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## The Best are Those Who Learn the Qur'aan and Teach it.

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



**I**maam Muhammad Naasiruddeen Al-Albaani, may Allaah have mercy on him, said in his book, al-Silsilah as-Saheehah (No. 1173), commenting on the hadeeth that was narrated by Abu Abdur-Rahaman As-Sulamee from `Uthmaan bin Affaan, *marfoo'an*: "The best of you are those who learn the Qur'aan and teach it."

In this hadeeth is that which points to studying the Qur'aan and that the best of teachers is the one who teaches the Qur'aan. So, the best thing that one can learn is the Qur'aan. If only the students of knowledge were aware of that; for indeed in it there is great benefit. From the misfortune which is

prevalent of this time of ours, is that you find many of the callers or beginners from the students of knowledge taking the lead in giving da'wah and answering people's question, and he cannot even read the Faatihah well, with each letter being correctly enunciated. You see him pronouncing a seen (س) as daad (ض), tau (ط) as taa (ت), dhaal (ذ) as zay (ز), and thaa (ث) as seen (س), and they make obvious errors (which may or may not change the meaning, but which are prohibited) in addition to concealed ones (obvious to the trained ear and infringes upon the *tajweed* without changing the meaning, and which is disliked). What is mandatory

is naturalness - that he learns how to recite the Qur'aan correctly from what he has memorized so that he can use the verses of the Qur'aan and interpret them during his sermons, lectures and daw'ah.

So, you see him busy with saying what is authentic and what is weak, and refuting the scholars and comparing one to another. You constantly hear words from him that are above his level of knowledge such as: "I think", "I said", and "my opinion regarding this matter is such" and "my preferred opinion on this matter is such..."

It is odd that you find people like these not mentioning matters which the scholars have agreed upon. Rather, except for those upon whom Allaah

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## The Nullifiers of Islaam

The first of a two part series based on a treatise by the Noble Shaykh Abdul Azeez Ibn Baaz, رحمه الله

**P**raise be to Allaah, prayer and peace be upon the Prophet after whom there is no other prophet, and upon his family and Companions and those who were guided through him. To Proceed:

Know, O you Muslim, that Allaah the Almighty obligated all his slaves to enter Islaam, to hold onto it, and to be cautious of what opposes it. He (Allaah) sent his prophet Muhammad,

peace and blessings upon him, to call to that. The Almighty conveyed that whoever follows him is indeed guided, and whoever refuses his guidance is indeed misguided. Allaah has cautioned us through many of His aayaat (verses) about the causes of reverting, and all kinds of *shirk* (associating others with Allaah) and *kufir* (disbelief).

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# Brotherhood in Islaam

by Shaykh 'Abdur-Rahmaan Al-'Ajlaan حفظه الله  
Teacher in al-Masjid al-Haraam.

**A**lhamdulillaah wa As-Salatu wa As-Salamu Ala Rasulillah- we ask Allaah ﷻ to make us from amongst those who cooperate upon *al-birr* (righteousness) and *at-taqwaa*.

I advise you as well as myself to have *taqwaa* as Allaah ﷻ has advised the first and last of creation to have *taqwaa* of Him ﷻ. He said: **{..And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allaah..}** [an-Nisaa' 4:131]

*Taqwaa* of Allaah ﷻ means that you act upon, or you obey Him ﷻ with a light from Him and hoping for His reward. It also means that you stay away from disobeying Allaah ﷻ upon a light from Him, and fearing His punishment. I advise you to take care of the brotherhood between you. It is the brotherhood of *eemaan*, the brotherhood of faith. I advise you to work on it and to strengthen it, for indeed **it is the strongest of ties between people**. The brotherhood of faith is the strongest of ties between brothers and the strongest of ties between nations, Allaah ﷻ said: **{The believers are indeed brothers (in Islaamic religion)..}** [al-Hujuraat 49:10]

The Messenger of Allaah ﷺ encouraged everything that led to brotherhood and he prohibited everything that distorted or contradicted brotherhood and opposed it. Abu Hurairah ؓ narrated that the Messenger of Allaah ﷺ said: *"Do not envy one another and do not hate one another and do not argue with one another and do not detest one another and do not buy over what your brother is buying and be slaves of Allaah ﷻ, brothers having*

*taqwaa. The Muslim is the brother of the Muslim, he does not oppress him and he does not deny him and he does not betray him. It is enough of evil for a Muslim to betray his fellow Muslim. Taqwaa is here;" the Messenger of Allaah ﷺ pointed to his heart three times saying: "Taqwaa is here." All things to a Muslim are to another Muslim impermissible: his blood, his wealth and his 'irdh – his honor (meaning do not speak about him).* [Muslim]

The Messenger of Allaah ﷺ affirmed this and he strengthened the ties between the believers. Abu Hurairah ؓ narrated that the Messenger of Allaah ﷺ said: *"Whoever relieves a believer of one of the calamities in the dunyaa, Allaah ﷻ will relieve him of a calamity in the dunya (this world), as well as in the next life. And whoever from amongst the Muslims makes an affair easy for a Muslim who is in hardship, then Allaah ﷻ will make that Muslim's affairs in the dunya easy, as well as his affair easy in the afterlife. And whoever conceals the sins of a believer, then Allaah ﷻ will conceal his sins in the life of this world as well as the next. And Allaah ﷻ will continue aiding his servant as long as his servant continues aiding another servant."* [Muslim].

This tie, the tie of *eemaan* (faith), is the tie that joins between us, even though the distance between us is great, the languages we speak are different, and our nationalities vary. I pray to Allaah ﷻ that we live by *eemaan* and we die upon *eemaan* and that we are joined together under the banner of the Messenger ﷺ in the afterlife and that we enter Jannah upon *eemaan*..

This is adapted from a lecture shaykh did for [www.albaseerah.org](http://www.albaseerah.org) ♦♦♦

## For Our Sisters...



**Question:** What is the proper dress for a Muslim woman while she is at home alone, and knows that no one will be coming to her home? Is it a sin for her to wear shorts at home when alone?

**Answer:** Each human being has with him four (4) angels from the Fajr prayer to the `Asr prayer and four (4) with him from the `Asr prayer to the Fajr prayer. He has one on his right recording his good deeds and one on his left recording his bad deeds and those in front and behind him protecting him by Allaah's Leave from the harmful things which Allaah has Willed. It is also the from salaatul `Asr to salaatul Fajr - an angel on his right writing his good deeds and the one on his left recording his bad deeds and one in front and one behind him protecting him by Allaah's Leave. So he has eight (8) angels with him during the course of a day. The home is also inhabited by jinns, so the woman should be shy of the angels around her, and she should guard (protect) herself from the jinns. She should cover all her body in her home. There is nothing wrong if she shows her hand, face and head if there are no non-mahrams with her. ♦♦♦

Shaykh Abdullaah al-Ghudyaaan



# Magic and it's Cure



**T**here is no difference between black, red, white or green magic. Any type of magic done to harm someone else is impermissible. Even to learn it is impermissible even though one is not acting with it. What is apparent from the texts and the statements of the Muslim scholars is that to learn magic in itself is disbelief. That is because it is not possible for one to learn it without disbelieving in the Book of Allaah ﷻ.

Allaah ﷻ says: {... **Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic ...**} [al-Baqarah 2:102] Also in the same ayah: {... **but neither of these two**

**(angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)."...**} and later in the ayah: {... **And indeed they knew that the buyers of it (magic) would have no share in the Hereafter...**}.

The magician/sorcerer does not have the ability to bring his magic into effect (to practice it) except by worshipping Shaytaan. Or, he may not exactly worship him, but he makes *ibaanaah* i.e. by insulting or disgracing the Book of Allaah ﷻ or anything else that may have in it the remembrance of Allaah ﷻ. Or, for example, by making sajdah

(prostration) to the Shaytaan or anything other than Allaah ﷻ in order that these devils allow him or give him the ability for his magic to have some sort of effect on the people who he wants it to affect.

It is impermissible to learn or to practice magic/sorcery, even if the goal or objective is correct e.g. if one wants to remove magic from someone by using magic – this is incorrect because the end does not justify the means. A disease is not cured with another disease, so it is impermissible to learn or teach magic no matter what the situation may be. ♦♦♦ *Shaykh Saalih as-Suhaymee*

## NULLIFIERS (Continued from page 1)

The Scholars, may Allaah have mercy upon them, mentioned in their 'Rulings of the apostate' that a Muslim might apostate from his Deen (religion) through many types of nullifiers which makes his blood, and wealth (money) *halaal* (permissible), and which takes him outside of Islaam.

The most dangerous and most frequent of these are **ten nullifiers** mentioned by Shaykh al-Imaam Muhammad bin Abdul Wahhaab and others from the people of knowledge, may Allaah have mercy upon them all. We are mentioning them to you here so that you become aware of them and help others be aware of them as well. We hope to be protected and saved by Allaah from them, and we mention additional clarifications regarding them.

**1. Associating others with Allaah in worship.** Allaah Almighty said, {**Verily! Allaah forgives not (the sin of)**

**setting up partners in worship with Him, but He forgives what He pleases sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.**} [An-Nisaa' 4:116] Allaah also said, {**Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers.**} [Al-Maa'idah 5:72]

An example of this is calling upon the dead, seeking help from them and vowing and sacrificing for their sake.

**2. Whoever places intermediaries** between himself and Allaah, calls upon them asking for intercession, and relies upon them is indeed considered to have disbelieved (committed *kufr*) according to the unanimous agreement of the Scholars.

**3. Whoever does not consider those** who commit *shirk* as **disbelievers** or

has doubt in their disbelief or approves their methodology as being correct, has indeed disbelieved.

**4. Whoever thinks that the guidance of other** than the Prophet (peace be upon him), is **more complete** than his guidance, or the ruling of other than the Prophet is better than his ruling (peace be upon him), such as those who prefer the ruling of the tyrant/oppressor over his (peace be upon him) ruling, then he is considered a disbeliever.

**5. Whoever dislikes** anything which was brought by the Messenger, peace and blessings be upon him, **even** if he practices it, he has disbelieved. For the Almighty said, {**That is because they hate that which Allaah has sent down (this Qur'aan and Islaamic laws, etc.), so He has made their deeds fruitless.**} [Muhammad 47:9]

*Inshaa Allaah in the next issue we will continue with the other 5 major Nullifiers of Islaam ♦♦♦*

# Begin With the Qur'aan

By the Noble Shaykh Muqbil ibn Haadi Al-Wad'aeه رحمه الله

**T**he people of the Sunnah invite mankind to the Book of Allaah and the Sunnah of the Messenger Muhammed ﷺ.

The first thing that the people of the Sunnah, from the time of the Companions ؓ, until our current time, would start with, is memorizing the Qur'aan.

This is because the Prophet Muhammad ﷺ said, as found in the two authentic collections of hadeeth (al-Bukaaree and Muslim) narrated by A'ishah ؓ: *"The one who is proficient in the recitation of the Noble Qur'aan is associated with the honorable and obedient scribes (angels) and he who recites the Noble Qur'aan and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward."*

Prophet Muhammad ﷺ said to his Companions one day, as narrated by 'Uqbah bin Amir ؓ *"Who amongst you wants to go everyday to Buthan or to Aqia, and return with two big humped camels without cutting a blood-relationship or doing a sin?" We said, "O Messenger of Allaah, we all like that." He said, "if any of you goes to the masjid (mosque) to learn (or read) two verses of the Qur'aan, then that is better than two big humped she-camels, and three verses are better than three, four are better than four and any number of she-camels."*

The Prophet ﷺ also said in a hadeeth found in the collection of Tirmidi from a hadeeth narrated by 'Abdullah bin 'Amr bin Al-'Aas ؓ that: *"The one who was devoted to the recitation of the Noble Qur'aan will be asked on the Day of Resurrection: 'Go on reciting and ascending (in ranks) as carefully and distinctly as you used to recite carefully and distinctly when you were in the world. Your station will be at the last*

*verse of your recitation."*

This is a great virtue. You will be reciting on the stages of the Day of Resurrection; you will ascend in ranks and your position will be at the last verse of your recitation.

The Companions and those who came after them always used to begin with the memorization of the Qur'aan. From our Scholars and memorizers of the Qur'aan who have been given a beautiful voice in reciting the Qur'aan is Abu Moosa Al-Asharee (may Allaah be pleased with him) who is from the valley of Raimah (Yemen). The Prophet ﷺ once passed by Abu Moosa ؓ while he was reciting at night time. He ﷺ stopped to listen to his recitation and he ﷺ said: *"Abu Moosa has been given a mizmar (sweet melodious voice) out of the mazaamir of the family of Prophet Daawood (David)" [al-Bukhaaree, Muslim] When he woke up in the morning, the Prophet said to Abu Moosa, "Did you see me while I was listening to your recitation?" Abu Musa said: "O Messenger of Allaah, if I had known that you were listening, I would have done my best for you."*

Indeed the Prophet Muhammad ﷺ said about Allaah, as mentioned in the two authentic collections of hadeeth that were narrated by Abu Hurayrah ؓ, *"Allaah does not listen so attentively to anything as He listens to the recitation of the Noble Qur'aan by a Prophet who recites well with a melodious and an audible voice."* The meaning of the hadeeth is that Allaah ﷻ would listen attentively to the one who recites the Qur'aan.



The Messenger ﷺ said: *"Beautifully your voices with the Qur'aan" and he also said: "He who does not recite the Noble Qur'aan in a pleasant tone is not of us."*

[al-Bukhaaree, Muslim]

So, Allaah revealed this Qur'aan as guidance for humanity. It is upon the Students of Knowledge to start with memorizing this Blessed Book which Allaah has revealed in order to take us out of darkness into the light. ♦♦

## QUR'AAN (Continued from page 1)

has mercy upon, they always discuss matters of contention. So he gives his opinion on it, and if it becomes difficult for him, you see him favouring an opinion from amongst the statements.

I seek refuge with Allaah from showing off and love of fame and being known. I advise myself first, and those people second, that the best thing that a student of knowledge can start with is the memorization of the Qur'aan; Allaah سبحانه وتعالى said: **{But warn by the Qur'aan him who fears My Threat}**. [Qaaf 50:45]

And peace and blessings of Allaah be upon our Prophet Muhammad and upon his family and his companions. ♦♦♦

# Know Your Scholars !

Part 4 of a series based on a lecture from [albaseerah.org](http://albaseerah.org) by Shaykh Ahmed Al-Munayee, Professor at Imaam Muhammad Islamic University



The scholars who should be followed have certain qualities and characteristics that set them apart from others.

## CHARACTERISTICS OF THE SCHOLARS

In this issue we will begin mentioning some of these qualities. They are as follows:

- Memorization of the Qur'aan – from the heart.
- Memorization of the pure Sunnah of the Prophet ﷺ - They have knowledge and understanding based on the *fiqh* of the companions of the Prophet ﷺ and the textual evidences from the Book and the Sunnah. They have knowledge of the sahaabah's understanding which the sahaabah took from the Qur'aan and the Sunnah.
- In addition to these scholars having understanding of the Qur'aan and the Sunnah, they take the *fiqh* of the sahaabah and utilize it.
- They honor the knowledge of the Qur'aan and the Sunnah of the Prophet ﷺ, holding it in high esteem. They also honor the sahaabah and recognize their status. They honor and consider the opinions of those who preceded them in knowledge from amongst the Salaf.
- They stop wherever the evidence stops. Once there is evidence they put aside their own opinions and statements and they adhere to the truth, whatever it may be. Ibn Qay-

yim al-Jawziyyah رحمه الله points out: “This group stops wherever the daleel (evidence) stops and they move with the daleel wherever the daleel moves. Once there is evidence they adhere to it, take it, and they go to it collectively and individually.” The textual evidences are more magnificent in their hearts than the statements of anyone else. They do not put any analogy or opinion before the textual evidence.

- They are cautious and take their time before passing any type of religious ruling (fatwa) i.e. they are not hasty. Additionally, they would prefer that if someone else is capable, that person should pass the religious ruling instead of having to do it themselves. They are also cautious in the areas where they have no knowledge on a particular issue. If at a given moment they do not have at the forefront of their mind the evidence for a particular issue they will refrain from answering.
- They are concerned about convey-

ing knowledge and passing it on to others, as well as teaching and instructing others in the knowledge that they have been given.

- They are preoccupied with knowledge and putting it into practice.
- When they deal with knowledge, whether conveying it or acquiring it, they start with that which is most important and then that which is important – there is prioritisation. This is done without becoming bored or tired, although it is something that they do constantly.
- They have great concern for knowledge and for the areas of Tawheed and the Sunnah. They are concerned that nothing touches these aspects of our Deen.
- They are the ones who stand in defense of the Qur'aan, the Sunnah, and the Deen in general. ♦♦♦

**Next Issue: The remaining Characteristics of the Scholar, inshaa Allaah.**

*Abu Haazim (may Allaah have mercy on him) was asked:*

“

How does one thank for the blessings of eyes?” He said: “When you see good you should spread it, and when you see something which does not please you, you should hide it.” And he was asked: “How does one thank for the blessings of the ears ?” He said: “When you hear something good then you should memorize it. And if you hear something which does not please you then you should forget it.”

(جَامِعُ بَيَانَ الْعِلْمِ وَ فَضْلِهِ)

# Understanding the Qur'aan

By Shaykh Abdullah al-Ghudyaaan - member of the Council of Senior Scholars and member of The Permanent Committee for Islaamic Research and Fataawaa. This is the last of a four-part series based on a lecture from Albaseerah.org

## SIXTH STAGE – Understanding the Meaning of the Aayaat and the Signs for Stopping

At this stage, one must know the meanings of the aayaat. Signs for stopping have been placed in the Qur'aan. These signs have been placed by taking into consideration the meaning of the sentences. From these signs are:

The general sign for a compulsory stop – *laazim* (لَا), is written above (the end of a word). It indicates that the statement has been completed.

The sign for a *mubarram* (prohibited) stop – لَا is written above. It means that the sentence after this sign is connected to what comes before it and the meaning of the phrase before the sign is not complete except with the statement which comes after it.

Likewise the stop which is *jaa'iz* (permissible) is written as *قلى* and *قلى*. It may be *mandoob* (preferred) or *makroob* (disliked).

It is intended that in each Mushaf the signs for stopping will be found at the end of the Mushaf and it is allocated to this place in the Qur'aan.

The best book written on this subject is a book entitled *Ilal al-Wuqoof* which examines the stops which are in the Qur'aan and clarifies the significance of stopping at each place. This book is in three (3) volumes. From the Mufasssiron who have explained the Qur'aan pertaining to the signs of stopping, the best of them is Ibn Jareer at-Tabaree رحمه الله, for in his Tafseer he mentions a sentence and then comments on it (whether on the issues of 'Aqeedah or

Recitation). An individual needs to return to this book for the purpose of understanding the meaning of the sentences. Then, after understanding the meaning of the sentences, he goes to the seventh stage.

## SEVENTH STAGE – Understanding the General Meaning and Extracting the Rulings

At this stage, one must understand the general meaning of the aayaat. Amongst the best books dealing with the general meaning of the aayaat, and it is sound i.e. free from any mistakes regarding its 'Aqeedah, is the book Tafseer as-Sa'dee<sup>1</sup>.

When one has finished with the general explanation, he extracts the general rulings which are contained in these aayaat, whether these rulings pertain to Tawheed al-Uloohiyyah, Tawheed ar-Ruboobiyyah, Tawheed al-Asmaa' was-Sifaat or to a pillar of *emaan* (belief) – like *emaan* in Allaah, His Angels, His Books, His Messengers, the Last Day and Qadr (Pre-decree) – the good or bad of it, or whether they pertain to the pillars of Islaam, or any subject.

Amongst the best books (on this topic) are: *al-Jaami' li Ahkaamil-Qur'aan* of Qurtobi, *Ahkaam al-Qur'aan* of ibn al-'Arabi, *Ahkaam al-Qur'aan* of Jassaas and *Ahkaam al-Qur'aan* of ash-Shaafi'ee.

The books written by these authors رحمه الله contain the general meanings of the aayaat of the Qur'aan, and the explanation of the rulings of the Qur'aan. The book of ash-Shaafi'ee is characterized by an important aspect, and that is the examination of the

aayaat which refer to the *qawaa'id* (principles) whether the *qawaa'id usooliyyah* (principles relating to the *usool* of *fiqh*) or *qawaa'id fiqhiyyah* (principles relating to *fiqh*).

There is also a Tafseer of the Qur'aan pertaining to the fundamental principles and it is *al-Ishaaraat al-Ilaahiyyah 'ila al-Qawaa'id al-Usooliyyah*<sup>2</sup> of at-Toofee.

## SUMMARY

These are the stages which one can adhere to when he wants to memorize the Qur'aan by heart. He categorizes the aayaat of a topic, familiarizes himself with the meaning, the vocabulary, the reason for revelation, and the *naasikh* and *mansookh* (abrogated and abrogating aayaat). He also recognizes the *mutashaabih* related to the pronunciation and the *mutashaabih* related to the meaning. He also understands the meaning of the aayaat regarding the signs for stopping and the general meaning of the aayaat and the rulings which are contained in these aayaat.

After completing these stages, he takes as much as he is able to of these aayaat and begins to memorize them by repeating them as much as he needs to. This is because an individual differs in the amount that he is able to memorize. Some suffice by repeating something ten (10) times, or twenty (20) times, or thirty (30) times and some go as far as one hundred (100) times. This is the end of the talk on this topic.

1. Tayseer al-Kareem ar-Rahmaan fee Tafseer Kalaamil-Manaan

2. Or perhaps *Ishaaraat al-Ilaahiyyah 'ila al-Mabaahith al-Usooliyyah* ♦♦♦

# FATAAWAA



## From whom should you take Knowledge?

**Question:** There are some students of knowledge who are keen in attending the lessons of other students of knowledge without paying heed to the lessons of the scholars who have gained what the students of knowledge have not gained. What is your recommendation regarding this, may Allaah preserve you?

**Answer:** What I see is that a person should seek knowledge under a mature scholar. This is because some students of knowledge take the lead in teaching. Therefore, they research a matter from the general issues related to the narrations, jurisprudence or matters of creed. He researches it thoroughly and then reviews it. If the novice from the students of knowledge hears him, he assumes that he is from the major scholars. However, if he is moved an inch from this topic which he has researched, revised and reviewed, you would find that he has no knowledge. Therefore, it is necessary that the novice student of knowledge acquires knowledge at the hand of the scholars (Ulamaa') who are trustworthy concerning their knowledge, integrity and Deen (religion). ♦♦♦ *Shaykh Muhammad ibn Saalih Al-Uthaymeen*

## Hanging Qur'aanic Aayaat on the Walls

**Question:** Is it permissible to have wall hangings in the house with verses written from the Qur'aan or similar to that?

**Answer:** This had been something of concern to our Shaykh (Shaykh Uthaymeen) رحمه الله for a very long time and he disliked when these verses are hung on walls. First of all, they are not meant to be hung. The verses of Allaah are not meant to be hung. This is especially asserted in situations where you find people sitting in gatherings/circles and participating in *gheebah* (backbiting), speaking ill of others etc. yet these reminders are over their heads (on the walls). In a way, this is belittling the aayaat (verses) of Allaah ﷻ when they are placed in this manner. Our Shaykh (Uthaymeen) رحمه الله had a fatwa (religious verdict) on this, stating that this should not be the practice of Muslims; the aayaat should be respected and not put on the walls.

In this is a reminder regarding another issue, where in many homes you find the name "Allaah" in a frame and on

the same level you find the name "Muhammad" ﷺ. This is another thing which our Shaykh رحمه الله spoke against. He said this is a matter in which one makes them both equivalent in magnitude and therefore this should not be done.

Additionally, another benefit we may derive is that in many Muslim homes you find the name "Muhammad" framed with the following wording: "Yaa Muhammad" (O Muhammad). This is done seeking Muhammad's ﷺ help or refuge etc. This is a form of shirk even though it is found in many places. It remains a very serious matter which people should be aware of because all worship, du'aa etc. should be done sincerely for Allaah ﷻ (alone).

♦♦♦ *Shaykh Dr. Saalih As-Saalih رحمه الله*

Adopted from a LIVE lecture which he did for [www.albaseerah.org](http://www.albaseerah.org)

## Quiz Corner

### Match the words and their meanings

- |                  |                            |
|------------------|----------------------------|
| 1. Eemaan        | A. All Praise be to Allaah |
| 2. Alhamdulillah | B. Allaah is the Greatest  |
| 3. Jannah        | C. Circumambulation        |
| 4. Allaahu Akbar | D. Creed                   |
| 5. Islaam        | E. Disbelief               |
| 6. Waajib        | F. Disliked                |
| 7. `Ilm          | G. Evidence                |
| 8. `Aqeedah      | H. Faith                   |
| 9. Haraam        | I. Fast                    |
| 10. Makrooh      | J. Islaamic monotheism     |
| 11. Fiqh         | K. Jurisprudence           |
| 12. `Eebaadah    | L. Knowledge               |
| 13. Sawm         | M. Lower garment           |
| 14. Taabi'ee     | N. Obligatory              |
| 15. Tawheed      | O. Paradise                |
| 16. Daleel       | P. Polytheism              |
| 17. Shirk        | Q. Religion                |
| 18. Kufr         | R. Rites (of Hajj)         |
| 19. Udhhiyyah    | S. Ritual bath             |
| 20. Manaasik     | T. Sacrificial slaughter   |
| 21. Izaar        | U. Soul                    |
| 22. Ghusl        | V. Submission              |
| 23. Tawaaf       | W. Successor               |
| 24. Deen         | X. Unlawful                |
| 25. Nafs         | Y. Worship                 |

### Answers from Family Issue #5

- |          |           |
|----------|-----------|
| 1. True  | 2. False  |
| 3. True  | 4. True   |
| 5. True  | 6. True   |
| 7. False | 8. False  |
| 9. False | 10. False |
| 11. True | 12. False |

# MASJID

## AHLUL QURAAAN WA AS-SUNNAH

### ALBASEERAH.ORG

*AL BASEERAH* is a monthly newsletter aimed at providing useful Islamic information to encourage personal Islamic development and growth. We welcome and invite reader feedback. Please send us an e-mail: [masjid@albaseerah.org](mailto:masjid@albaseerah.org)

We at Masjid Ahlul Quraan wa As-Sunnah are absolutely committed to serve you. We welcome your suggestions and Dawah Ideas. Please write us about how would you like us to serve you. Drop us a note in the "SUGGESTIONS BOX", send us an email, or call us.

**Come To Learn  
& Benefit**

**Join us For FREE Classes**

#### **LOCATION:**

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

#### **DIRECTIONS:**

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.

#### **FROM OUR SCHOLARS**

**Courses by Scholars**  
Saturdays After Maghrib

**Submit Questions**  
At the Masjid or [albaseerah.org](mailto:albaseerah.org)

#### **ISLAMIC CLASSES**

**Fiqh**  
Firday = 7:00 pm

**Arabic Language**  
Sundays & Mondays = 6:00 pm

**Aqedah**  
Sundays = 1:30 pm

**Tajweed Class for Sisters**  
Sundays = 3:00 pm

#### **COMMUNITY SERVICES**

**Marriage Counseling**  
By Appointments

**Computer Classes**  
Saturdays

#### **CONTACT:**

718-529-4092  
[masjid@albaseerah.org](mailto:masjid@albaseerah.org)