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Characteristics of the women one should marry

By the Noble Shaykh Muhammad ibn Saalih Al-Uthaymeen رحمه الله

MARRIAGE IS FOR enjoyment and to build a righteous family and a sound society. Based on this, the woman that one should marry is the one by whom the fulfilment of these two goals may be achieved. She is the one who is adorned with physical (outer) beauty and abstract (inner) beauty.

The physical beauty: it is the perfection of the physical appearance, because whenever the woman has a beautiful appearance and a soft voice, the eye will become tranquil when looking at her. When the ear listens to her speech the heart becomes recep-

tive to her, and it delights the chest, then ones soul feels at ease with her.

In her, the saying of the Most High is realized: **{And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.}** [ar-Room 30:21].

The inner beauty: it is the completeness of the Deen (Religion) and manners. Whenever the woman is more religious and has perfect manners, she will be more beloved to the soul and a more suitable choice.



For the woman who possesses Deen fulfils the commands of Allaah, protects the rights of her husband, his bed, his children, and his money, and supports him in the obedience of Allaah the Most High. If he forgets, she reminds him. If he slackens she invigorates him, and if he gets angry she pleases him. The mannered woman endears herself to her husband and respects him; she does not delay anything that he likes hastened, and she does not hasten anything he likes delayed.

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Moving to New Building

Your assistance is needed to help us move quicker

EXCLAMATIONS OF ALHAMDULILLAHAH echoed when everyone read the Albaseerah issue, which announced the purchase of a new home for Masjid Ahlul Qur'aan Wa Sunnah.

Alhamdulillah, the paperwork has been completed and the property is officially ours. However, it still needs major renovation before we can fully move in.

Since the purchase of the property, the Shoora has been very active in

planning for our new masjid, and last week alone there were a couple of executive meetings headed by brother Zahid Rashid to discuss future plans to ensure prompt and swift renovation and to speed things up to move in by Ramadaan.

The response to our appeals for donation and professional expertise was lower than expected, which, if it continues, will no doubt put plans for a Ramadan occupancy in jeopardy.

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(Continued from page 1)

Characteristics of the women one should marry

The Messenger ﷺ was asked :

“Which of the women are best?”

He said, “the one who if he looks at her, she pleases him, and she obeys him when he commands, and she does not oppose him regarding herself, or his wealth in that which he hates.”

[Ahmad, an-Nasaa’ee]



And in another Hadeeth he ﷺ said:

“Marry the one who is loving and fertile, for with you (and your offspring) I will outnumber the prophets” or he said, “the nations”.

[Abu Daawood, an-Nasaa’ee]

If it is possible to find a woman who has the inner beauty and the outer beauty, then this is perfection and bliss with the success granted by Allaah. ♦♦♦

According to Br. Abdul Majeed, coordinator of the renovation project, preliminary work is already underway with architects working on the renovation plan to obtain the necessary building permits.

In the meantime, there is already a good idea of what work is required, and the building committee is compiling a master list of volunteers, so that their services can be allocated to specific jobs as soon as the permits are obtained.

And while the services of everyone are needed, the building committee particularly emphasized the need for the services of those professional, licensed contractors within our jama'ah. This being, to ensure that the renovation will be completed according to the various building codes, which we must adhere to before a Certificate of Occupancy can be issued.

Br. Rafeek attributed the lukewarm response for volunteers and donations to the present economic climate, which is making it difficult to give financially, or even to offer services for free. However we appeal to our brothers and sisters to make the sacrifice - even if it means sticking just a dollar into the collection box.

The Masjid's administration is a b s o l u t e l y committed and determined to educate and unite the community. It is their strong desire to m a k e t h e community their first priority. They have already outlined future projects which revolve around s e r v i n g t h e community to the best of one's ability.

The new projects are very comprehensive and thoughtfully planned, and will inshaa Allaah, help our masjid to become a center for every believer to turn to for guidance and help.

Modern technology will be used to serve and educate our community better and to bridge the gap between the scholars and the Ummah. There will be monthly conferences, seminars and intensive courses as well as weekly classes in all Islaamic sciences, youth workshops, sisters activities, community services, family counseling, enhanced medical and social awareness programs, monthly publications, and much, much more Inshaa Allaah! ♦♦♦



Our New Masjid



We would like to move by Ramadaan which can only be possible with the Tawfeeq from Allaah and then your help & cooperation and active participation of the community.

You are invited to join us and be part of our Da'wah projects.

Your help is needed to bring positive changes to build the Ummah and to finish the renovation of our new property. Be part of this noble cause and call us today at **718-529-4092** or email us at:

masjid@albaseerah.org



Please help



IF YOU CAN provide any help by way of donation financially or in materials or with your skills and trade then please contact Br. Afzal at 718-490-8550 so we can coordinate. As soon as the necessary building permits are obtained work will commence. Please provide your name, phone number and email address so we may keep you updated as the work progresses. In the meantime get yourself prepared for the areas you may best be suited for. Barakullaahu Feekum.



The Rights of the Parents

By the Noble Shaykh Abdul-Azeez ibn Baaz رحمه الله

This is a word of guidance to sons and daughters to take care of their parents specially as they become more dependant on others. It is very unfortunate that some children neglect their parents as the parents grow older.

It is obligatory upon children to fear Allaah and be good to their parents and to be patient with them. For verily the parents were patient with them, they nurtured their kids and took well care of them when they were young.

Hence, it is mandatory for the children to fear Allaah regarding their parents, and to be good to them, and to be patient upon whatever befalls them from tiredness, sickness, or mental disorder. Allaah the Almighty says, **{And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."}** [Al-Israa' 17:23-24]

He also says, **{And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two**

years give thanks to Me and to your parents, unto Me is the final destination.} [Luqmaan 31:14]

Thus, it is mandatory to be patient with the parents, and to excel in fulfilling one's duty towards them in goodness, and to tolerate any hardship that might occur.

It was said in a hadeeth, *"Allaah's Pleasure is (found) in pleasing the parents, and Allaah's displeasure is (found) in the parents' displeasure."* The Prophet ﷺ says, *"Shall I inform you of the greatest of the major sins?"* We said, *"Of course, O Messenger of Allaah!"* He said *"Associating partners with Allaah, and being ungratefulness/disobedience to the parents."* He ﷺ mentioned sin of ungratefulness/disobedience to the parents alongside (the sin) of shirk.

In another authentic hadeeth, the Prophet ﷺ says, *"From the major sins is for a man to revile/insult his parents."* It was said, *"O Allaah's Messenger, does a man revile his own parents?"* The Prophet said, *"Yes, the man blasphemes the father (of a man), so that man blasphemes the father (of the first man), and (the first) man blasphemes the mother (of this man) then this man blasphemes his (the first man's) mother."* Hence, a man's reviling the people is as if he reviled his own parents because they would then revile his parents. So, how is it then if he directly reviles his own parents and deals badly with them? The matter is indeed very grave and of great weight.

We ask Allaah for safety and goodness. ♦♦♦

Positive Consequences of Being Kind to Parents

1. Being kind to parents causes an individual to enter Paradise and saves him from the Fire. The Prophet ﷺ mentioned that Jibreel ؑ descended upon him. He said, *"May a person be disgraced, the one in the presence of whom you are mentioned and he does not send his salaams on you."* The Prophet responded by saying *"Aameen (O Allaah answer)."* (Jibreel then said) *"May the person also be disgraced whose parents, both of them or one of them happen to be in his presence and because of his negligence to them, he is not allowed to go to Paradise."* The Prophet ﷺ also said *"aameen, O Allaah answer."* [Hasan Saheeh] This shows the importance of being kind and good to parents whether they are Muslims or disbelievers.
2. It causes a person's life to be extended and his sustenance to be increased. The Prophet ﷺ mentioned that *"whoever would like to have an extension in his stay in this world or have an increase in his sustenance then let him join his family ties."* [al-Bukhaaree and Muslim]
3. Being kind to parents causes your own children to treat you kind in future, the same way you showed goodness and respect to your father and your mother.
4. Being kind to them causes them to be pleased with you. We know that Allaah's pleasure is tied to the pleasure of the parents and His dislike is also tied to the parents being displeased.
5. It also allows us to receive Allaah's Pleasure because when we discharge what Allaah commands us to do, it causes Him to be pleased with us and He has commanded us to be kind to our parents. The opposite will cause Allaah to be angry with us because we would be doing something that He dislikes. ♦♦♦

Shaykh Abdullaah Al-Ghudyaaan,

Excerpts from his lecture for albaseerah.org



My Family, My Home, My Jannah

By the Noble Shaykh Abdullaah Al-Ghudyaan

Allaah ﷻ mentions: **{And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.}** [Ar-Room 30:21]

A Sign from Allaah

From the signs of Allaah is that He created your mates from yourselves. This means that He created the mate for the male from his own likeness, and type, so that there may be agreement between the two so that they may come together on this basis and there will be mutual mercy amongst them.

Affection and Mercy Between You

Then Allaah mentions, "...and He has put between you affection and mercy..." This is something that should be expressed by both parties with respect to each other. Love and compassion should be apparent between them. They should both give of themselves in that which they are able to do for one another, except in matters which entail disobedience to Allaah ﷻ because "there is no obedience to one who is created if it entails disobedience to the creator." [Ahmad]

Rights and Responsibilities

There are regulations and responsibilities, some which are binding upon the sisters, the women, the wives, and there are rights that are due to them. The Messenger of Allaah ﷺ said: "Men: seek good counsel concerning the women, for surely they are like a captive with you. You do not have any authority over them other than that.

Unless they come to you with an open sin, then you admonish them, separate yourself in the bed and reprimand them physically in a light way." [At-Tirmidhee] and "You feed her when you eat, clothe her and do not hit her in the face, and do not say – may Allaah disgrace you, and do not take yourself away from her if you are trying to abandon her by moving yourself away from the home – you should not do this". [Abi Daawood]

HUSBAND'S RIGHTS OVER HIS WIFE

From the first right that the husband has over the wife is that she should hear and obey. It is binding on the wife to obey her husband except if it involves disobedience to Allaah, to obey him in a way that is just, and to answer and respond to what he requires and requests. She must allow him to be intimate with her whenever he desires to do so. Otherwise, she is in a state of sin as Allaah said, **{Therefore the righteous women are devoutly obedient (to Allaah and to their husbands), and guard in the husband's absence what Allaah orders them to guard (e.g. their chastity and their husband's property).}** [An-Nisaa' 4:34]

The second right that the husband has over the wife is that she should not leave his home without his permission. It is compulsory upon the Muslim lady to remain at home and not leave without first getting the permission of her husband to do so. If she leaves without first receiving his permission, she is disobedient to Allaah and to His Messenger ﷺ. Ibn Battah mentions in a narration that a person travelled and the father of the wife fell ill so she

came to the Messenger of Allaah ﷺ seeking permission to leave her home and the

Prophet ﷺ said: "Fear Allaah and do not show opposition to your husband". Later the father died so she came and she sought permission to go out again and the Messenger ﷺ said: "Fear Allaah and do not show opposition to your husband".¹ Allaah ﷻ revealed to the Prophet ﷺ that this lady was forgiven because of obedience to her husband. It is not permissible however, for the husband to prevent the wife from visiting her parents. This is something that he should not do. They should live together in a state of kindness and goodness.

The third responsibility upon the sister is the responsibility concerning the house. It is binding on her, and it is her responsibility to take care of the home, to protect the wealth of the home, to train the children, to guard her own honor and uprightness and, as far as possible, to make the atmosphere comfortable for her husband concerning food, drink and what he wears as the Messenger of Allaah ﷺ said: "All of you are shepherds (guardians) and all of you are responsible for those under your care...The lady is a shepherd over the household and she is responsible for those under her care". [Similar wording in Al-Bukhaaree]

The fourth responsibility that is binding on the wife is keeping the secrets and what is private to the husband. She should not spread what is private and secret between them or in the



home as the Messenger of Allaah ﷺ said: *"The most evil of people with Allaah, in terms of his station on Yawmul-Qiyaamah (the Day of Judgement), is a man who is intimate with his wife, and she with him, and then he goes out and spreads this secret that they both shared"*. [Muslim]

WIFE'S RIGHTS OVER HER HUSBAND

The first responsibility that the husband has towards the wife is to provide for her financially. The husband is required to provide for his family in a just manner. He must not be negligent in providing her with food, drink, clothing, and a place of residence. This is because Allaah ﷻ mentions: **{Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means.}** [4:34] Also the Messenger of Allaah ﷺ said, *"Binding upon you is clothing and feeding them in a just manner"*. [Muslim]

"The best of you are those who are best to their families, and I am the best amongst you to their families."

The second right that the wife has over the husband is for him to teach her. This is important in the life of all Muslims. He must teach her what she needs to know concerning the affairs of the religion, especially the pillars of Islaam if she herself is not a person who is learned. He must also teach her and help her to memorize the Book of Allaah, the things pertaining to salaah, how she should purify herself after having her monthly cycle and taking a bath for *janaabah* after marital relations. He should also direct her to those beneficial acts which will draw her

closer to Allaah ﷻ. He must also prevent her from uncovering herself, and from those doubtful places which she should not visit as they would affect her (in a negative way) .

Also, if she knows, and he does not, then he benefits from her knowledge, because she knows and he doesn't.

The third right that the wife has over the husband is *al-gheerah* i.e. for him to have concern over his wife such that he does not allow her to do anything that affects her honour and dignity. This is a characteristic which protects that which Allaah ﷻ has made sacred in Islaam; in Islaam this is a good quality. The husband should thus have this quality with respect to his wife.

Al-Mugheerah mentions that Sa'd ibn `Ubaadah said: *"If I find a man with my wife I will take this sword and smite his neck". And the Prophet ﷺ said, "Are you amazed about Sa'd's gheerah?" He said: "By Allaah, I have more of this than Sa'd, and Allaah has more of it than me"*. [Al-Bukhaaree]

So, a man should not allow his wife to mix with other men. This is something that he should not be comfortable with - allowing her to be in a situation which would tarnish her honour. This may also put him in the category where he is categorized as a *dayyooth* – a person about whom the Messenger of Allaah ﷺ said, *"he shall not enter Jannah"*.

The fourth quality that the husband should have is a good character with his wives - treating them with kindness and goodness. Allaah ﷻ says, **{...and**

live with them honourably. If you dislike them, it may be that you dislike a thing through which Allaah brings a great deal of good.} [An-Nisaa' 4:19] Ibn Katheer said: "What is intended here is that you say kind words to them, treat them kindly and make your appearance appealing for them, as much as you can, just as you like them to do for you." The Prophet ﷺ said: *"The best of you are those who are best to their families, and I am the best amongst you to their families."* [At-Tirmidhee]

Closing Advice

It is compulsory on the husband to have good character regarding his wife, to be gentle with her, and to show affection to her as the Messenger ﷺ used to do with his wives. In one narration, the Messenger of Allaah ﷺ said, *"The woman will not remain constant in one state all the time, this is not going to happen. And if you seek and have pleasure with them then you will have pleasure with them in this state, and if you go to change them then you will break them and breaking them is divorcing them"*. [Muslim]

In another narration, Husayn mentions that his aunt entered upon the Messenger of Allaah ﷺ, and when she concluded what she came for, the Prophet ﷺ questioned her: *"Do you have a husband?" She said "yes". He said "how are you with him?" Her response was: "O Messenger of Allaah, I do not fall short in trying to do whatever I can to assist him". The Prophet ﷺ said, "Look at yourself concerning your husband because he is your Jannah or your Fire"*. [Similar wording in Ahmad]

¹ Shaykh al-Albaanee رحمه الله says Da'eef in Irwaa' Al-Ghaleel #2014. ♦♦♦



Be The Best To Your Family

The Prophet ﷺ said, "The best of you is the best to his family and I am the best amongst you to my family" [Tirmidhi, Ibn Maajah.

Imam Shawkaani states in his book Nayl Al-Awtar (6/360):

"This is pointing to the fact that the best people and those most worthy of this description are those who treat their family the best.

Surely, the family deserve the most to be happy, to be treated with good manners and kindness, and to be protected from harm and provided with what benefits them. So, if the man fits this description, then he is the best of people: and if, on the other hand, he acts contrary to this, then he is in the realms of evil.

You frequently see people falling into this trap. So you see a man, when he is with his family he has one of the worst characters, he is stingy and mean and shows them little kindness.

However, when he meets others he is gentle, shows good character, joyful and does a lot of good. There is not a shadow of a doubt that this type of person is deprived of success and has deviated from the straight path. We ask Allaah for the well-being" ♦♦♦



Advice to those who divorce their wives hastily

By the Noble Shaykh Muqbil ibn Haadi

A questioner from America asked the Shaykh about a bad habit that has spread amongst the brothers who are upon the Sunnah, and it is that some of them get married, and after a few days an argument breaks out between the couple, and its news spreads and other brothers encourage the husband to divorce his wife, so what do you advise us with?

What I advise the brothers with is what the Messenger of Allaah ﷺ said: "A believing man does not hate a believing woman, if there is a certain characteristic that he dislikes about her, then there is another characteristic that he is pleased with."

What was narrated in Saheeh Al-Bukhaaree and Muslim on the authority of Abu Hurayrah that the Messenger of Allaah ﷺ said: "Be good/kind to women, for indeed they were created from a curved rib, and the most curved part of a rib is the upper most part of it, and if try to straighten it, you will break it, and if you leave it, it will stay curved. So be good/kind to women."

The Messenger of Allaah ﷺ also said: "Indeed the woman was created from a rib, and she will not be straightened out for you, so if you enjoy [your relationship with] her, then you will be doing so while she has 'iwaj (crookedness), and if you try to straighten her out, you will break her, and breaking her is divorcing her."

And the messenger of Allaah ﷺ said: "I have never seen anyone with a deficiency of 'aql (intellect -meaning the witness of two women is equal to the witness of one man)."

An-Nawawee said: "meaning they have weak memories) and deen (religion -meaning they do not pray or fast during their menses) that are more overpowering to men than one of you [women]." So the deficiency of 'aql and deen is something that is always present



Allaah ﷻ says in his Noble Book: {**And live with them with ma'roof (kindness/niceness) And He says {Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend from their means [to support them]. Therefore the Saalihaat (righteous women) Qaanitaat (devoutly obedient women [to Allaah and to their husbands]), and those who guard in their husband's absence that which Allaah orders them to guard (e.g. their chastity, their husbands property...) And as for those women on whose part you see ill conduct, admonish them [first], [next] refuse to share their beds and [last] hit them [lightly if it is useful] but if they return to obedience, do not seek any means [of annoyance] against them surely Allaah is ever most high, most great.**}

So if it [divorce] is because of bad manners then he should be patient. However if she is not chaste then he should separate himself from her. Allaah ﷻ says {**The Zane (adulterer/fornicator) doesn't marry except a zaaneeyah (adulteress/fornicatress) or a mushrikah, and the zaneeyah doesn't marry except a zane And that is forbidden to the believers.**}

[Madeenah.com] ♦♦♦

For Our Sisters...

Question: I would like to know what is permissible and impermissible for a wife to say about her husband to another sister. Is she allowed to talk about his personality (in a good manner) - about her husband and his piety to other sisters? What are the actions of a wife that are dislikeable to a husband?

Answer: It is upon a wife to mention her husband's piety, to mention his good acts, to mention how he always practices what is obligatory upon him, and everything good about him, including his manners.

However, it is upon her to conceal everything that he hates to be mentioned about him, including his shortcomings. Concerning his shortcomings, she should advise him about what he is able to fulfil. As for speaking about sexual relationships and the like, then it is not permissible for her to speak about her husband in such a manner. ♦♦♦ *Shaykh 'Abdur-Rahmaan Al-'Ajlaan*

Question: I am a sister that is not able to conceive unless by artificial insemination i.e. by taking my egg and my husband's sperm and fertilizing it outside my womb and then placing it in my womb. What is the correct ruling on this?

Answer: There is some slight differing amongst the scholars but, the Fiqh Councils say that it is permissible with the condition that it is **absolutely certain** that the semen that will be mixed with the egg of the woman is the semen of the husband, and that there is **no mix-up**. So, if there is safety from any mix-up occurring then yes, it is permissible.

In this scenario there should be a doctor who is completely trustworthy and reliable and another doctor who would supervise that doctor. It is preferable that the supervising doctor or both doctors be Muslims. However, if the doctor is known for his truthfulness, trustworthiness and reliability then it is not a condition that he is a Muslim, even though that would be better. ♦♦♦ *Shaykh Saalih As-Suhaymee*

Question: Is it permissible for a family to send a picture of a woman to an individual who is interested in marrying their daughter so that the individual can see whether she is to his liking or not, with the arguments that they live very far apart?

Answer: This is not permissible; because the legislated ruling regarding taking pictures, is that it is **haram**. The picture may get into the hands of someone it was not intended for, or the individual may do something inappropriate with the picture that is haram (like showing it to someone else).

Therefore, sending the picture in this manner is not permissible. Rather, the legislation of Islaam has made it mandatory for the individual to go and look at the woman he wants to marry. The Prophet ﷺ ordered a man who wanted to get married to look at the woman before marriage. There is no problem with him seeing her in person before marriage; however the issue of the pictures is not permissible. ♦♦♦ *Shaykh 'Abdullaah al-Ghudyaaan*

Question: Can a woman take *shahaadah* (to enter into Islaam) while she has her period or must she have a *ghusl* (ritual bath) before pronouncing the *shahaadah*?

Answer: As it relates to the menstruating woman, if the opportunity presents itself she should pronounce the *Shahaadatayn* (two testimonies of faith) and enter into the fold of Islaam. When her menses stops she should then make *ghusl* with the intention to: (1) Rid herself of the impurity of menses and (2) Perform the *ghusl* for entering into Islaam. She doesn't know if she will live until she becomes pure; therefore, if Allaah has blessed her with the opportunity to accept Islaam she should do so. ♦♦♦ *Shaykh 'Abdullaah al-Ghudyaaan*

If a (believing) woman performs her five daily salaah, fasts the month (of Ramadaan), guards her chastity and obeys her husband, it will be said to her "enter Jannah from whichever of the doors of Jannah you wish."

(Musnad Imaam Ahmad on the authority of Abu Hurayrah ؓ, Saheeh al-Jaami', Hadeeth #660)

The Upbringing of Three Daughters



Taken from the *Fatawaa* of our Shaykh, Allaama, Past Mufti of the Kingdom of Saudi Arabia Abdul Azeez bin Abdullaah Bin Baaz

Question: The Messenger of Allaah ﷺ said: *'Whoever had three daughters and was patient with them, gave them drink and clothed them then they will be a screen for him from the Fire.'*

Will this screen from the Fire be just for their father alone or does the mother have a share in this? I have - all praise be to Allaah - three daughters.

Answer: The hadeeth is general for the father and the mother due to the Messenger's saying: *'Whoever has two daughters and is good to them then they will be a covering for him from the Fire.'*

Likewise if he had sisters, aunts or similar to them, and he is good to them then indeed we hope for Paradise for him due to that.

So when he is good to them he is deserving of a great reward, it will screen him from the Fire and it will come between him and the Fire due to his good deed.

This is specific to the Muslims. If a Muslim performs these good actions desiring the Face of Allaah, then he has attained a means for his salvation from the Fire.

Being saved from the Fire and entering into Paradise has many routes, so it is necessary for a believer to increase in them. Islaam itself is a single foundation and it is the fundamental reason for entering Paradise and being rescued from the Fire.

There are deeds which, if a Muslim performs them, he enters Paradise due to them and is saved from the Fire, such as the one who has been given daughters or sisters and is good to them, then they will be a screen for him from the Fire. Similarly, whoever had three of his offspring, who had not reached the age of accountability, die then they will be a screen for him from the Fire.

The Companions asked: 'O Messenger of Allaah what about two daughters?'

He answered: 'Even two,' and they did not ask him about one daughter.

It is authentically reported on the authority of the Messenger ﷺ that he said: Allaah U said, *'For My believing slave who, if I take his close friend from the people of the Duniya and then he performs righteous actions, there is no reward except Paradise.'*

So Allaah ﷻ explained that for His believing slave whose close friend He takes- i.e. His beloved - from the people of the *Duniya*, who is then patient and performs good deeds, He has no reward other than Paradise.

So even if one of our offspring enters this hadeeth and Allaah takes possession of him and takes him to Himself, then if that person's father, mother or both of them are patient and they perform good deeds then they will have Paradise, and that is great excellence from Allaah.

Similarly, a husband, wife, the rest of the relatives and friends, if they are patient and perform good deeds then

they enter this hadeeth provided that they are safe from that which could, perhaps, cause them to die on any of the major sins. We ask Allaah for safety.

The Meaning of *al-Ihsaan* (Being Good to Someone)

Question: What is the meaning of having *al-Ihsaan* (being good to someone) mentioned in the hadeeth?

Answer: *Al-Ihsaan* to daughters and similar to them is to raise them with the upbringing of Islaam, to educate them and bring them up on the truth so they are steadfast in their modesty and keep themselves far away from what Allaah has made *haram* such as displaying themselves and other things.

Similar is the upbringing of sisters, sons and other forms of *al-ihsaan* where they are all raised on obedience to Allaah and His Messenger, on refraining from what Allaah has made *haram* and being upright on the truth of Allaah ﷻ.

With this, it should be known that the intent of *al-ihsaan* is not merely feeding, giving drink and clothing them, rather the intent of *al-ihsaan* to them is broader, including actions of the *Deen* and the *Duniya*. ♦♦♦ *Majmoo' Fatawaa, Vol. 4 Pg. 375-377*

Understanding the Qur'aan

By Shaykh Abdullah al- Ghudyaan - Member of Council of Senior Scholars and Member of The Permanent Committee for Islamic Research and Fatawa. This is the third of a four-part series based on a lecture from Albaseerah.org

Thus far, in this series the Shaykh hafidha-hullaah has mentioned the first five stages for understanding the Qur'aan: (1) selecting a topic and identifying the aayaat dealing with that topic, (2) studying the meanings of the words and phrases, (3) understanding the reason for revelation, (4) identifying the Aayaat which are Naasikh and Mansookh and a discussion of (5) identifying the aayaat which are Mukham and Mutashaabih. In this issue he elaborates on the *mutashaabih* (ambiguous) aayaat with regard to wording and meaning.

The Mutashaabih Aayaat in Wording

As for those which are *mutashaabih* regarding the wording, they are related to **recitation**. For example, His Saying ﷻ: **{...and that which is slaughtered as a sacrifice for other than Allaah...}** (*wa maa ubilla bibi li-ghayrillaah*) [al-Baqarah 2:173] and in all the other instances it mentions: **{*wa maa ubilla li-ghayrillaah bibi*}**. You will find that the word *bibi* is placed **before** (the phrase "other than Allaah") in Suratul-Baqarah, and **after** in all other instances where it occurs in the Qur'aan (e.g. al-Maa'idah 5:3, al-An'aam 6:145, an-Nahl 16:115).

Similarly, in His Speech: **{...And you see the ships cleaving (the sea water as they sail through**

it) ...} (*wa taral-fulka feehi mawaajira*) [Faatir 35:12] and **{...And you see the ships ploughing through it ...}** (*wa taral-fulka mawaajira feehi*) [an-Nahl 16:14] (regarding the placement of the word "feehi").

On this topic, there exists a book named Daleel al-Aayaat al-Mutashaabihaat. It is essential for the individual who wants to memorize the Qur'aan to pay attention to these aayaat *al-mutashaabihaat*, because familiarity with them is required for recitation.

The Mutashaabih Aayaat in Meaning

As for those aayaat which are *mutashaabih* regarding the **meaning** which are understood by the *Ulamaa'*; they have been researched by the scholars of the past and the phrases have been reported by authors in their books; amongst them, the books:

- *Ta'weel Mushkil al-Qur'aan* by Ibn Qutaybah
- *Daf' Ibaam al-Idhtiraaf 'an Aayaatil Kitaab* of ash-Shanqeetee
- *Durratit-Tanzeel wa Ghurratit Ta'weel fi Muttashaabih at-Tanzeel* of al-Iskaafi
- *Baabir al-Burbaan fee Mutashaabih al-Qur'aan*

There are very many books written on Mutashaabih al-Qur'aan.

An example of this is the Statement of Allaah ﷻ **{So, on that Day no question will be asked of man or**

jinni as to his sin...} [ar-Rahmaan 55:39] From this ayah, it may be understood that Allaah ﷻ will not ask *anyone* on Yawmul Qiyaamah (the Day of Reckoning).

However, affirmation of questioning is found in the Qur'aan as in His Speech ﷻ

{Then surely We shall question those (people) to whom it (the

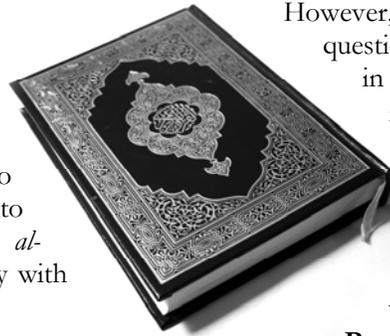
Book) was sent and verily, We shall question the Messengers.

Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.} [al-A'raaf 7:6-7], and as He ﷻ said: **{But stop them, verily, they are to be questioned.}** [as-Saffaat 37:24]

So when the recitor recites these aayaat he is confused with this ambiguity (as they appear to conflict). However, the scholars of the past *Rabeemahumullaah* have taken care of these ambiguities (by studying and clarifying the issues for the Ummah).♦♦♦

In the next issue, Inshaa Allaah we conclude with:

- *Understanding the signs for stopping,*
- *Understanding the general meaning and extracting the rulings*
- *and the Summary.*



Know Your Scholars

Part 3 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.

LEVELS OF THE PEOPLE OF KNOWLEDGE

1st Level - Mujtahid al-Mutlaq – Those absolute in their *ijtibaad* (judgment).

The highest level of the People of Knowledge is the *mujtahid al-mutlaq*. They are those who are absolute in their *ijtibaad* (independent opinion or judgment) in the issues of Islaamic law. They are very well aware of the different issues concerning our Deen (Religion). What distinguishes this group is that they know the evidences for each issue, from the statements of the Prophet ﷺ, the Sahaabah (Companions) and those after them (from the Salaf).

When looking at the situation that is presented to them, they consider the *daleel* (evidence) that they have, and based on the evidence, they deal with each particular situation as it presents itself. These are the *mujtahidoon* (those who make *ijtibaad*) **without exception**. They themselves are a source of references for the Ummah. When difficulties arise, this is the group of scholars who the Ummah returns to, in every time and place. This is the *mujtahid al-mutlaq* – those who are absolute in the areas of *ijtibaad*, meaning that they are not just restricted to only one aspect of learning.

2nd Level - Mujtahid al-Muqayyid – Those restricted in their *ijtibaad*.

We have the second group which is below the first. It is the level of the *mujtahid al-muqayyid* i.e. one who is **limited** in his *ijtibaad*. He benefits from the different opinions that we have, and also perhaps from his *madhab*, from the principles of Islaamic Jurisprudence and the discussions in the other branches of learning. He uses these to draw analogies to help him deal with different circumstances. He does not necessarily have a lot of evidences and he is not just blindly-following an individual; his ability is limited. This person normally invites to the *madhab* that he agrees with; they are of different levels. Although the *madhab* (schools of thought) may have different deductions in terms of law, they are all taken from the Sunnah of the Prophet ﷺ and they all use the *ijmaa'* (consensus) of the People of Knowledge in terms of evidences.

3rd Level - Mujtahid

There is a third level – the *mujtahid* who actually **follows a specific imaam**. At this level the individual usually takes from a particular scholar and normally does not go beyond the imaam that he takes from.

Other than them

We have another level and this is for those individuals who attribute themselves to knowledge generally, but they have not attained a level of those previ-



ously discussed. They are **Students of Knowledge** who go out and seek knowledge but their status or the level that they have attained, is not the level of *ijtibaad*.

Then there are other levels – those who participate in different aspects of learning. Then there are some students of knowledge who are seasoned in their development of Islaamic learning, those who are intermediate and those who are beginners. There are also some of the People of Knowledge who specialize in one area of learning as opposed to another area of Islaamic learning e.g. hadeeth, tafseer or fiqh.

◆◆◆ **Next Issue: The Characteristics of the Scholars**

Ibn Al-Qayyim said

If the roots of knowledge hold onto the heart, the tree of love will grow in it and if it becomes stronger it will bear the fruits of
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and it will keep on giving its fruit at all times by the leave of its Lord.

Polygyny is the Sunnah

(Having more than one wife is the Sunnah)

Question: is having more than one wife something permissible in Islam or is it the Sunnah?

Answer: Having more than one wife is the Sunnah if you have ability to do so due to the saying of Allaah The most high:

{Then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.} [Soorah an-Nisaa:3]

And also due to the action of the Prophet ﷺ, he had altogether nine women and Allaah made it a means for the *Ummah* to have benefited from them.

This is from the distinguished characteristics of the Messenger ﷺ, as for other than him then it is not allowed to combine more than four.

As for having more than one wife then there are great benefits for men, women and all the Muslim *Ummah*.

Indeed what is achieved/beneficial for everyone, by having more than one wife is lowering one's gaze, protection for the private parts, increase in offspring, that a man can look after the benefits of a large number of women and can defend them from causes of evil and deviances.

As for the one who is incapable of doing this and fears that he will not be just between them, then he should suffice with one due to the saying of Allaah *Subhaana*:

{But if you fear that you shall not be able to deal justly (with them), then only one.} [Soorah an-Nisaa:3]

May Allaah give all the Muslims that which there is benefit for them in it, and success for them in this world and the Hereafter. ♦♦♦

Taken From Majmoo' Fatawaa of our Shaykh, Allaama, Abdul Azeez bin Abdullaah Bin Baaz

[al-Balaag magazine no.1028]

Translated by Abbas Abu Yahya

In an interview after Shaykh al-Uthaymeen rahimahullaah passed away, his wife, Umm `Abdullaah, mentioned:

“That Shaykh al-Uthaymeen *rahimahullaah* used to have a weekly picnic on Fridays after salaatul-Jumu'ah with his family. They would go to an area in the wilderness close by and take their lunch. He utilized this time to share in some activities with the children, like foot racing and solving puzzles. Also, he would bring a small rifle and compete with his children in aiming and shooting”.

Statements of the Salaf

The Dispraise of Arguing, Dispute and Quarrelling

Some of the Salaf said: If Allaah intends good for a slave He opens for him the door of action and closes the door of argument and if He intends evil for a slave he closes the door of action and opens for him the door of argument. ﴿﴾

al-Haafiz ibn Rajab mentioned this in his book "Bayaan Fadl `Ilm as-Salaf `alaa `Ilm al-Khalaf"



Advice of Al-Hasan al-Basree to Umar ibn Abdul-Azeez

The dunya is nothing more than 3 days:

1. The day that has passed by so there is no hope in it.
2. The day you are living in, so it is proper that you should make the most of it.
3. And the day that is to come, concerning which you have no knowledge of whether or not you will be of it's people. And you do not know if perhaps you will die before reaching it. ﴿﴾



Keeping Relations with non-Muslim Family

THE SHAYKH WAS ASKED: My grandmother is a Catholic Christian and she has statues of Eesa (Jesus) and Maryam (Mary) Allaah's peace be upon them, in her home. She worships them and asks them for help. Before Islaam my relationship with her was very strong and it is still very strong. However, when I go to visit her I don't feel comfortable as I know her actions are shirk. How do I relate to her with the presence of those statues in her home, and should I keep my children away from her?

Answer: Congratulations on entering Islaam. Islaam does not order the male or female child to cut off the parents. In Islaam the parents are your father, your mother, your father's father, your mother's father, your father's mother and your mother's mother i.e. the grandparents.

(They are all considered parents in Islaam). The child is not ordered to cut off relations with the parents. He deals with them with *ihsaan* i.e. in the best way he can. In an ayah, Allaah ﷻ ordered with *ihsaan* toward them even if they try to lead you toward shirk **{But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.}** [Luqmaan 31:15]

So deal with them with manners such that you are friendly towards them, and do what they ask which is good, but do not submit to them in shirk. In

the hadeeth: *My mother came to me during the lifetime of Allaah's Apostle and she was a pagan. I said to Allaah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet ﷺ said, "Yes, keep good relation with her."* [Bukhaaree]

Again, don't obey them in shirk. However, deal with them in the best manner. And, my advice to you is that you advise your grandmother that she comes to Islaam; tell her that Muhammad ﷺ loved Eesa (Jesus-peace be upon him) and that for anyone to become a Muslim they must love Eesa and believe in him or there is no Islaam for him. ♦♦♦ *Shaykh Saalih al-Luhaydaan*



QUIZ on Family Issues

Are the statements True or False?

1. A *mahram* is one who is unlawful for a woman to marry due to marital or blood relationships.
2. It is permissible for a man to marry his sister's daughter.
3. A woman who has reached the age of puberty has to observe *hijaab* in front of her brother-in-law.
4. The consent of both spouses is an explicit condition for a valid marriage in Islaam.
5. It is permitted for a woman to breastfeed while she is pregnant.
6. Islaam affirms the equality of men and women as human beings.
7. Children who have not reached the age of puberty are still held accountable for their actions.
8. A daughter is inferior to a son as his share of inheritance is larger than hers.
9. In the Qur'aan it mentions that a mother should suckle her child for one year or less
10. A man can marry up to four wives even if he can't maintain and deal justly with all of them.
11. Islaam makes raising daughters a way to enter Paradise.
12. The *Aqeeqah* is offered for boys but not for girls.

Email your answers to: magazine.albaseerah@gmail.com

ANSWERS FROM
VOLUME 1 - ISSUE 4

- 1) Knowledge
- 2) Deen
- 3) Jannah
- 4) Deen
- 5) First
- 6) Qur'aan
- 7) Read
- 8) Eemaan (Faith)
- 9) Allaah
- 10) Sunnah
- 11) seeker
- 12) pleased
- 13) virtue
- 14) practiced, shared
- 15) aspects
- 16) Albaseerah

FATAAWAA

Attending Funerals of Non-Muslim Family

Question: Is it permissible to attend the funeral of non-Muslims? My parents and family are non-Muslims and I am very close to them. I feel badly that if one my parents were to pass away, I would not be able to attend, and therefore, maybe break relations with my family. What are the evidence that it is not permissible for us to attend the funerals of the non-Muslims?

Answer: There is no problem with attending the funeral, as long as the affair is as the person has described, that he fears that he may be cut off by his family if he does not attend the funeral.

This is because there is a rule in Islaam, i.e. *“keeping away harm takes precedence over bringing forth good”*. Since he said that if he does not go this will bring harm and this might cause some of his close family members not to accept his calling them to Islaam, and they may not become Muslim because of this. Also, if he is given the opportunity to say a word at the funeral, then he should call them to Islaam, but with ease, and mercy for them, and feeling sorry for the affair they are in, and Inshaa Allaah there is no *haraj* - no problem in going. ♦♦♦ *Shaykh Saalih Ibn Muhammed Al-Luhaydaan*

al Khataab ibn al Ma'laa al Makhzumei al Qurashee advised his son saying:

“

...My son, indeed a man's wife is his home/livelihood, he has no life with other than her, so when you decide to take a wife, inquire about her family, for indeed good roots yield sweet fruits.”

Bringing Children To The Masjid

Question: Is it permissible for man to bring children to the masjid whether they are loud or quiet?

Answer: Firstly, if the children's mother wants to come to the masjid and there is no babysitter etc. and they could not leave them in the house alone as they fear for them, and they have no other way but to bring them with them, then it is permissible, even if they scream, cry etc. The women at time of the Prophet ﷺ used to bring their children and he ﷺ used to hear the babies crying and he ﷺ would make the salaah light so the mother would not worry about her child. [Bukhaaree, Muslim] This is from the mercy of the Prophet ﷺ with the people, the women, the young children and other than them.

So, it is okay for the young children who have manners and who know the manners of the masjid to be brought to the masjid. Even though some of the People of Knowledge dislike the fact that young children should come to the masjid and be amongst the rows and ranks of those praying unless they are above the age of 7. What is correct is that even if they are below the age of 7, and they are well-behaved, then it is okay for them to be in the ranks of the *musalleen* (those praying) even if they are

in the first row, to the right and the left then this is permissible, inshaa Allaah.



If they are badly behaved such that they run, play and scream like those who are crazy, and they do not pray and they disturb the people, then it is not permissible to bring them to the masjid because in this case they disturb the Muslims, and it is a cause of incurring sin upon those who bring them. ♦♦♦ *Shaykh Wasillaah al-Abbaas*

Children Committing Major Sins

Question: Are children who have not reached the age of puberty accountable if they commit major sins?

Answer: Children who have not reached the age of puberty are not held responsible or accountable for their actions or deeds. However, they must be ordered to do good, they are to be prohibited from practicing evil and they are to be encouraged to practice good manners. They are to be encouraged to obey Allaah ﷻ due to the saying of the Messenger of Allaah ﷺ: “Order your children to establish the prayers when they are seven and beat them for it when they reach the age of ten”. [Abu Daawood with a good chain] ♦♦♦ *Shaykh 'Abdur-Rabmaan Al-'Ajlaan*

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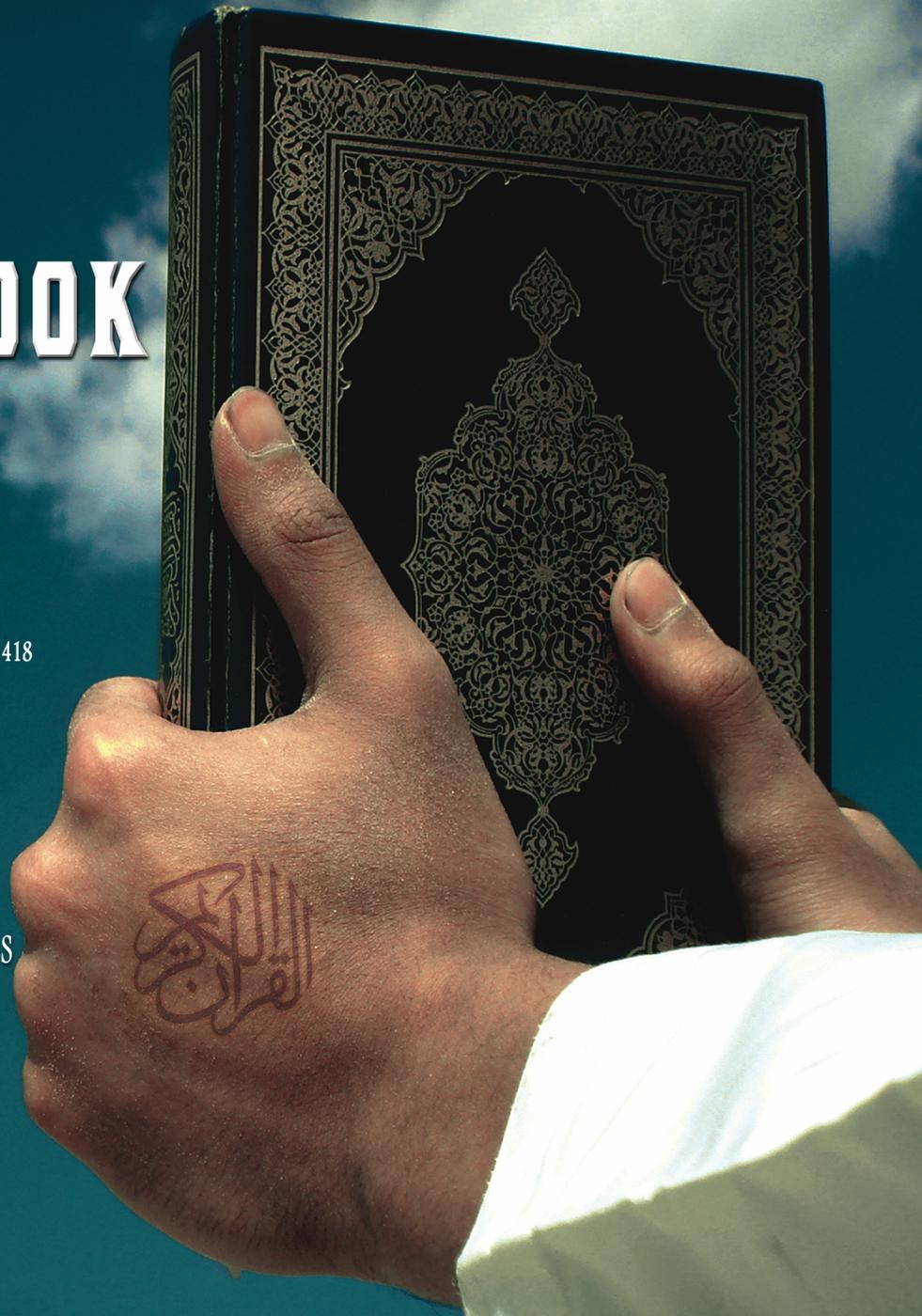
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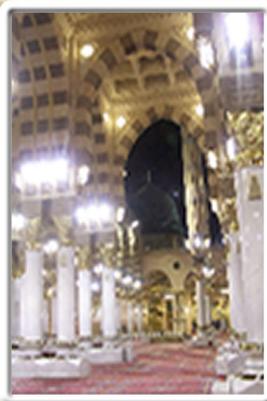
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