

The Great Month of Ramadaan

By the Noble Shaykh Abdullaah Al-Ghudyaan رحمه الله

THE LEGISLATION OF FASTING

FROM THAT WHICH indicates that fasting is legislated is that Allaah ﷺ said, {O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious).} [Al-Baqarah 2:183]

He ﷺ also said, {The month of Ramadaan in which was revealed the Qur'aan...} [Al-Baqarah 2:185]

And also, {Indeed we sent it down in the night of power.} [al-Qadr 97:1]

There are other evidences which



Have a Blessed Ramadaan

indicate the virtues of this month of Ramadaan.

SELF-ASSESSMENT AT THE START OF RAMADAAN

On greeting the month of Ramadaan an individual should perform a self-assessment to determine what he has sent forth based on abiding by what Allaah ﷺ has obligated and staying away from what He has prohibited.

If his condition was good such that he was abiding by what Allaah ﷺ ordained and abstaining from what He ﷺ prohibited, then he praises Allaah ﷺ and shows gratitude to his Rabb

(Continued on page 2)

Thank YOU ! Dear brothers & Sisters

Alhamdu-lillah, We thank Allaah for allowing us to successfully organize multiple conferences and events this summer to serve our beloved community. We were blessed to have with us one of our Senior Shaykh from Kuwait, **Shaykh Saalim At-Taweel** and from California Shaykh Fareed Adullaah.

We had great turnout, Masjid was fully packed and many had to stand outside the Masjid because there was no space inside the Masjid. We thank all brothers and sisters who sat patiently regardless of hot weather and inadequate ac system. May Allaah

reward them all and provide them best comfort in hereafter.

We continue to offer classes everyday after every prayer. Currently we are offering Arabic courses (Three levels), Aqeedah, Hadeeth, Fiqh, Hifdh and tajweed classes.

So we encourage you all to benefit from these beneficial classes.

We also thank you all for your Du'as and generous support to assist in the completion of the new building of Masjid Ahlul-Quraan wa A-Sunnah, located at 135-11, 125th St.

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And MORE...

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GREAT MONYTH (Continued from page 1)

(Lord) for this *tawfeeq* (granting him success).

If however, he had some shortcomings such that he left off a *waajib* (obligation) or did what Allaah ﷺ prohibited him from doing, then he must return to Allaah ﷺ in repentance. He must make *tawbah* (seek forgiveness from Allaah ﷺ) for what he did in the past and he must abandon the sin and have firm conviction that he will not return to that sin, and he must also regret what he did concerning that sin; this is if the sin was related to the rights of Allaah ﷺ.

However, if the sins were related to the rights of mankind, then if he is able to return the right to its owner he should do so and if he is unable to, then he should seek his forgiveness so that he forgives him for the sin. If it is with respect to a monetary right and he is unable to return the wealth to its owner, then he should give that wealth in *sadaqah* with the intention that it is from the wealth of the owner (i.e. he gives *sadaqah* on the owner's behalf).

If he had spoken about the reputation of someone by criticizing him, then he should also give in *sadaqah* on his behalf and supplicate for him.

HOW WE SHOULD GREET THIS BLESSED MONTH

It is required that an individual greets Ramadaan and does in it what is related to it from *sijaam* (fasting), *qiyaaam* (the night prayer) and recitation of the Qur'aan; for indeed an obligation in Ramadaan is equivalent to seventy (70) obligations (in reward) in other than Ramadaan.

It is upon the individual to turn to his Lord with his heart as well as his limbs. If he is able to give from his wealth in *sadaqah* (charity) for himself then let him do this, and if he can give in charity on behalf of his Muslim relatives who have passed away, e.g. his father, his mother, his brother, his sister or other than them from his relatives etc. then he should do so.

AVOID THE PROHIBITIONS

During this month one should also shun all the *munkaraat* (evil things) and he should preserve all the obligations which Allaah ﷺ has obligated upon him.

If the individual were to be the cause of insults occurring between him and another person, he should respond to him by saying "Indeed I am fasting." When one fasts his hearing should fast from listening to the things which Allaah ﷺ has prohibited, his sight should fast from looking at the prohibited things and his private parts should fast from anything which Allaah ﷺ has prohibited, even with his wife (until he breaks his fast). Indeed sexual relations during Ramadaan (whilst fasting) necessitates that one frees a slave and if he cannot do so, then he is required to fast two consecutive months and if he is unable to do so then he must feed sixty (60) poor people. His stomach should fast

For Our Sisters

The principle in regard to the *salaah* of the lady is that it is better for her to pray at home. However, it is permissible for her to go to the masjid if there is no *fitnah* involved in her doing so. The Prophet ﷺ mentioned that "If the wife of any one of you asks permission (to go to the mosque) do not forbid her." [Bukhaaree] Also, 'Aaishah رضي الله عنها said that: "Allaah's Apostle used to offer the Fajr prayer when it was still dark and the believing women used to return (after finishing their prayer) and nobody could recognize them owing to darkness, or they could not recognize one another." [Bukhaaree] So the condition stipulated in that is that there should be no *fitnah* involved in her doing so, and there should be no mixing with the men. This is the same regulation for the *itikaaf* – as long as there is no *fitnah* involved and no mixing, this is permissible.♦♦♦

**Women Going to Masjid for Iftaar,
Taraweeh and Itikaaf**
by Shaykh Abdul Azeez aal Shaykh

(Continued on page 4)



Increasing our Eemaan in Ramadaan

By the Noble Shaykh Ali ibn Abdur-Rahmaan Al-Hudhayfi حفظه الله Imaam and Khateeb of Prophet's Masjid. Adapted from his lecture which was aired on albaseerah.org



INCREASING IN practicing righteous actions is something that the religion encourages. Allaah ﷺ said, {..so compete in good deeds...} [Al-Maa'idah 5:48]

He ﷺ also said: {O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.} [Al-Hajj 22:77]

Allaah ﷺ encourages the increase of practicing righteous actions as does His Messenger ﷺ. A Muslim must make use of this time when he is eager to practice good and he must

stay away from all his desires. He should not say to himself for example, "This action is something small so I will not practice it" because Allaah ﷺ blesses a righteous act even if it were small or little. Also, a person should not say, "This sin is small," because this sin may be the reason for evil or a lot of evil to come his way and may be a cause for him to receive punishment whether the punishment comes sooner or later.

Likewise, a Muslim must safeguard his heart - he must make use of the

times when he is eager to practice righteous actions. He must make use of his youth and practicing such actions at times that he is eager to do so. This is because a person does not know when he will be able to practice such actions in the future and likewise, he does not know when he will die and as stated by the Messenger ﷺ, *"When a person dies all of his actions are cut off except for three: knowledge that people benefit from, a righteous child who will make du'aa for him and a continuous sadaqah."* [Muslim]



BEST LAND & BEST MONTH & BEST NIGHT

It is reported from Ka'b Al-Ahbaar رحمه الله that he said:

Allaah chose from the months the month of Ramadaan, from all the lands He chose Makkah, from the nights He chose Laylatul-Qadr (The Night of Decree), and chose the times for prayers; so a believer is always between two good deeds: one he has done and the other he is waiting to do.



Aboo Nu'aym,
Hilyah Al-Awliyaa' Vol.2
p458.



THE ELDERLY WHO ARE UNABLE TO FAST

THE SHAYKH WAS asked about an elderly woman who was unable to fast - what should she do?

He replied that she should feed one poor person for each day, giving half a *saa'* of the local staple food, such as dates, rice, etc. This is equivalent to approximately one and a half kilograms (1.5 kg). This was stated by a number of the Companions of the Prophet ﷺ, such as Ibn 'Abbaas رضي الله عنهما. If she is poor and is unable to

feed a poor person, then she does not have to do anything. This expiation may be given to one or more people at the beginning of the month or in the middle or at the end. And Allaah is the Source of strength. ♦♦♦

Shaykh Abdul-Azeez ibn Baaz رحمه الله



**SAFEGUARDING (Continued from page 1)**

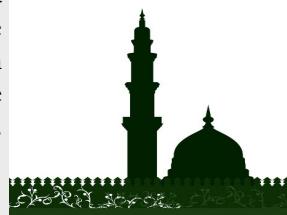
We assure you that we have been working very diligently towards this noble project and we did our best to make the new building ready for you prior to the month of Ramadan but unfortunately due to delay from city in obtaining proper permits and lack of sufficient funds we were unable to complete the construction as we had initially envisioned.

Lack of sufficient funds have forced us to take loans to try and complete this project past Ramadan. And Tawfeeq is from Allaah alone.

The construction team headed by Br. Majeid Hasan and Br. Abdel Raazek are working tirelessly to deliver this project to you before the end of Ramadan, however we need your Duaas, we need your support, we need your donations, so we plead with you O' muslims keep sending in your donations so we can continue working and don't have to stop because of finance.

In the final weeks of July the steel structure was completed and concrete was poured, inspection was done on said work and approved by the structural engineer, the wudu area in the basement in 50% complete and the framing is on the first floor is done. In August the electrical on the first floor will be done and drywall, taping, plastering and painting is expected to complete, wudu area and bathroom on the first and second floor is also expected to be finished in August insha Allaah.

May Allaah accept this humble effort and reward everyone involved in this noble cause.
Aameen

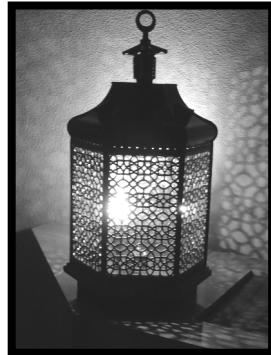
*(Continued from page 2)*

from eating everything Allaah ﷺ has prohibited - whether the prohibition was from its basis or because of a certain property which it contains and it is upon him to be truthful to Allaah ﷺ in this blessed month.

PRESERVE THE NIGHT PRAYER

Likewise, it is upon the individual to preserve the *qiyaam* (the night prayer) as the angel Jibreel ﷺ came to the Messenger ﷺ and said to him: *'Destroyed indeed is he who witnessed the month of Ramadaan and was not forgiven, say Aameen; so I said Aameen'*

A Muslim should be keen and eager to do that which leads one to attain the pleasure of Allaah ﷺ in order that he may be forgiven on the last night of Ramadaan.

**RECITE & REFLECT UPON THE QUR'AAN**

He should also be eager to recite the Qur'aan and if it is easy upon him he should also ponder over the meanings of the Qur'aan (during recitation) for indeed this is only an increase upon the goodness which one will attain as Allaah ﷺ says: {Do they not ponder over the Qur'aan} [An-Nisaa' 4:82]

If he is able to do so, he should recite with *tarteel* (proper recitation and intonation) for indeed observing *tarteel* aids one in reflecting and contemplating on the meanings of the Qur'aan.

**INCREASE THE NAWAAFIL**

Likewise he should be keen to practice many of the *nawaafil* (supererogatory actions) such as praying the salaatudh-Duhaa and similarly, if he is able to, praying between salaatudh-Dhuhr and salaatul-'Asr and praying between salaatul-Maghrib and the 'Ishaa prayer while being consistent upon praying *Taraaweeh* as well as praying *Tabajjud* in the last ten days of Ramadaan.

SEEK LAYLATUL-QADR

This month (of Ramadaan) contains a night which is better than a thousand (1,000) months i.e. an act of worship in this month is better than the same act of worship done over a period of a thousand months. This night is in the last ten (10) nights of Ramadaan and it is in the odd nights of Ramadaan i.e. the 21st, 23rd, 25th, 27th or 29th night of Ramadaan. The person must be eager to search for this night and to perform a lot of worship and do a lot of righteous deeds in it; he should be keen on doing abundant good deeds.

These brief words are a concise *naseehah* (advice) regarding what should be done to welcome Ramadaan.♦♦♦

Indeed, anyone who fasts one day for Allaah's Pleasure, Allaah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years.

[Saheeh Al-Bukhaaree]



Al-Islaam - the Religion of Peace and Mercy

The first part of a new series based on a lecture from albaseerah.org by Shaykh Abdul Azeez As-Sa'eed,
Professor at Imaam Muhammad Islaamic University and Head of the College of Sunnah.

Our Lord Allaah says: {And We have sent you (O Muhammad) not but as a mercy for the 'Aalamîn (mankind, jinn and all that exists).} [al-Anbiyyaa' 21: 107]

That is 'we have not sent you O Muhammad except as mercy to all the worlds.'

This verse is still with us in its recitation and meaning until the Last Day. So Allaah, The Most High tells us in this verse that He sent the Prophet as a mercy for all the worlds.

This mercy is the **Religion of Allaah**, that He sent with His Messenger, so if we look into this verse we will see that the Sender of the verse is All-Merciful and He has the characteristics of Mercy, as Allaah tells us about Himself; '**Ar-Rahmaan Ar-Raheem'** – the Merciful, the Most Merciful. And if we look to whom it was sent, and that is the Prophet Muhammad ﷺ, we see he is given the characteristic of mercy as well, as Allaah the Most High said, {Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful.} [At-Taubah 9:128]

MERCY OF PROPHET MUHAMMED ﷺ

Verily a Messenger from amongst you has been sent to you, precious to him is your affair, protective over you is he to the believers, forgiving and friendly. If we look to the message that was sent to the Prophet Muhammad ﷺ, we see in it His encompassing mercy, so the Sender is Merciful and the one whom it is sent to, and that is the Prophet ﷺ, is merciful, and the message sent comes with mercy.

The speech concerning this verse does and can come from many directions and we wouldn't be able to speak or collect it all, but the goal is to give the reader an understanding of some of the meanings of this verse.

This is by looking into the Messenger and his message, and we have specified these two issues because the general mass of people and in specific, the people of the heavenly religions – that is the Jews and the Christians – believe in the Lord of the world but disbelieve in the Messenger Muhammad ﷺ.

(Continued on page 6)

What is the latest time for Sahooor (predawn meal)?



What is the latest time for *sahooor* (predawn meal)? Is it the time of the *adhaan* of Fajr or can one consume food until the *muadhdhin* completes the *adhaan*?

Allaah ﷺ mentions this in the Qur'aan, {and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)} [Al-Baqarah 2:187]



Allaah ﷺ has made this a sign or an indication for all to depend on, when determining the time when a person should refrain from taking in any type of food or whatever would invalidate the fast.

Some individuals call the *adhaan* before the time of the true dawn, others after. It is possible to depend on the calendars we have when determining the time of the true dawn?

If a person happens to be in the Kingdom, he may depend on the calendar from Ummul-Quraa; if he is outside, he may depend on the calendar that they have in their locality. However, we should remember that

Allaah ﷺ has made the appearance of the true dawn as a sign in the sky (to indicate) when a person should refrain from eating and drinking.



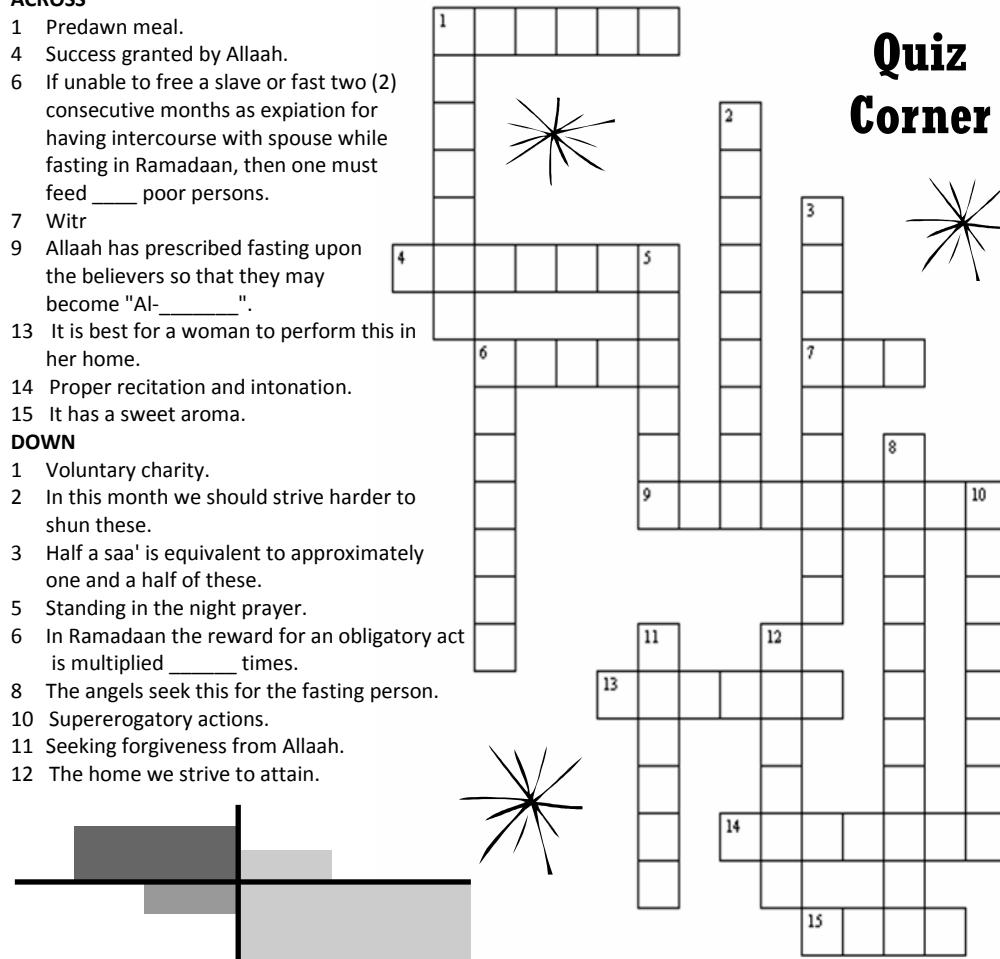
Traveller breaking his fast in Ramadaan

MANY OF THE PEOPLE travel in air-conditioned cars and comfort; however, they break their fast despite knowing that if they completed their fast they would not feel nor discern anything from tiredness or thirst if they complete their fast. Is their action permissible or not?

This action is permissible because Allaah ﷺ says, {The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadaan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days} [Al-Baqarah 2: 185] Allaah did not mention any (particular) condition for permitting the breaking of the fast during travel. The travel in and of itself is justification that permits breaking the fast - whether there occurs difficulty in it or not. That is why when the Prophet ﷺ came to Makkah on the 20th of Ramadaan in the year of the conquest, as mentioned by the Shaykhul-Islaam Ibn Taymiyyah and Ibn Katheer (May Allaah have mercy upon them), the Prophet ﷺ broke his fast for the remainder of those days during which he came to Makkah, i.e. the remaining days of the month (Ramadaan) even though he was in Makkah itself. So, in summary, there is in travel itself, that which permits the breaking of the fast, whether there occurs hardship or not. ♦♦♦ *Shaykh Muhammed Ibn Saalih al-'Uthaymeen رحمه الله*

ACROSS

- 1 Predawn meal.
 - 4 Success granted by Allaah.
 - 6 If unable to free a slave or fast two (2) consecutive months as expiation for having intercourse with spouse while fasting in Ramadaan, then one must feed ____ poor persons.
 - 7 Witr
 - 9 Allaah has prescribed fasting upon the believers so that they may become "Al-_____".
 - 13 It is best for a woman to perform this in her home.
 - 14 Proper recitation and intonation.
 - 15 It has a sweet aroma.
- DOWN**
- 1 Voluntary charity.
 - 2 In this month we should strive harder to shun these.
 - 3 Half a saa' is equivalent to approximately one and a half of these.
 - 5 Standing in the night prayer.
 - 6 In Ramadaan the reward for an obligatory act is multiplied ____ times.
 - 8 The angels seek this for the fasting person.
 - 10 Supererogatory actions.
 - 11 Seeking forgiveness from Allaah.
 - 12 The home we strive to attain.



ANSWERS FROM VOLUME 2 - ISSUE 2 — Special Sisters' Issue

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Mercy of Islaam and Prophet Muhammed ﷺ

continued from page 4

If we take a look at the Prophet ﷺ, we see his mercy is of many different types throughout his life ﷺ.

From that is his sincere yearning that the people be guided, so much so that he ﷺ was very hurt and extremely sad when his people rejected and refused to enter into the Religion of Allaah. As Allaah tells us concerning the Prophet ﷺ: {Perhaps you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'aan).} [al-Kahf 18:6]

We said that he, the Prophet ﷺ, was very protective concerning the guidance of the creation to the point that sadness almost killed him.♦♦♦

Inshaa Allaah, in the next issue we will complete the section dealing with the Mercy of the Prophet ﷺ.

Quiz Corner



FATAAWAA

Leaving off salaah when Ramadaan ends



QUESTION: As Ramadaan draws near, we see some people preparing to perform the *salaah* since they will be fasting the month of Ramadaan. However, when the month ends they leave off the *salaah*, (having) only performed it during the month, justifying this action of theirs by saying "We establish the prayer in this month so that our fast will be accepted." Would such fasting of theirs be accepted? And will their *salaah* during this month be accepted knowing that they do not make up whatever *salaah* has been missed?

Inform us, may Allaah grant you benefit.

ANSWER: As for those people who do this believing that categorically *salaah* is not obligatory except in Ramadaan, then these people are disbelievers (*kuffaar*) having committed major disbelief (*kufr* in *i'tiqaa'd*) which takes one out of the fold of Islaam because he who denies the obligation of something from the five daily *salaah* whilst he is in the lands of the Muslims then he is a *kaafir*. This is because the entire

Ummah is unanimous upon the obligation of the five daily *salaah*, so there is absolutely no excuse for someone to abandon the *salaah* whether with an explanation or not.

However, if this action of theirs was not due to denial in one's belief about the obligation of the five daily *salaah*, but only out of negligence and they only do it during Ramadaan then I hesitate to pronounce *kufr* upon them. ♦♦♦ *Shaykh Muhammad Ibn Saalih al-'Uthaymeen رحمه الله*

From the rulings of Zakaatul-Fitr



QUESTION: When is it required to dispense *zakaatul-fitr*? Is there a stipulated *nisaab* for it, and to whom is it given?

ANSWER: As for *zakaatul-fitr*, it is necessary that it is dispensed before (performing) the 'Eed *salaah*, for if it is discharged before the 'Eed *salaah* then it is *zakaat* which is acceptable but if it is not discharged except (until) after 'Eed *salaah* then it is

(merely) charity from the (forms of) charity. It is (given as) a *saa'* of dates, raisins, dried cheese or barley. If you do not find these types which I have enumerated as in the *hadeeth* of Ibn 'Umar and Abee Sa`eed al-Khudree, then if they are not found, then what is the prevalent food of the country. As for (giving it as) the value (in money), it is not affirmed from the Prophet ﷺ to pay an amount.

Its recipients are the poor (*fugaraa'*) for it prevents them from begging on that day; the poor person is the one who is in need. If you find from those close to you, a widow or you have a poor brother, or you have a married sister who has orphans and she is needy, or your neighbor who is needy, he is most deserving of it.♦♦♦ *Shaykh Muqbil bin Haadee al-Waadi'ee رحمه الله*

Do not delay in making up missed fasts



QUESTION: What is the ruling for the one who delays fasting missed days for an entire year without making up the fast until another Ramadaan?

ANSWER: This action is not permissible. It is not permissible or *balaal* for anyone to do this i.e. to refrain from making up fast from one Ramadaan to the next. He can't do

this unless there is a legislated reason such as illness or travelling for the whole year without having a break. That would be a permissible reason for him such that he missed making up the fasts. But if this person did it out of laziness or neglecting the fast itself, then this is *haraam* and he has brought some sin upon himself by leaving off the fasting because it

should be done before the next Ramadaan and some of the 'Ulamaa', they say this person has to make it up and pay the *kaffarah* (expiation) i.e. he pays or feeds the *masaakeen* (needy). Others say he should just make it up. However, making it up is *waajib* in both cases and he should refrain from doing this.♦♦♦ *Shaykh Saalih al-Luhaydaan حفظه الله*

مسجد أهل القرآن والسنّة

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P R E S E N T S

H A J J 2010

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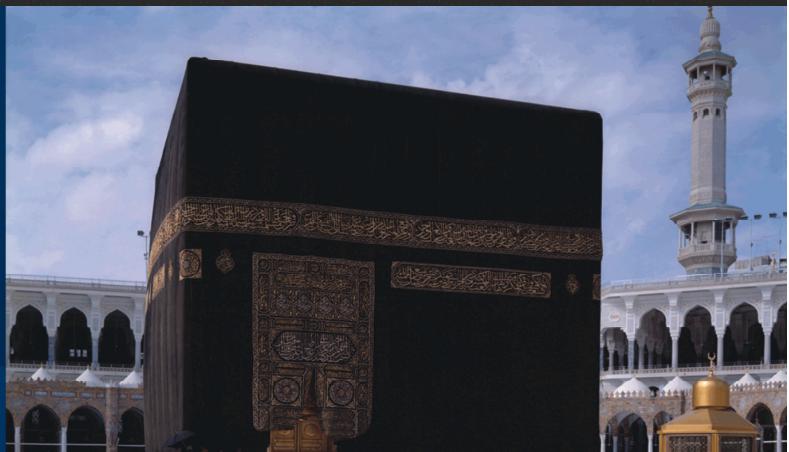
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