noble Qur'aan. It is the key which opens the door to a vast treasure - the ability to study the Qur'aan and the Sunnah without having to rely on translations, and to be able to communicate with our Scholars, those who are the inheritors of the Prophets.

We are pleased to inform you that we are offering **FREE Arabic Intensive Courses**, please see back page ad or visit albaceerah.org for more details . ☺

A MAN CAME TO the Prophet ﷺ and said "O Messenger of Allaah, tell me something about Islaam which I would not have to ask anyone else concerning it." He ﷺ said: "Say I affirm my faith in Allaah then remain steadfast on that." [Muslim]

Allaah ﷻ gave to the Prophet ﷺ *jawaami'ul-kalim* i.e. the ability to say few words which have great meaning. This statement of the Prophet ﷺ "Say I affirm my faith in Allaah." covers all aspects of the *'aqeedah* (belief/creed) of Islaam. When he ﷺ told him to say "I believe" he did not intend it to be merely verbal, but that belief in the heart as well as action which supports the belief should also be coupled with the statement. So the statement "Say I believe in Allaah" **encompasses statement, belief and action.**

This is attested to by the hadeeth of Jibreel when he ﷺ went to the Prophet ﷺ and asked him concerning *ibsaan* and he ﷺ said: "It is to worship Allaah as if you are seeing Him and while you do not see Him, verily He sees you." And he asked him about *eeaman* and he ﷺ said: "It is to believe in Allaah, His angels, His Books, His Messengers, the Last Day and to believe in *Qadr* (preordainment) the good of it and the bad of it." [Muslim] All of this is included in 'belief in Allaah ﷻ'. He also asked him ﷺ about Islaam and he ﷺ said "It is to bear witness that none deserves to be worshipped besides Allaah and that

Muhammad is the Messenger of Allaah, and to establish salaah and pay the zakaat, to fast in Ramadhaan and to perform Hajj to the House (Ka'bah)." [Muslim] All of which Jibreel ﷺ confirmed to be correct.

It is clear from this, that it is imperative that an individual studies the knowledge which Allaah has made obligatory upon him. He must believe it in his heart and be steadfast upon it; meaning that he must receive the knowledge with a pure heart and he must act upon the knowledge. It is necessary that the actions are done **sincerely for Allaah ﷻ** and no doubt it must be done by **following the Legislation of Allaah ﷻ** (as exemplified by the Prophet ﷺ). It is not permissible for an individual to exceed what Allaah ﷻ has legislated nor is it permissible for him to subtract from it. One must persist upon this for the duration of his life (i.e. seeking knowledge) – acting upon it and calling to it, as Allaah ﷻ said:

{O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islaam [as Muslims (with complete submission to Allaah)].} [Aal-'Imraan 3:102] ♦♦♦

Adapted from www.albaceerah.org

For Our Sisters...

Gift-giving and preparing the home for `Eed

Question: What is the correct position regarding giving gifts, sending greeting cards, and decorating the home specifically for `Eed. Did the Prophet ﷺ give `Eed gifts? Please describe to us the ways in which our beloved Prophet ﷺ celebrated the holidays.



Answer: The Prophet ﷺ accepted and gave gifts. When he accepted gifts he gave more than what he was given and he ﷺ said: "Give gifts to one another for a gift removes rancor from the chest."¹ This means that if you have a problem with someone and he feels badly about you and you give him gifts it will remove what is in his heart of bad feelings about you. The Prophet ﷺ asked us to give gifts even if they are small as it is the meaning behind the gift and not the gift itself that matters.

Muslims do not have any specific gift for `Eedul-Fitr and `Eedul-`Adha. For `Eedul-Fitr, we give the *zakaatul-fitr* i.e. we give food to the poor and for `Eedul-`Adha we do our *Udhiyyah* (sacrificing a sacrificial animal) where the sunnah is to divide it into three portions – one for yourself and your family, one for the poor, and the third you give as gifts to your neighbor, relatives etc; this is the *hadiyyah* (gift).



The Prophet ﷺ said that on the day of `Eed you should make your family relaxed i.e. have some fun. Giving gifts can be included in this because it is a day of happiness and joy and gifts may be given on this day.

As for the houses, the correct view is that for the celebration of `Eed there is nothing specific that was done by Prophet Muhammad ﷺ and his Companions regarding decorating the house. We prepare our house for people when they come to visit – whether on `Eed or otherwise by cleaning it etc. but we do not do what the non-Muslims and Christians do for the New Year by putting trees and decorations. We should not follow their way of celebration by doing this. There is no specific decoration for the houses on `Eed – we clean it and prepare it for receiving guests and serving them. And Allaah knows best. ♦♦♦ *Shaykh Salaah Muhammad Aal Shaykh*

¹ Reported as part of a hadeeth in Sunan at-Tirmidhee (#2213). Shaykh al-Albaanee رحمه الله says it is weak. See Jaami at-Tirmidhee 4/441 (#2130).

Playing the Duff on `Eed

Question: Regarding the permissibility of celebrating `Eed by playing duff and dancing, what are the limitations?



Answer: On the day of `Eed an individual should avoid all *munkaraat* (evil acts) since during Ramadhaan he avoided the *munkaraat*. On the day of `Eed he should do likewise and enjoin all forms of good deeds such as being eager to give *zakaatul-fitr* before the salaah, then establishing the salaah and practicing everything which Allaah has legislated.

Concerning the duff for women, there is no harm in doing this as long as there is no fear that an evil may result from it. In many countries when people hear the women beating the duff the men come and this leads to free mixing and a lot of evil comes to pass due to this. However if one can ensure that there will be no kind of *mafsadah* (ill effect) then there is no harm in the women using the duff. ♦♦♦ *Shaykh Abdullaah al-Ghudyaaan*

Did you know?

On the authority of Wahshee that a man said,

“O Messenger of Allaah, we eat but we do not feel satisfied.”

The Messenger of Allaah said, “Perhaps you eat separately from one another; gather together at your food and mention the name of Allaah Ta’ala upon it so that your food will be blessed.” ﷺ

Silsilah al-Hadeeth as-Saheehah
No. 664

Know Your Scholars

Part 6 of a series based on a lecture from albaseerah.org by Shaykh Ahmed Al-Munayee, Professor at Imaam Muhammad Islamic University and Lecturer at Al-Masjid Al-Haram during Hajj.



CHARACTERISTICS OF THE MUFTI

- One of these characteristics is his **concern for the Arabic language** – he exerts himself in acquiring and excelling in the Arabic language until he becomes one of the most eloquent individuals. This is because the Arabic language is the language of the Qur’aan and the Sunnah. So, if you have an understanding of the Arabic language you will be able to understand the verses of the Qur’aan – what is abrogated and what is not abrogated. You are able to understand the general and restricted expressions. You will be able to understand what is specific and what is not specific. All these things are accomplished by understanding the Arabic language. You will know what has been explained in detail and what has not been explained in detail.
- After that you find them having **concern for the knowledge of the Sunnah**. One aspect of the Sunnah is that one is supposed to be aware of what is authentic and what is *da’eef* (weak); and to have some understanding of those people who are acceptable to take narrations from and those whose narrations must be rejected so that, based on the hadeeth being authentic in his view, he will be able to make religious rulings.
- In order to have an understanding of the issue at hand, he must **understand the different *madhaahib*** (ideologies) of the people of

Knowledge from the Sahaabah, and those that came after them from the Tabi’een. He must also be able to attribute the particular issue he is dealing with to a source i.e. from where it (the basis of his decision) was obtained.

- To understand the **knowledge of *qiyaas*** (juristic reasoning by analogy) and the levels of evidence as they are presented – which is strongest and which comes next in importance etc.
- The Mufti must be a **cautious** person and a person with ***taqwaa***. If he is not an upright person – one with ***taqwaa***, then no one will trust his religious rulings. In this position he must adhere to his Deen. Imaam Ahmad رحمه الله said “*If a person really wants to be in this position, carrying the responsibility of passing religious verdicts, then he must be knowledgeable of the *asaaneed*”, meaning, he must have knowledge of the people in the chains of narration. He must have knowledge of the Sunnah of the Prophet ﷺ.*
- It is **not lawful** for a person to pass a religious ruling unless he has knowledge of the Qur’aan and the Sunnah and what is necessary for him to have to base his ruling on.
- He must have some understanding of the rulings of those who preceded him.
- He must be cautious not to say anything about Allaah ﷻ without knowledge i.e. textual evidence for what he is saying. He should have

taqwaa. Allaah

ﷻ mentions:

{And follow

not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allaah).} [al-Israa’ 17:36]

Whoever speaks about the *Share’ah* without knowledge has done something that he should not do. Allaah ﷻ mentions in the Qur’aan: **{Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge."}** [al-A’raaf 7:33]

In a narration from Abdullaah ibn ‘Amr, the Prophet ﷺ said: “*Allaah does not take away knowledge by simply snatching it away, but the knowledge is taken away by removing the People of Knowledge, until there is no scholar remaining and the people shall take as their leaders ignorant individuals, and they will be questioned and they will give religious rulings and they shall go astray and lead other astray also.*” [Bukhaaree] ♦♦♦

Next issue inshaa Allaah:

Those who we should take knowledge from

Why there are three categories of Tawheed ?

Question: What is the basis for the three categories of Tawheed? Why not two; why not four?

Answer: Tawheed (which is singling out Allaah in worship) is taken from the Book of Allaah and from the Sunnah of His Messenger Muhammad ﷺ. And the people of knowledge after contemplating and by pondering and by reading these texts of the Qur'aan and the ahaadeeth of the Prophet ﷺ find that singling out Allaah is in three categories.

Tawheed al-Uloohiyyah: The first is the most important of all three; it is to single out Allaah alone in worship and this is Tawheed al-Uloohiyyah (The Tawheed of Worship).

Tawheed ar-Ruboobiyyah: The second is to single out Allaah as the only One Who creates, the One Who has Dominion over all His creation, the One who has control over them; this is known as Tawheed ar-Ruboobiyyah (The Tawheed of Lordship) which the majority of the polytheists agree to.

Tawheed al-Asmaa was-Sifaat: The third is to single out Allaah with His Lofty and Sublime Names and Attributes which is termed Tawheed al-Asmaa was-Sifaat (The Tawheed of the Names and Attributes).

As we mentioned, this is taken from the text of the Qur'aan and the Sunnah of the Prophet ﷺ after reading them, contemplating them and pondering over them.

For example, there are other people whom Allaah has given knowledge in other fields and specialties, such as the Scholars of Math and Arithmetic who

say that the numbers are odd or even. Why doesn't anyone ask why there is no third classification to the numbers other than odd or even? This is because there is no such thing, it doesn't exist.

Likewise, the people of Grammar and Arabic Lughah (language) or any other, say that a word is either a noun, verb or preposition. Why is there not a fourth type? Because there is no such thing - this is how it is found with the people whose specialty is Language. Likewise, a person may ask why are the pillars of Islaam five and not six? This is what is found in the text of the Qur'aan and in the Sunnah of the Prophet.

Another example is that a person may ask why are the Ahkaam (rulings) not six? Why are there only five - obligatory, recommended, allowed, disliked and forbidden? It is because this is what is found after reading the aayaat and ahadeeth. ♦♦♦ *Shaykh Fabad Sulaymaan Al-Fuhayd*

Building Good Character

On the authority of al-Bara bin 'Aazib who said that the Messenger of Allaah ﷺ said: *'There are no two Muslims who meet and shake hands except they are forgiven before they separate.'* [No.525]

On the authority of Abdullaah bin Mas'ood who said that the Messenger of Allaah ﷺ said: *'A believer does not defame, nor curse, nor does evil acts nor is obscene/foul.'* [No. 320]

On the authority of Abu Hurairah in a narration ascribed to the Prophet: ﷺ: *'A slave of Allaah is not provided with anything better in goodness nor in wealth than patience.'* [No. 448]

*From Silsilah Ahadeeth As-Sabeehah of Shaykh Al-Albaani رحمه الله
Translated by Abbas Abu Yabya*



FAREWELL (Continued from page 2)

'Whoever says thirty three times each: Subhaanallaah, Alhamdulillah and Allaahu Akbar, making ninety nine extolments and then says 'None has the right to be worshipped except Allaah, alone, without any partner, to Him belong all sovereignty and praise and He is over all things omnipotent', his sins will be forgiven even if they were like the foam on the sea. [Muslim]

O servants of Allaah strive hard in being obedient to Allaah and avoiding sins and transgressions so that you may attain the success of a good life in this world and abundant reward after death. Allaah ﷻ said, **{Whoever works righteousness – whether**

male or female – while he (or she) is a true believer (of Islaamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).} [An-Nahl 16:097]

May Allaah grant us firmness in our *eemaan*, consistency in performing righteous deeds, and unite us with the righteous. Aameen. ♦♦♦

Summarized from a lecture by Shaykh Muhammed Al-Uthaymeen رحمه الله.

FATAAWAA



Feeding poor people in another country as expiation

Question: When you can't fast and you must feed a poor person everyday, what is the *fiqb* of a 'poor person' and does it apply here in America? If not, do we send money to a poor country?

Answer: As for the expiation, (it is pertaining to a person who broke his fast because of a valid reason; the elderly person or the person who doesn't have the ability to fast). These people have to feed a poor person who is unable (to maintain himself). The *miskeen* (the needy) is described and defined by the People of Knowledge as 'the one who can find only about half of that which he needs'; or put another way, he has some of the things he needs and he is in need of the remainder. As for the *faqeer* (the poor), he is the one who doesn't have anything at all; or, he has less than half of the things which he actually needs to survive.

For example; a person who is married and has a wife and children, but his monthly salary is not enough to buy food and drinks for his entire family, or to pay the rent; so he finds himself at the end of every month needing to go and ask people (for assistance) – this person is a *miskeen*, a needy person. On the other hand, you may find a person who has no job, no monthly salary at all. This is a poor person (*faqeer*).

The principle pertaining to this issue is that the person who is feeding the poor or the needy people (as expiation), should feed them in the place or country where he resides. However, as you asked in your question, if the country that you are in is not a Muslim country, then the person has to first determine if there are Muslims in this non-Muslim country and feed them. If there are no Muslims and there are no poor Muslims in that country in which you reside, then it is okay Inshaa' Allaah, to send that which is enough to feed other

poor people in other Muslim countries and Allaah knows best. ♦♦♦

By *Shaykh Fabad Al Fuhayd*

Fasting the 6 days of Shawwaal

Question: Is it necessary to fast the six days (of Shawwaal) immediately after the day of 'Eed, or is it permissible (to do so) after 'Eed by (a number of) days in the month of Shawwaal?

Answer: It is not an obligation for him to fast immediately after 'Eed al-Fitr, rather it is permissible to begin fasting after 'Eed by a day or (a number of) days. And (also) to fast them continuously or intermittently in the month of Shawwaal according to that which is easy for him. The issue is quite open in this matter, and it is not obligatory, rather it is a sunnah. And with Allaah lies all the success. ♦♦♦

The Permanent Committee for Islaamic Research and Fataawa
 (Taken from fatwa-online.com)

Quiz Corner

Find the following words:

- * DATES
- * EED
- * IQAAMAH
- * KHUTBAH
- * MISWAAK
- * SUNNAH
- * TAKBEER
- * TWO
- * ZAKAATULFITR

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

Answers from Issue #9

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

'Abdullaah Ibn 'Amr ؓ reported that the Messenger of Allaah ﷺ said,

"The fast and the Qur'aan will intercede for the servant on the Day of Judgement.

The fast will say, 'My Lord, I restricted him from food and drink, so allow me to intercede for him.'

And the Qur'aan will say, 'I prevented him from sleeping at night, so allow me to intercede for him.'

So they will be allowed to intercede."

[Ahmad]



Masjid Ahlul Quraan Wa As-Sunnah

arabic intensive

FINALLY... Two in One, YET FREE .. Beginners and Intermediate Arabic Classes

Instructor: Dr. Ashraf Mousa

PHD from Al-Azhar University in Egypt

3 days a week **for 4** weeks **60** hours of **FREE** courses

+ Quraan & Tajweed Classes

A deposit of \$100.00 is required at registration, which will be fully refunded to all those who attend all sessions!

**Hurry ..
Register NOW!**

Masjid@albaseerah.org

Masjid Ahlul Quraan Wa As-Sunnah
109-06 Van Wyck Expressway
South Ozone Park, NY 11416
718-529-4092

Learn Arabic
Right **HERE** in
New York

FREE!

And win Prizes
1st = \$ 250.00
2nd = \$ 150.00
3rd = \$ 100.00

*** course starts: oct. 9th, 2009 ***

FRI. | 6:00 pm to 9:00 pm

SAT. | 2:00 pm to 9:00 pm

SUN. | 2:00 pm to 9:00 pm

Other days also available to those who need extra help !

ALBASEERAH.ORG