

Having Taqwaa of Allaah

By the Noble Shaykh Saalih as-Suhaymee حفظه الله



ALL PRAISE IS DUE to Allaah who has allowed us to once more witness another Eedul-Adha as well as the first 10 days of Dhul-Hijjah during which, due to Allaah's favor upon us, both the pilgrims and the non-pilgrims have the opportunity to strive to reap the rewards of doing `eebaadah therein. As these days come to an end, we must continue striving to increase our *eemaan* (belief) and maintain *taqwaa* of Allaah. Regarding the topic of *taqwaa* our Noble Shaykh Saalih as-Suhaymee gave the following advice:

My advice to you is to have *taqwaa* of Allaah ﷻ (i.e. to fear Allaah) - in secret

and in the open, in times of hardship and times of ease, and in all conditions.

Taqwaa of Allaah, in summary, means that one does whatever he is commanded to do, and stays away from everything which he is prohibited from, in the areas of one's *`aqeedah* (belief), *`eebaadah* (worship to Allaah) ﷻ and in his methodology and approach to practically manifesting and establishing Islaam (*abkaam*, *adaab*, *aqlaaq* and *manhaj*). In all of this he must have *taqwaa* of Allaah. *Taqwaa* of Allaah ﷻ is the reason (or cause) for every success in this life and the

Hereafter. Allaah ﷻ says, {**And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine**} [at-Talaaq 65:2-3]

Allaah ﷻ also says, {**and whosoever fears Allaah and keeps his duty to Him, He will make his matter easy for him.**} [at-Talaaq 65:4]

And, {**and whosoever fears Allaah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.**} [at-Talaaq 65:5]

Many people complain about the hardships they experience but they do not tread the path which would make

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Me ~~~ Myself ~~~ & I

By Shaykhul Islaam Ibnul Qayyim Al-Jawziyyah

Every Muslim should be warned of the oppression of: **'I - My/ Mine - I Possess'** Indeed these three words are what Iblees (Shaytan), Fir'awn and Qaroon were tried with.

Iblees said: 'I am better than him'

Fir'awn said: 'Is not mine the Kingdom of Egypt,'

Qaroon said: 'This has been given to me only because of knowledge I possess.'

So regarding the saying of the slave of Allaah 'I' - then the best that he

can be described with is:

I am a slave who sins, makes mistakes, seeks forgiveness and recognizes this.

So regarding the saying of 'My/Mine' and those statements similar to that is: My sins, my crimes, my humbleness, my depravation and submissiveness.

So regarding the saying of 'I Possess': Forgive me for my mistakes and what I do intentionally, in jest, or in or in seriousness and

I possess all these shortcomings.

[Taken from 'Za'ad al-Ma'aad' 2/475
- By Ibn al-Qayyim al-Jawziyyah]

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it easy for them to solve their problems – and that is by having *taqwa* of Allaah both in secret and in the open.

It is not possible to attain *taqwa* of Allaah ﷻ without seeking to have knowledge and *fiqh* (understanding) in the Deen (Religion) of Allaah ﷻ. Allaah ﷻ says in the Qur'aan, **{Allaah bears witness that Laa ilaaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.}** [Aal-'Imraan 3:18]

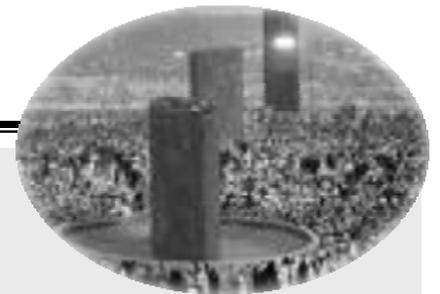
Likewise, He ﷻ said, **{So be afraid of Allaah; and Allaah teaches you}** [al-Baqarah 2:282]

Therefore, the way to achieve *taqwa* of Allaah ﷻ is to have knowledge of this Deen. It is obligatory upon you to know what has been made prohibited for you, so that you may stay away from it. You must also know that which Allaah ﷻ loves and is pleased with so that you may do it, and that which angers Allaah ﷻ, so that you avoid it. There is no way that this can be manifested except by having knowledge.

In order for the Muslim to attain beneficial knowledge and righteous actions he must ask those people who possess knowledge. They are the

'*Ulamaa ar-Rabbaaniyeen* – those scholars who are known for their ability to cultivate and nurture as well as for their great knowledge. They are the ones who do not deviate from the straight path. They are the Major Scholars – the ones who Allaah ﷻ has commanded us to return to by His statement, **{So ask the people of the Reminder if you do not know.}** [an-Nahl 16:43, al-Anbiyaa' 21:7]

Likewise those are the ones who the Prophet ﷺ commanded us to return our affairs to, when he ﷺ said, "*Verily knowledge ('ilm) is not attained except by seeking it, just as having forbearance (hilm) is not achieved except by seeking it.*" [Silsilah as-Saheehah] ♦♦♦



Added Incentive to Perform Hajj

By the Noble Shaykh Muhammad Naasirud-Deen Al-Albaani رحمه الله

IT IS NARRATED ON the authority of Ibn 'Umar ؓ who said, "I was sitting with the Prophet ﷺ in the *masjid* in Mina when a man from the Ansaar came and a man from the Thaqaef, they gave *salaam* and said, 'O Messenger of Allaah, we came to ask you questions.'

So the Messenger ﷺ said, 'If you want I can inform you why you came and what you want to ask, and I will do so, and if you want I will hold back and you can ask me and I will answer you.'

They said, 'Tell us O Messenger of Allaah!' The man from Thaqaef said to the Ansaari, 'Ask.' So the Ansaari man said, 'Inform me O Messenger of Allaah!'

The Messenger of Allaah ﷺ said: 'You came to me, to ask about leaving your house and aiming for the Bayt-ul-Haraam and the reward for it; about praying two *rakah* after *tawaaf* and the reward for it; going between as-Safa and al-Marwa and the reward for it; your staying the evening in Mina, and the reward for it; stoning the *Jamarah* and the reward for it; slaughtering an animal and the reward for it; and the *tawaaf* of al-Ifaadah.'

The man said, 'I swear by the One who sent you with the truth! This is what I came to ask you about.'

The Prophet ﷺ said, 'As for you leaving your homes aiming for the Bayt-ul-Haraam: then your she-camel does not place its foot nor does it raise it except that

Allaah writes for you a reward due to it, and wipes off one of your sins.

As for the two *rakah* after the *tawaaf*, then it is equivalent to freeing a slave from the Children of Isma'eel. As for your circuiting of as-Safa and al-Marwa, then it is the same as freeing 70 slaves. As for you staying till the evening in Arafah, then Allaah descends to the sky of the Duniya and He boasts about you to the Angels, and says, "My slaves have come to Me, looking rough, from every deep valley hoping for My mercy, so if your sins were equivalent to the amount of sand or the drops of rain or like the foam on the sea I will forgive them. So go forth My slaves! Having forgiveness and for what or who you have interceded for."

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Visiting the Grave of the Prophet ﷺ

By the Noble Shaykh Abdul Azeez ibn Baaz, رحمه الله

VISITING THE GRAVE of the Prophet ﷺ is not an obligation nor is it a condition for the Hajj as some of the common folk think. However, it is desirable for the one who visits the masjid of the Prophet ﷺ or is near to it.

THE CORRECT INTENTION

As for the one who is far from Madeenah then he should not undertake the journey with the intention of visiting the grave. The Sunnah is to undertake the journey with the intention of visiting the **masjid** of the Prophet Muhammad ﷺ. When one arrives there, he can visit the grave of the Prophet Muhammad and the grave of the two companions. The visitation of his grave and the grave of the companions will fall under the visitation of his noble masjid. This is what has been established in the Saheehayn, that the Prophet ﷺ said, *“Do not set out on a journey except to three masaajid: al-Masjid al-Haraam, the masjid of the Messenger ﷺ and the masjid of al-Aqsa.”* [Bukhaaree, Muslim]

If setting out on a journey with the intention of visiting his grave ﷺ or the grave of someone else was allowed, then he (ﷺ) would have indicated this to the Ummah and would have guided them to its virtues. This is because he ﷺ was the most sincere of mankind, the most knowledgeable about Allaah, the strongest in fearing Allaah and he indeed articulately conveyed the clear message. He pointed out every goodness to his Ummah and warned

them against every evil, and he warned against undertaking a journey to other than the three masaajid. He ﷺ said, *“Do not make my grave an ‘eid’ (this word comes from the verb aada and it connotes anything which one returns to periodically) nor make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be.”* [Saheeh Sunan Abu Dawood]

The position about the permissibility of setting out on a journey with the intention of visiting the grave of the Prophet ﷺ results in taking the grave as an “Eid” and leads to what the Prophet ﷺ warned against and what he feared from excessiveness and laudation. Many of the people have fallen into this due to their belief in the legality of journeying for visiting the grave of the Prophet ﷺ.

LOOKING AT THE EVIDENCE

It has been proven by the scholars of hadeeth the likes of Daraqutni, Baihaqi, Al-Haafidh Ibn Hajar, and other than them that the ahaadeeth used by those who claim that journeying with the intention of visiting the grave of the Prophet ﷺ is allowed have weak chains and are fabricated. It is not allowed that one uses these ahaadeeth to contradict authentic ahaadeeth used as supporting evidence for the prohibition of journeying to other than the three masaajid.

For the reader inshaa Allaah some of these fabricated ahaadeeth have been mentioned in this section as a means of informing you of them and warning you from being misled by them.



SOME WEAK NARRATIONS

1. Whoever performs the Hajj and did not visit me it is as though he has shunned me.
2. He who visits me after my death it is as though he visited me during my life.
3. He who visits me and the grave of my father Ibraaheem in one year, Allaah guarantees the Jannah for him.
4. He who visited my grave then my intercession will become obligatory for him.

From these ahaadeeth and the likes of them, **nothing** has been established as coming from the Prophet ﷺ.

Al-Haafidh Ibn Hajar in At-Talkhees said, “After the majority of these narrations have been mentioned—all the chains of this hadeeth are weak.”

Al-Haafidh Al-Aqeelee said, “Nothing is authentic in this section.”

Shaykhul-Islam Ibn Taimiyah رحمه الله affirmed that all of these ahaadeeth are fabricated and his knowledge, memory and meticulous research into them should suffice you.

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For Our Sisters...



Fasting optional fasts before making up missed days in Ramadhaan

Question: What is the ruling on a woman who has yet to fulfill some of her obligatory fast, but has fasted some of the virtuous days like the days of 'Arafah and Aashooraa' before she fulfills some of her missed days of Ramadhaan? Benefit us in this matter, may Allah benefit you.

Answer: What is incumbent is that a person starts with the obligatory before the optional. What is legislated for this woman and others who are yet to fulfill the days of Ramadhaan is to start with fulfilling those (fasts) first before going on to do the voluntary.

If this women fasted the days on which fasting is legislated, with the intentions of fulfilling the obligatory fasts, that would be good (better). She would have combined between the reward of fasting that day (optional day) and released herself from the fulfillment of the obligatory fasting. As we have said, what is legislated is that a person starts with what has been obligated before they begin with the optional (acts of worship). ♦♦♦

Shaykh Muhammad ibn Saalih al-Uthaymeen رحمه الله

Wearing Hijaab only sometimes

Question: What happens to a woman who wears the *hijaab* one day and then doesn't the next? Is she shunned?

Answer: There are two issues related to this question. Firstly, this woman conforming to wearing the *hijaab* sometimes and taking it off other times and secondly, the concept of *hajar* (shunning).

Regarding the *hijaab*, it is obligatory upon the Muslim woman. To a certain extent the Muslim woman and the man also, should feel the importance of the obligation of wearing the *hijaab*. However, there could be many factors that may cause her to want to refrain from wearing her *hijaab*.

In any event, this woman inshaa Allaah is first of all a Muslim, and inshaa Allaah she is strong in her *eemaan* (belief) and tries to fight against her desires if she feels some sense of discarding her *hijaab*. Sometimes she may be triumphant and other times not. What is obligatory upon us is that we should help her, assist her, and encourage her to try to fulfill this obligation.

As for the issue of shunning; in the lands of *kufr* (disbelief) or in a land where there is great difficulty upon the Muslims, this is an issue that is not looked into nor is it considered. This is because shunning in this situation or land would be helping the Shaytaan and it is not befitting for us to assist the Shaytaan. Rather, it is upon us to assist a woman like this who at times experiences weakness of *eemaan*. We should assist her, advise her, help her and encourage her.

Finally, if this woman is encouraged and she fights within herself to try to hold on to wearing the *hijaab* consistently, then inshaa Allaah she falls under the ayah wherein Allaah ﷻ mentions that He will guide those who strive for His sake. He says, {**As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinoon (good-doers).**} [Al-Ankaboot 29:69] ♦♦♦ *Shaykh 'Abdullaah ibn Abdur-Rahmaan Al-Jarboo حفظه الله*

THE TAKBEER FOR 'EED

Ibn Mas'ood رضي الله عنه used to say the *takbeer* during the Days of *Tashreeq* as:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ،

*Allaah is Greatest, Allaah is Greatest,
none deserves worship but Allaah.
Allaah is Greatest, Allaah is Greatest,
and to Him is all praise.*

'Alī رضي الله عنه used to say the *takbeer* following the Fajr prayer on the Day of 'Arafah until the 'Asr prayer of the last day of *Tashreeq* – he used to say it after 'Asr prayer (then stop).

Ibn Abi Shaybah, *Al-Mugannaf*.

Know Your Scholars

Part 7 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-Haraam during Hajj.



THOSE FROM WHOM YOU SHOULD TAKE KNOWLEDGE

THE QUALITIES OF the people of knowledge have been mentioned. Those who possess these qualities are the Scholars and they are the ones who knowledge should be taken from. There is no problem to take from other than them, but with the condition that those are from the followers of the Scholars whose attributes have been previously mentioned.

So, the person who wants to admonish should be very familiar with what he is speaking about and familiar with the principles of our Deen and its branches. This is the **least** that can be said about an individual who wants to admonish and advise. Allaah ﷻ has defined certain limits for the person who wants to pass religious rulings, and He has warned against those who disregard the limitations and regulations that have been ordained.

As for the person who does not possess these qualifications, when he opens his mouth it is as though he is speaking about Allaah and His Messenger ﷺ without knowledge as he is actually representing the Book of Allaah as Ibn Qayyim mentions in one of his books¹. One who examines the book would understand the importance of the issue and recognize the mistake of some people in dealing with matters which they are not qualified to deal with in the name of da`wah, admonition, clarification, rectification, teaching, or commanding with what is right and forbidding from what is wrong, or from other than that

from matters which Shaytaan beautifies for them in their heart.

From the effects of this is becoming indulgent in desiring popularity and to be at the forefront of things. The person feels very safe putting himself at the level of the people of knowledge, and this is something which he does not deserve. He places himself at the position of the Scholars at times of dealing with trials and tribulations when in reality he is not qualified to deal with this.

These days many of the people do not differentiate between a recitor of the Qur'aan and one who narrates a story to the people; or one who warns the people and one who reminds them, or between the *khateeb* who gives the *khutbah* and one who gives sincere advice (*naseehah*); or the one who is in charge in the Islaamic community and capable of giving commands to enjoin the right and forbid the wrong and the person who is deeply involved in research.

They do not differentiate between these and likewise they do not differentiate between

- The person who is deeply involved in research
- a student of knowledge
- the Scholar who specializes in an area,
- the *Faqeeh* (jurist) – the Jurist who is well grounded in Islaamic Jurisprudence (*Fiqh*) and the Jurist who has mastered *Fiqh*
- a student of knowledge working with hadeeth, experienced in hadeeth, or well grounded in hadeeth

- a student of knowledge working with tafseer, experienced in tafseer, or well grounded in tafseer.

Nor do they differentiate between the *Mujtabid al-Mutlaq* (absolute *Mujtabid*), the *Mujtabid al-Muqayyid* (restricted *Mujtabid*), the Scholar proficient in the Islaamic Sciences at all levels.

You find most of the people calling all of them scholars. What is important is that each individual should be placed in his proper position. Belittling people is oppression, and raising them above their station is also oppression.

For this reason, you find people going back to du`aat, or those who are simply callers, or those who admonish, or those only involved in training, or those who are good at telling stories. They have statements, tapes and the like available and the people take religious rulings from them—placing them all at the same level.

The person who is wise in his understanding knows who to take from. How many people don't really have anything to invite you to? They claim to have what they don't possess. It is important, therefore, if you are going to take from an individual, that that individual is one who has also taken from someone who is himself scholarly, and who is known to have spent some time in acquiring knowledge. ♦♦♦

¹ اعلام الموقعين عن رب العالمين

In the next issue we will have the conclusion to this series inshaa Allaah.

Doing Udhiyyah on behalf of the Deceased

By the Noble Shaykh Muhammad ibn Saalih al-'Uthaymeen, رحمه الله

Question: Is it recommended to make the *Udhiyyah* (sacrifice) on behalf of the dead, as is the case with the living, even if they (the dead) did not order with it (the sacrifice), or is it a special worship limited to the living only, with the exception of the deceased who have ordered us with it?

Answer: What we see is the *Udhiyyah* is legislated for the living only because this is what is reported from the Messenger ﷺ. It is for the living only, with the exception of the dead if they entrusted someone to do it for them. Then it should be done on their behalf because the dead person has ordered with it from his own wealth, and his wealth is his to spend as he wishes as long as it is not in disobedience to Allah. So do as he ordered.

As for the living, then he sacrifices on his behalf, but there is no objection if he sacrifices and says "this is on behalf of my household" and he intends with that statement the living and the dead, as is apparent from the actions of the Messenger ﷺ when he used to say "this is on behalf Muhammad, the family of Muhammad and the Ummah of Muhammad," the apparent meaning is that it includes the living and the dead.

As for sacrificing only on behalf of the dead, then this has not been related on the Prophet ﷺ. Indeed the daughters of the Prophet ﷺ died - three of his daughters died during his

lifetime and he did not sacrifice on their behalf; his wife Khadijah died and she was from the most beloved of his wives yet he did not sacrifice on her behalf, and his uncle Hamzah ؓ was martyred, and he did not sacrifice on his behalf.

If this was among the legislated matters, then the Messenger ﷺ would have legalized it for his Ummah either by his statement, action, or approval. As none of that happened, it is known that it is not legislated.

However, we do not say it is forbidden, or it is an innovation, or it is not allowed, because it is similar to a charity as some of the scholars have compared it with *sadaqah* (charity) on behalf of the dead, and *sadaqah* on behalf of the dead has been confirmed by the Sunnah. ◆◆◆

DID YOU KNOW?



The Prophet ﷺ was asked about the fast on the day of Arafah, whereupon he said,

"It expiates the sins of the preceding year and the coming year."

And he was asked about fasting on the day of 'Aashooraa', whereupon he said,

"It expiates the sins of the preceding year."

[Muslim]

(PROPHET'S GRAVE Continued from page 3)

If anything from these ahaadeeth had been established then the Companions would have been the foremost amongst the people in acting in upon them, explaining them to the Ummah and calling to them. This is because they (the Sahaabah) are the best of mankind after the prophets and the most knowledgeable about what Allaah has prohibited and what He ﷺ has legislated for His servants. They are the most faithful to Allaah and most sincere to His creation. Since there is nothing related from them concerning this, this indicates that it is something which is not legislated.

Even if something was authentic from them it would necessitate taking that to mean that the legislated *ziyaarah* (visit) is that in which setting out on a journey is not with the intent of visiting the grave alone; and this is by reconciling between the ahaadeeth and Allaah ﷻ knows best. ◆◆◆

(ENCOURAGEMENT Continued from page 2)

As for stoning the Jamaar (the pillars), then for every stone that you throw, it removes a big sin from the deadly sins. As for your slaughtering, then it is saved for you with your Lord. As for shaving your head, then there is a reward for every strand of hair that you shaved, and a sin is wiped off by it.

As for you performing tawaaf of the House after all this, then by this time you are performing tawaaf with no sin upon you and an Angel comes and places his hand between your shoulders saying, 'Perform good deeds for what you face of the future for verily your past sins have been forgiven.'"

Reported by at-Tabaraani in his book "Al-Kabeer" and by al-Bazaar. Shaykh Al-Albaani graded it *Hassan*. Taken from 'Saheeh at-Targheeb wa Tarheeb'. Volume 2, Page 9-10, hadeeth no. 1112 ◆◆◆

FATAAWAA

Can families in same household share in Udhiyyah?

Question: My older brother and I live in the same house and we are both married. Is it obligatory for each of us to make the slaughter/sacrifice (*udhiyyah*), or is one sufficient for the both of us?

Answer: The *Sunnah* is to do one sacrifice for both of you, and it is not obligatory, it is voluntary. The sacrifice is *Sunnah Mu'akdab* (a confirmed *Sunnah*). If you slaughter one then you are a family of one house. You are a family of one house - one sacrifice is sufficient. If you slaughter two individual sacrifices then the blessing is desired, and all praise is to Allaah. However, it is not necessary as one is sufficient.

Abu Ayoob says ﷺ, "We used to, at the time of the Prophet ﷺ, have a man make the sacrifice with one goat for him and for his household, and people ate." And the Prophet ﷺ used to sacrifice with two goats, one for him and his household and the other for everyone that believed in the oneness of Allaah from his nation. Therefore, one sacrifice is enough because you are a family from the same house and if you sacrifice more then there is no problem. ♦♦♦ *Shaykeh `Abdul `Azeez ibn Baaz رحمه الله*

Does minor shirk remove one from Islaam?

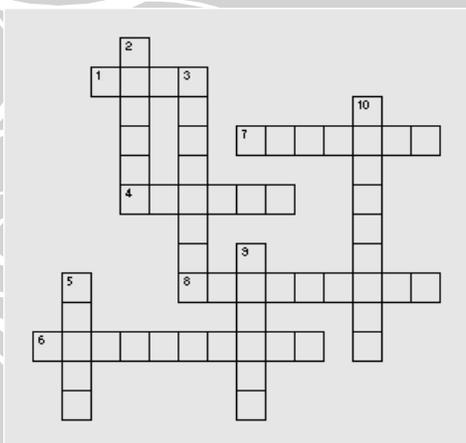
Question: I have heard that minor shirk does not remove one from the fold of Islaam. Is this a consensus (*ijmaa'*) with the Scholars?

Answer: The *manhaj* of *Ablus Sunnah wal Jamaa'ah* from the *Sabaabah*, the *Tabieen* and the *atba-Taabieen*, is that normally a person is not free from minor shirk, except very rarely; it is *riyaa* (showing off). For example, one may adorn his salaah so that it may be said that he prays well, or he recites nicely so that it may be said that his recitation is good. This is minor shirk.

Accordingly, the *`aqeedah* of *Ablus Sunnah wal Jamaa'ah* says this person is not a disbeliever because of the statement of Allaah, {**Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, He forgives whom He wills, sins other than that.**} [An-Nisaa' 4:116]

However, Allaah will either enter him into the Fire (not permanently), or take from his good deeds to compensate for his (minor) shirk. This is the *madhab* of *Ablus Sunnah wal Jamaa'ah*. ♦♦♦ *Shaykeh Abdullaah Al-Ghudayyaan حفظه الله*

Quiz Corner



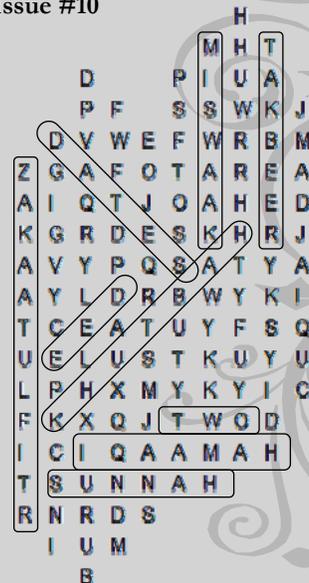
Across

- The 5th pillar of Islaam, to be performed at least once in a lifetime if they are financially able to
- The hill on which a pilgrim ends sa`ee
- The place where pilgrims spend the night on 9th Dhul-Hijjah
- The place where Muslims declare their intention to make Hajj or `Umrah and enters into the state of Ihraam
- The 8th day of Dhul-Hijjah

Down

- The well which sprang up when Prophet Isma'eel's mother was in search of water for them whilst they were in the desert.
- The stone pillars at which the pilgrims throw pebbles.
- A complete ritual bath.
- A desert location where pilgrims spend the 9th day of Dhul Hijjah as a rite of Hajj.
- The response to Allaah's call for Hajj.

Answers from Issue #10



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109-06 Van Wyck Expressway
South Ozone Park, NY 11416

CONTACT:

718-529-4092
masjid@albaseerah.org

DIRECTIONS:

ALBASEERAH.ORG

From Van Wyck Expressway (South), follow the sign to JFK Airport, exit on Liberty Avenue. Keep driving straight on Van Wyck Expressway service road until you reach 109th Avenue. Go past the traffic light. The masjid will be on your right hand side.