

## Our Noble Guest Departs ...

By the Noble Shaykh Abdul Azeez aal Shaykh , حفظه الله

**A**LL PRAISE IS due to Allaah alone for allowing us to witness the blessed month of Ramadaan which has just departed. We hope to be amongst those whose sins have been forgiven and who have increased in *taqwa*. We must continue our striving although Ramadaan has just passed. To assist with this we would like to share some precious advice from our Noble Shaykh Abdul Azeez aal Shaykh, may Allaah preserve him...

The best *wasyyah* (advice) that a slave can advise himself and his brothers with, is the *wasyyah* which Allaah ﷻ has given to the creation from the first of them to the last of them. He says, **{...We have recommended to the people of the Scripture before you,**

**and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him...}** [An-Nisaa 4:131]

So I advise you, my brothers and sisters in Islaam, with *taqwa* of Allaah ﷻ. The reality of *taqwa* is to uphold the obligations which Allaah ﷻ has made mandatory upon you from the *salawaat* – upholding it in its time, in *jamaa'ah* (congregation) in the masaajid, giving *zakaat* (the mandatory charity), fasting the month of Ramadaan and making Hajj to the sacred House of Allaah ﷻ.

All good deeds are structured upon achieving *Tawbeed* of Allaah ﷻ and practicing the Deen of Allaah ﷻ sincerely for His sake.



### ATTAINING TRUE EEMAAN

I advise you to hold on to this Deen with knowledge and good actions. Indeed, true *eemaan* (belief) – the *eemaan* which benefits all, is when speech and actions come hand in hand and *eemaan* is manifested from the deeds you do openly as well as the deeds that you conceal in your heart. So this *eemaan* is a beneficial *eemaan*, the *eemaan* that has good results and brings

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## Another Great Ramadaan at Masjid Ahlul Quraan Wa As-Sunnah

**B**eloved reader it pleases us very much to inform you that with the Tawfeeq from Allaah and His Blessings we had a wonderful Ramadaan.

We were extremely delighted and honored with heavy presence of our community members.

We thank them for giving us this opportunity to serve them throughout the Ramadaan, We appreciate their company very

much and are thrilled to hear their positive feedback about daily lectures, Qiyaam program, Daily Iftaar, and

other educational programs offered throughout the Ramadaan.

We thank our dear brothers and Noble sisters for their generous support and help. We thank them for their generous donations, sponsoring of Iftaar and Suhoor, we appreciate very much

help of those wonderful brothers and sisters who helped us in serving food, We thank every single person who helped in making

this Ramadaan a great success and make Much duaa for everyone in-

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forth the good, calls to having excellent character, and wages war and fights against despicable and lowly traits and acts.

### WORKING TOGETHER UPON RIGHTEOUSNESS

O my Muslim brothers, while you are in a large, expansive country, I advise you to be firm upon the truth, having cooperation between yourselves – helping and working together amongst yourselves in order to protect your honor and dignity, and to stay upright and firm upon your Deen. Do not enter into issues where the outcome will reflect negatively upon you and upon the teachings of your religion, meaning that you or the Deen will be seen as something negative.

Have uprightness and firmness upon *budaa* (guidance), and adhere to Islaam upholding the commands and staying away from the prohibitions. Let Islaam be apparent upon you in your actions and your dealings. It is the Deen of *kbayr* (goodness), the Deen of *rahmah* (mercy) and the Deen of joy and happiness in this world and the hereafter.

### THINGS TO BE WARY OF

Beware of being weak and watered down in any aspect of your religion. Be aware of being fooled from what you see of so-called modern civilization and advancement in life and wealth. I warn you from becoming weak in the face of challenges. Be firm and upright upon the *haqq* (truth). Be helpers of one another upon obedience and righteousness. Be as one hand, one body; if a part of the body complains due to illness, the rest of the body reacts to it in fever and staying up, unable to sleep due to the aching part.

Solve your problems dear brothers and sisters in Islaam, Solve your problems between yourselves. Be aware of differing and disputing. Verily, differing is evil; and do not dispute. Allaah ﷻ said, **{and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient)}** [Al-Anfaal 8:46]

Have *tawakkul* (reliance) on Allaah ﷻ. Depend on Him and take every correct, beneficial means which brings benefit to you in your religion and your life **{...so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.}** [Al-Mulk 67:15]

### HAVE THE BEST MANNERS

Dear brothers and sisters in Islaam, I advise you to have *taqwaa* of Allaah ﷻ by being dutiful to your parents, by raising your children upon the best of manners, and by cultivating them upon the highest morals and noble character. I call you to uphold and practice the correct manners of Islaam which call to the highest levels of virtue and righteousness, by way of helping each other and working together towards that which will bring forth and make a reality, the things which are means by which you may benefit in this life and in your Deen. Work together and do not open a door for arguments, disputes and splitting. Beware of splitting and disputes because it will not cause you to achieve your goal nor will it bring glory; but verily it weakens the fence and splits the world.

### SEEK KNOWLEDGE

Hold on to your Deen, and ask about the affairs that you may not understand concerning matters of your

Deen. Be serious and put forth great amounts of effort in beneficial actions and increase in learning the beneficial Sciences. Indeed, knowledge is a blessing from Allaah ﷻ on His slaves. So, my brothers, be men of knowledge, action and production; beware of relying on, or depending on others. Beware of laziness and heedlessness. Be serious and put forth great efforts because you just might attain that which will be beneficial for you in your Deen and your life. Allaah ﷻ said: **{Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.}** [Sabaa' 34:13]

### CONCLUDING REMARKS

Lastly, I advise you with the fear (*taqwaa*) of Allaah ﷻ. I advise you with that which will make your feet firm. I advise you to be wary and cautious of what can bring the enemies upon you. Do not throw yourself into affairs of which you have no need, and which you are sufficient without. Make the worship of Allaah the work which takes up your time and energy. Make the worship of Allaah your goal and put forth the good words, and be active in attaining a beneficial livelihood and working together towards good and stay far away from the prohibited matters in all forms and types. Behave upon the manners and morals of Islaam. Verily, the manners of Islaam are lofty and highly elevated manners. If the Muslim is able to hold on to them, he will call others to Islaam and inshaa'Allaah ta'alaah they will enter into the Deen of Allaah ﷻ. The manners of Islaam are the best manners and they are the most noble and complete. Hold onto your Deen truly for the sake of Allaah ﷻ and thank Allaah ﷻ for the blessing of this Deen – Al-Islaam.◆◆◆



# Being Balanced in the Religion

By the Noble Shaykh Muhammad Ibn Saalih al-Uthaymeen رحمه

**B**EING BALANCED IN the religion means that a person does not have *ghuloo* (exaggeration/extremism) in the religion, whereby he goes beyond the bounds set by Allaah - the Mighty and Majestic. It also means that a person does not neglect the religion, whereby he falls short of the limits set by Allaah - the Most Perfect and Most High.

So, being balanced in the religion is to hold onto and follow the biography of the Prophet (ﷺ); whereas extremism in the religion is to go beyond its bounds; and to fall short means to not even reach its boundaries.

An example of this is where a man says, "I want to stand and pray all throughout the night and I do not want to sleep, because the prayer is from the best forms of worship, so I wish to

spend the whole night in prayer." We say that this type of person has gone to extremes with the religion of Allaah and is not upon the truth. Indeed the like of this occurred in the time of the Prophet (ﷺ), where a group gathered and one from amongst them said,

"I will stand in prayer all night and will not sleep," another said; "I will fast and not break the fast," the third said; "I will not marry women." So this reached the Prophet (ﷺ) and he said: *"What is wrong with a people, who say such and such, I fast and break my fast, I stand in prayer and I sleep and I marry women; so whoever turns away from my Sunnah is not from me."* So these individuals went to extremes with regards to the religion. As such the Messenger (ﷺ) freed himself from them, because they turned away from his Sunnah, which encompasses fasting

and breaking the fast, standing in prayer, sleeping, and marrying women.

As for the one who is negligent and falls short, then he is the type of person who says, "I have no need to carry out optional acts of worship, I will simply carry out that which is obligatory." And perhaps he will fall short in the obligatory duties as well. So this type of individual is negligent and falls short of what is required whereas the one who is balanced is the one who takes the path of the Messenger (ﷺ) and follows his rightly guided *Khulafaa'* and is upon what they were upon. ♦♦♦ [madeenah.com](http://madeenah.com)



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volved in this noble cause.

We are also pleased to announce that progress continues to be made on the building. Thus far, the following has been completed:

- ♦ Construction of the steel structure
- ♦ Addition of the second floor
- ♦ Cabling for data and voice networking and the sound system

Work continues to be done on a daily basis at the new building. We encourage everyone to sign up for visits to the building so that you may see for yourself the progress that is being made day by day. Although, due to many circumstances, some of them beyond our control, we were not able to meet our initial goal of opening

the building in time for Ramadan, we continue to move forward in hopes of opening the building as soon as possible. To this end, we still need your support – please continue to donate



generously of your financial and other resources and to make Du'aa for this project to be completed successfully. While we continue to make progress in renovating the new building, activities

at the current location of the Masjid have continued. In the days and weeks leading up to Ramadan, we've had the following:

- ♦ A superb two-day event with Shaikh Saalim at-Taweel
- ♦ A pre-Ramadan seminar designed to help everyone prepare for this blessed month
- ♦ A successful fundraising barbecue
- ♦ Daily classes covering wide range of Islamic sciences, Fiqh issues, Arabic classes, and Hifdh.
- ♦ Two great Qaaris with beautiful recitation to lead Taraweeh prayers.

**And All thanks are due to Allaah**

## For Our Sisters...

**QUESTION:** IF SISTERS are taking Islaamic classes in the masjid downstairs and the *musallah* is upstairs or vice versa and the salaah time comes in, is it a must for the sisters to pray with the *jamaa'ah* or can they do their salaah later?

**ANSWER:** That which is most appropriate i.e. that which the muslimah should do if she is in the masjid at that time when the salaah is established, is to pray with the Muslims in *jamaa'ah*. If salaah is taking place and she is sitting and talking with other sisters this is not appropriate! Rather, if she is in the

masjid when the salaah is being made then she should pray with the Muslims in *jamaa'ah*. ♦♦♦ *Shaykh Abdur-Razzaq bin Abdul-Muhsin Al-Abbaad*

**QUESTION:** I HAD an ectopic pregnancy last month and my hair broke off in the middle. I had to get the baby removed from my fallopian tube, if not my tube would have ruptured and I could have died. So I needed a shot and one of the side effects was hair loss. What can I do? I can now get my hair cut off totally or get it braided. But there's a problem as I must get

an extension for the hair and this is not to add length, but just so that someone can catch (attach) it and braid it. Is it possible to have an extension of the hair?

**ANSWER:** This is not permissible because the Prophet ﷺ *cursed the lady who does this i.e. who puts in those connections and the one who seeks it.* [Muslim] Both of them are cursed; for this reason, it is not something that is permissible because the Prophet ﷺ forbade it. ♦♦♦ *Shaykh Muhammad As-Subayyal*

## The ruling regarding the congregational *takbeer* for the Eed prayer

IT HAS BEEN legislated for a person to make *takbeer* from his home to the *musallaa* (area designated for the Eed prayer), and whilst at the *musallaa* he should audibly (continue to) do so, each person to himself, such that the place vibrates with the (sound of the) *takbeer*. As for them

mutually agreeing to start and finish together (in congregation), then there is nothing (of evidence) to indicate the permissibility of the congregational *takbeer*, and it has not been legislated. ♦♦♦ *Shaykh 'Abdur-Razzaaq 'Afeefee*

**Allaahu Akbar, Allaahu Akbar, Laa ilaaha illallaah;  
wallaahu Akbar, Allaahu Akbar, wa lilaahi'l Hamd.**

# Al-Islam - the Religion of Peace and Mercy

The second part of a new series based on a lecture from [albaseerah.org](http://albaseerah.org) by Shaykh Abdul Azeed As-Sa'eed, Professor at Imaam Muhammad Islaamic University and Head of the College of Sunnah.

IN THIS ISSUE the Shaykh حفظه الله continues with mentioning the mercy of the Prophet ﷺ.

## PATIENT WITH THE IGNORANT ONES

From his mercy is what he was upon from being very patient with the ignorant. His people would harm him, and the Bedouins of the Arab would be ignoramus towards him, and he would reply to all of this by turning the cheek and forgiving, because he, peace be upon him, did not seek any revenge toward anyone concerning himself. Allaah orders him with that, saying: **{Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).}** [Al-A'raaf 7: 199]

The Prophet ﷺ implemented this order. For this reason, *when a Bedouin came to the Prophet ﷺ one day and grabbed his clothing and his shirt till it became tight around the Prophet's neck and left its mark, he said, 'O Muhammad order that I be granted from the money Allaah has given you.'* The Prophet looked at him and smiled or laughed and ordered that the man be given money. [Bukhaaree]

## FRIENDLY AND LENIENT

From his mercy is what he was upon of being friendly and lenient. He would not act in an aggressive manner but he would act by lowering the wing, which was to be selfless

and merciful. He would remind his companions of this by saying; *"Ease is not put into anything except that it beautifies it."* [Muslim]

## GOODNESS TOWARDS ALL CREATION

Also from his mercy is what he ﷺ was upon from being good towards all of the creation. He would have goodness towards the believer and the disbeliever, the male and the female, the old and the young, even toward the birds and the animals.

The disbelievers were very bad towards him – that is the disbelievers of Quraysh – when he ﷺ entered Makkah, even though they were bad towards him, when he ﷺ entered Makkah as a conqueror, he said to it's people – *'you may go free, for you are the freed ones.'* He ﷺ has also been mentioned with this characteristic in the earlier books - the characteristic of returning good with good or better.

## PATIENCE UPON BEING HARMED

And from his mercy is being patient upon being harmed. So he would be patient upon being harmed, especially at the beginning of his calling - the beginning of his Da'wah. An example of this is when he went to the town of Taa'if to call its people and they harmed him severely and tortured him, so he decided to return to Makkah, since he was being

harmed in Taa'if, and on his path back to Makkah, the Angel of the Mountains came to him and said; 'If you wish I will collapse the akhsha bayn,' that are the two large mountains that surround that area. 'I will collapse the two mountains upon them, destroying them.' But he ﷺ said: *'No. I hope there will come from them - from their backbone a people who will worship Allaah and not associate partners with Him.'* [Bukhaaree] He was patient upon the Religion and being harmed for its sake, so Allaah made reality what he hoped for and Allaah bought from the people of Taa'if, people of understanding and knowledge - leaders and commanders that fear Allah and do not fear the criticism of the critics nor the blame of the blamers. ♦♦♦

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

The Messenger (ﷺ) said,

Have Taqwaa (fear) of Allaah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.

At-Tirmidhee

# Arriving Late for the `Eed prayer

AS FOR THE CIRCUMSTANCE in question, then the obligation (of Salaatul `Eed) had already been established by those who prayed first - those whom the Imaam was delivering the kutbah to. It is *mustahabb* (legislatively recommended) for whomever that missed the prayer and wanted to make up for it to do so, so he may pray it the same way as it is normally prayed without a khutbah for it. This is the opinion of Imaam Maalik, Ash-Shafi'ee, Ahmad and An-Nakha'ee as well as others from the people of knowledge. The proof for this is the saying of the Messenger of Allaah ﷺ, "If you come to (perform the) prayer, proceed with calmness and dignity, pray (with the Jamaa'ah) whatever you are able to attend/catch (from the prayer) and make up for whatever you miss."

Also what was narrated upon the authority of Anas ibn Maalik that: "If he (Anas) missed salaatul `Eed he would gather his family and servants/freed slaves, then `Abdulaah ibn `Utbah would lead them in prayer; praying two rak'aas while enunciating the *takbeer* in each of them."

It is upon those who attend the `Eed while the Imaam is delivering the *khutbah* to listen to it and then pray after that. By doing so they would have combined between both of these benefits.

Allaah is the granter of success and may the Salaat and the Salaam be upon our Prophet Muhammad, his family and companions. ♦♦♦ Adapted from a fatwa issued by The Permanent Committee for Islaamic Research and Verdicts

## Three things to Uphold, Three things to Avoid

The Messenger of Allaah (ﷺ) said, "I command you with three things and prohibit you from three things, I command you to worship Allaah, and do not associate anything with Him. And hold together to the rope of Allaah and do not be divided, and obey the one whom Allaah places in command over you.

And I prohibit you from idle talk, gossip and asking too many questions, and wasting wealth." ♦♦♦

Translated By Abbas Abu Yahya from Silsilah Al-Ahadeeth as-Saheehah #685 by Shaykh Naasiruddeen Al-Albaani, رحمه الله

## QUIZ CORNER

### Answers for Ramadaan Issue (Vol.2 Issue 3)

#### ACROSS:

- (1) SAHOOR (4) TAWFEEQ (6) SIXTY
- (7) ODD (9) MUTTAQOON (13) SALAAH
- (14) TARTEEL (15) MUSK

#### DOWN:

- (1) SADAQAH (2) MUNKARAAT
- (3) KILOGRAMS (5) QIYAAM (6) SEVENTY
- (8) FORGIVENESS (10) NAWAAFIL
- (11) TAUBAH (12) JANNAH

## Taqwaa

Find the following words in the word jumble on the right and then use them to help complete the hadeeth below.

- ALLAAH \* DEED \* FEAR \*
- WELL \* GOOD \* OUT \*
- PEOPLE \* TOWARDS \*
- FOLLOW \* WHEREVER \*
- WIPE \* BAD \* BEHAVE

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

\_\_\_ A \_\_\_ \_ Q \_ A \_ ( \_\_\_ ) O F A \_\_\_ A \_\_\_ \_ E \_ E \_  
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 \_\_\_ \_ B \_ A \_\_\_ \_ L L \_\_\_ \_ A \_\_\_ \_ \_ O \_\_\_ \_ .

# FATAAWAA

## Unable to complete fasting 6 days of Shawwaal

**QUESTION:** I began fasting the six (days) of Shawwaal, however I was unable to complete them because of extenuating circumstances and work. Now I have two days remaining, so what do I do O Eminence (Shaykh), do I make these days up or is there any sin upon me?

**RESPONSE:** Fasting the six (days) of Shawwaal is a recommended act of worship and not an obligation. So for you is the reward of that which you fasted of them, and it is hoped for you the complete reward if that which prevented you from fasting them all was an Islaamically acceptable reason. The Prophet (ﷺ) said, "If the servant becomes ill or is travelling then Allaah writes for him that which he used to do when he was in good health and back at home (i.e. not travelling)," narrated by al-Bukhaaree. There is nothing for you to make up for that which you left of them. And with Allaah lies all success. ♦♦♦  
 Shaykh Abdul-Azeez ibn Baaz رحمه الله



## Forgetting to discharge the Zakaatul-Fitr

**QUESTION:** What is the ruling regarding the one who had not discharged the Zakaatul-Fitr until during the (Eed) khutbah (sermon) after the Eed prayer, and that is because he had forgotten?

**RESPONSE:** Discharging the Zakaatul-Fitr before the (Eed) prayer is obligatory, and whoever forgets then there is nothing upon him except to discharge it after that. This is because it is an obligation so it is upon him to discharge it when he remembers, and it is not permissible for anyone to intentionally delay it until after the Eed prayer according to the most correct of the two opinions. This is because the Messenger (ﷺ) commanded the Muslims to discharge it before the Eed prayer. ♦♦♦ Shaykh Abdul-Azeez ibn Baaz رحمه الله



## Compensating for numerous fasts missed over the years

**QUESTION:** If one missed a lot of fasts in Ramadaan due to times when he was not practicing much, or a women who did not know that she had to make up fasts lost due to menstruation and now she has reached age of 50 or so, is giving expiation (feeding people) and repentance enough or does one have to make up the missed days by fasting? Does the same ruling hold for salaah?

**ANSWER:** If a person leaves off fasting after it has been obligated upon him, or after puberty then if this person does not pray then there is no making up of anything for him i.e. no salaah and no siyaam must be made up (i.e. he is not obliged to make qadhaa of them). However, what is upon him is to make tawbah (repent to Allaah ﷻ).

But if he prays and does not fast then he must make up all the missed days (of Ramadaan) and he must also give 1.5kg for each day missed due to the delay in making up the missed fast (which has past its due time of the following Ramadhaan). ♦♦♦ Shaykh Abdullaah al-Ghunya رحمه الله

If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.

[Aal-`Imraan 3:160]

