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When Does a Slave Know that a Trial is a Test or a Punishment?

By the Noble Shaykh `Abdul `Azeez ibn Baaz رحمه الله

If a person is put to trial with a sickness or an evil affliction physically or with his wealth, how does he know if this trial is a test or anger from Allaah?

Answer: Allaah ﷻ tests His slaves in prosperity and adversity, in hardship and ease. He sometimes tests them with these things to raise their grade and enhance the status of those people as well as to double their good deeds. This is similar to what Allaah did for the Prophets and Messengers - *alayhim as-Salaat was-Sallam*, as well as the righteous people from the worshippers of Allaah.

As the Prophet ﷺ said: the most severely of the people to be tested are the prophets, then those who are next in grade, then the next.

Sometimes Allaah does this due to the sins and transgression of the people, so that the punishment can be hurried.

As Allaah ﷻ said, **{And whatever of misfortune befalls you, it is because of what your hands have earned and He pardons much.}**

So, what is general for humans is that they are deficient and they do not observe all the obligatory duties. There-



Masjid in Banda Aceh after Tsunami

fore, what afflicts them is due to their sins and shortcomings with regard to Allaah's commands.

For this reason, if someone from the righteous slaves of Allaah is afflicted with some disease or something similar, then this is from the type of trials for the prophets and messengers which raises their grades and increases their rewards making them an example for others in having patience and contentment.

(Continued on page 2)

Masjid Ahlul Quraan Wa Sunnah !

A house of Allaah being built only for the sake of Allaah Alone.

ALHAMDULILLAHAH, with the blessings from Allah ﷻ the Administration of Masjid Ahlul-Quraan wa As-Sunnah is very pleased and joyful to inform you that the architectural plan for our new masjid project has been finally approved by the Dept of Buildings.

We thank Allaah for this another step forward and ask Him –the Most High– to continue to give us the tawfeeq.



Beloved brothers and Sisters, This House of Allaah is a **unique and golden**

opportunity for every single one of you to earn a great share of rewards and get close to Allaah Subhanahu wa ta'Ala, so claim this opportunity and join the team

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So, briefly, it could be a test to raise grades and to make the reward greater, like Allaah does for some of the righteous people. It could be expiation for evil deeds, as is mentioned in the saying of Allaah ﷻ, **{Whosoever works evil, will have the recompense thereof }.**

Also the saying of the Prophet ﷺ, *A Muslim is not afflicted with distress, nor sorrow, nor disease nor hardship, nor sadness nor any harm except that Allaah expiates from his sins even by a thorn that pricks him.*

As for the saying of the Prophet ﷺ, *whomsoever Allaah intends good for, Allaah compels him with a trial*, it could be that this is a punishment which has been hastened due to transgression by the slave and him not having hastened in repenting as is mentioned in the hadeeth of the Messenger ﷺ that he said, *“If Allaah intends good for His slave then He hastens his punishment in this world, and if Allaah prescribes evil for His slave, then Allaah holds back his sins until He recompenses them for him on the Day of Judgment.”* [Narrated by Tirmidhi and he declared it *hasan*] ♦♦♦

Translated by Abbas Abu Yahya

Imaam al-Barbahaaree رحمه الله mentions:

“From the Sunnah is that you do not help anyone in disobedience to Allaah, whether they be parents or any of the creation. There is no obedience to a human in disobedience to Allaah and no one is to be loved for that (i.e. disobedience to Allaah). Rather, all of that is to be hated for (the sake of) Allaah, the Blessed and Most High.”

Sharhus-Sunnah - Imaam al-Barbahaaree



(Masjid Update Continued from page 1)

of dedicated brothers and sisters to bring this project to its completion.

By the mercy of Allah (S) we have cleared the first hurdle and on our way to clear the others, Insha Allah.

There have been many long meetings with our board, the architect and the engineer exploring all options to make use of every inch of the property, so believers like you can enjoy your stay in the new building, worship Allaah with full comfort and sakeenah, and can accommodate many projects for many many years to come.

The next step would be to pull work permits and work shall start shortly thereafter. The estimated cost of this project is approximately \$200,000, so we are looking forward for the continued financial support from the brothers and sisters and especially the business owners



in the community, many of you have been holding back until the actual construction started, so this is the time to write your check and cash in on the many bounties from Allah (S) of building his house.

Special thanks to our beloved brother and project manager Br. Abdul Raazek for the tremendous effort he put into this project, may Allah (S) build him a house in jannah.

We would need skillful volunteers to help complete this project such as, electricians, plumbers, sheetrock specialists, handyman etc, to volunteer please contact Br. Abdul Majeid @ 646-479-7764.

Please make dua that Allah (S) remove any obstacle that are potential cause for delay in this project, may Allah (S) make it easy for us. —————



A word of Advice



By the Noble Shaykh Rabee ibn Haadee al-Madkhalee حفظه الله

Indeed I advice myself as well as my brothers - the scholars and their students everywhere, especially the Salafees, that we all have Taqwah of Allaah. To constantly fear Him in all our circumstances and statements, and adhere to the Book of Allaah and the Sunnah of His Messenger ﷺ in 'Aqeedah, Manhaj, worship, manners and every aspect of life. In doing so there is contentment, knowledge, dignity and honor. If we do not have Taqwah of Allaah - the Glorified, the Exalted – and do not hold on to His Rope, then indeed this is the way to misery and from Allaah alone do we seek refuge. Allaah the Glorified said:

{... Then whoever follows My Guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." (Allâh) will say "Likewise Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them and so this Day, you will be neglected."}

Allaah- the Glorified, the Exalted – has guaranteed happiness in the life of this word as well as the next for those who follow His guidance. He also warned those who turn away from His remembrance, which is the revelation

from the Quraan and Sunnah, that they would have a life of hardship, a life of embitterment, misery and trials in the life of this world, in the Barzakh and on the Day when the witnesses shall stand forth (Day of Ressurrection), and from Allaah alone do we seek refuge. Even if it were a king prancing in luxuries, misery would always accompany him, worrying him due to turning away from the remembrance of Allaah the Glorified.

So I advise myself and my brothers to have Taqwaa of Allaah and adhere to the Book and the Sunnah, then with brotherhood and unity amongst you. This is a great affair that Islaam encourages and considers to be one of

And do not be like those who split and differed....

the greatest catalysts. Allaah the Glorified said:

{And hold fast, all of you together, to the Rope of Allaah (i.e. this Quraan), and be not divided among yourselves, and remember Allaah's Favor on you, for you were enemies one to another but He joined your hearts together...}

So unifying the hearts is an affair that must be implemented by those who carry the Book of Allaah and the Sunnah of His Messenger ﷺ. In doing so are benefits and goodness that only

Allaah the Exalted knows of and the proof is that when the world was unified under Muhammad ﷺ and by this Book, Allaah the Glorified granted them victory, made their word uppermost and opened up the world for them. When splitting and differing took place between them, deficiencies occurred in the Muslims, the more the differing occurred and the more it increased by the passing of time, the more the Fitnah, misguidance, problems and calamities increased. Nothing can protect us from misguidance and Fitnah other than adhering to the Book of Allaah and the Sunnah of His Messenger, having brotherhood and

cooperation on their basis, as well as Birr and Taqwah, which the Book of Allaah and the Sunnah of the Messenger ﷺ asserted.

It is imperative for you, O youth, to have brotherhood, you must adorn yourselves with a high level of manners, you must be soft, forbearing, have wisdom, patience and overlook other people's mistakes if they do not shake/affect the Manhaj or the 'Aqeedah. If they do shake/affect the Manhaj or the 'Aqeedah, then it is imperative for you to advise with wisdom

(Continued on page 4)

(Word of ADVICE Continued from page 3)

and fine sermon. We must distance ourselves from the causes of division and seek refuge from the causes of splitting and differing and adorn ourselves with noble manners such as overlooking the mistakes and small errors that our brothers commit, indeed a Muslim is not perfect/free from error.

Only the Prophets are free from error, as for other than them, including the companions of the prophets, are not free from error, the scholars are also not free from error. All the children of Adam commit errors, and the best of them are those who repent. So one who errs is forgiven by his brothers and will Insha-Allaah return [to the truth], and he would gain a level with his Tawbah and by returning to the truth because this affair is difficult, it is difficult for the souls that do not submit to/follow the rulings of Allaah – the Glorified, the Elevated. As for the good souls that submit themselves to Allaah and submit their control to Allaah, then this issue is easy for them, returning to the truth no matter how high the position of the person who fell into error is, the Shahabah, if one of them erred, he is reminded and returns to the truth may Allaah bless you.

{ Verily, those who are Al-Muttaqun when an evil thought comes to them from Shaitaan, they remember (Allaah), and (indeed) they then see (aright). }

This is the state of the Muslim when

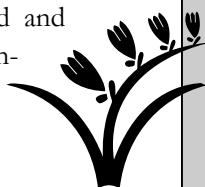
he is afflicted by an evil whisper from the Shaytaan he remembers and he is therefore Baseer (sees aright). He differentiates between truth and falsehood, he recognizes his mistake and repents. I ask Allaah the Elevated to bring your hearts together and unite you upon the truth, to bless us as well as yourselves with noble manners with which the Salafee Da'wah can not be established without.

Brothers, everything that leads to splitting, every cause that leads to splitting, discard it. I ask Allaah to alleviate me as well as you from every trial and calamity, splitting and differing are the worst of trials.

{...and do not dispute (with one another) lest you lose courage and your strength departs, ...}

And do not be like those who split and differed because these are the ways of non-Muslims. Splitting and differing is not from the habits or the ways of Muslims. It is only from the ways of the people of misguidance. Beware of differing and [following] the ways of Fitna and misery.

I pray that Allaah grants me as well as yourselves success in practicing everything that pleases Him, and may the Salaat and Salaam be upon our prophet Muhammad and upon his family and companions. *Taken from Madeenah.com*



The Best Time for Salaatud-Duhaa

The time for Salaatud-Duhaa is wide ranging. It starts from about quarter of an hour after the sun rises until a little time remains before salaatud-Dhuhr (begins).

Therefore, if one prays at the beginning of that time which is a quarter of an hour after Fajr, during the middle of that time, or at the end of the time (i.e. a short time before Salatudh-Dhuhr begins) then there is no problem in doing so.

However, the best thing for a servant of Allaah to do is to pray salaatul-Fajr and then stay in the masjid until the sun rises and wait for quarter of an hour and then pray salaatud-Duhaa. This is the best thing to do. If one does not sit in the masjid, then the best time to pray is when the heat is intensive due to the saying of the Messenger of Allaah ﷺ, “*the salaah of the Anmaabeen (those who keep turning back to Allaah ﷻ) is when the heat is intensified.*” [Muslim] ♦♦♦ Shaykh ‘Abdur-Rahmaan Al-‘Ajlaan حفظه الله



Abu Hurairah ؓ said, “My closest friend ؓ advised me with three things: Fasting three days every month, the Duhaa salaah and to perform Witr before I sleep.” [Bukhaaree, Muslim]

Know Your Scholars

The 8th and final part 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.



SUMMARY

The Shaykh حفظه الله continued: I would like to end our session, but before I do so I would note the characteristics of the scholars in another way.

The well grounded scholar has the following signs or characteristics:

1. He is known for the purity of his belief.
2. He is known for the purity of his *manhaj* (methodology).
3. He is well grounded in Islaamic Sciences. He is known for his research in it and for entering into the issues concerning it.
4. It is known that he has graduated from the sittings of the Scholars who came before him who were grounded in knowledge.
5. He is well-known in his establishment of *Tawbeed al-Uboodiyah* – to single out Allaah in all worship towards Him. He teaches it, implements it and incorporates it in all aspects of his life.
6. He is known for glorifying and honoring the Sunnah, teaching it to the people, making it established and well-grounded in the people, calling them to it and incorporating it in all aspects of their life.
7. He has spent the majority of his life in knowledge – learning it and teaching it.
8. He is not young in age, rather he is one who is well-experienced, and has been tested with trials and difficult situations.
9. His knowledge is not little. Rather, he is one who has entered into knowledge, delved into it and has put much time into seeking knowledge. He has participated in knowledge with its people, looked into the rulings and has experience in the rulings concerning *nawaazil* (overwhelming incidents).
10. He has sound intellect and is patient with the affairs. He is not hasty in serious matters and is not from the lowly, despicable people.
11. He has knowledge of both the fundamentals and branches of Islaam – not in one science without the other. He has knowledge of all, or the majority of the sciences of Islaam. Thus, he is not someone you would find strong in one area yet weak in another, e.g. strong in Fiqh but weak in the *manhaj* and *aqeedah* of the salaf. The scholar knows about the fundamentals, foundations and principles of Islaam – the *sharee'ah* as well as its branches.
12. He treads the path of his predecessors from the people of knowledge. He does not oppose or contradict them except after he has attained a certain level of knowledge and the proof has become clear to him, and he has a predecessor from the scholars who has the same stance on that issue that he is opposing.
13. The scholars testify that he is firmly grounded in knowledge and his methodology (*manhaj*) is pure, and they continue to uphold this testimony i.e. their testimony is not nullified.
14. Knowledge has become apparent upon him by his characteristics, manners, dealings, humility in worshipping Allaah and not indulging too much in the *duniyaa*.
15. He has wisdom and knows the boundaries within which to function. He knows the boundaries of politics, the sharee'ah, da'wah etc. i.e. he knows how to give da'wah, and *fatwa*, how to teach and order with good and forbid from wrong. This is due to his knowledge of the reasons for legislation - why the legislation was sent down.
16. He is known by preserving the Jamaa`ah of Muslims, uniting them and taking into consideration what is best for them, whilst forbidding them from that which will split and divide the Jamaa`ah. He does this by preserving the fundamental principles of Sharee`ah.
17. He does not try to make the ruler go against those who are being ruled, nor does he try to incite those who are being ruled against their ruler.

Other than these, there should be other indications that clarify to us that the person is from the people of knowledge, and not from those who are just seeking fame, or those who just have some thoughts that are political or concerning business or other than this, from those who put on the clothing of the people of knowledge, primarily in order to attain their goal.

We ask Allaah to grant us success in all that is good. ♦♦♦



For Our Sisters...

Looking at a photo of a potential spouse

Question: I want to get married inshaa' Allaah, but I live in America and she lives in Dubai – so is it permissible to request a photo of her?

Answer: As for the brother who is proposing, it is lawful for him to see the girl or the sister that he is proposing to. As for the picture, it is not lawful. Looking at the individual, the Prophet ﷺ said to one of the companions: *'Look at her, because it is more likely to continue the affection between you.* [Ibn Maajah, At-Tirmidhee, An-Nasaa'ee] So it is lawful for him to look at her directly, as for a picture – no. ♦♦♦ *Shaykh Abdullaah al-Ghudyaaan حفظه الله*

Making *hijrah* without a *mahram*

Question: I am a Muslim sister alhamdulillah; I have young kids and I don't have any *mahram* – is it permissible for me to make *hijrah* without a *mahram*?

Answer: We should know that the child attains puberty with one of the following signs:

- Attaining 15 years of age
- Having pubic hair grow around the private areas
- Having some type of seminal discharge or having *ihtilaam*. This may happen before the person reaches the age of 15 years - and they are still considered as mature.
- Menstrual Cycle (specific to females)



So if one of the (male) children has any of the above signs, they are considered *mahram* for their mother. The Prophet ﷺ said: *'It is not lawful for a lady who believes in Allaah and the Last Day to journey the distance of a day and a night without a mahram.'* [Muslim]

We also know that Allaah ﷻ has not made Hajj compulsory on the lady without a *mahram*. So if one of the children has not attained the age of puberty, it is not compulsory on her to perform the Hijrah. ♦♦♦ *Shaykh Abdullaah al-Ghudyaaan حفظه الله*



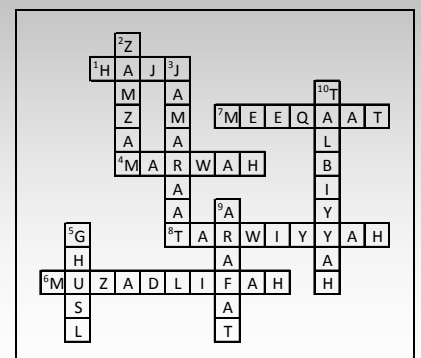
QUIZ CORNER

The Conditions of Laa ilaaha illallaah

Instructions: Match the names of the conditions in Arabic (column 2) with that which they negate (column 3) and the English interpretation of an ayah which supports them (column 1).

A. {So know that laa ilaaha illallaah} [Muhammad 47:19]	Ihklaas	Denial
B. {Only those are believers who believe in Allaah and His Messenger and afterward doubt not} [Al-Hujuraat 49:15]	Mahabbah	Ignorance
C. {And they were commanded not, but that they should worship Allaah and worship none but Him Alone} [Al-Bayyinah 98:5]	Sidq	Hatred
D. {O you who believe! Be afraid of Allaah and be with those who are true (in words and deeds)} [At-Tawbah 9:119]	Inqiyaad	Doubt
E. {And of mankind are some who take others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe love Allaah more (than anything else).} [Al-Baqarah 2:165]	`ilm	Refusal/ Abandonment
F. {And turn in repentance and in obedience with true Faith to your Lord and submit to Him} [Az-Zumar 39:54]	Qabool	Shirk
G. {Say, (O Muslims) "We believe in Allaah and that which has been sent down to us ..."} [Al-Baqarah 2:136]	Yaqeen	Rejection

ANSWERS FROM VOLUME 1 - ISSUE 11



FATAAWAA

Giving money to needy disbelievers

Question: Can one give monetary assistance to needy disbelievers in order to invite them to Islaam?

Answer: Yes, it is permissible to give assistance to the needy ones even if they are disbelievers. This assistance may be in the form of money in order to bring their hearts closer to and invite them to Islaam. In the books of *Aadaab* (characteristics, moral behavior etc.), there is a chapter called 'Giving a gift to the *musbrik* (polytheist)'.

Likewise, Allaah ﷻ says in the Qur'aan, **{Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.}** [Al-Mumtahanah 60:8]

It is stipulated as a condition when giving assistance in the form of money that you ensure that it is not used in a manner that is impermissible. For example, do not give to someone who will use it to buy intoxicants, go and do something impermissible with a prostitute, or to use it to gamble or the like. Rather, if they need to use it for food, drink, their home etc., then this is permissible. ♦♦♦ *Shaykh Abdur-Razzaq bin Abdul-Mubsin Al-Abbaad* حفظه الله

Is it allowed for men to wear earrings?

Question: I heard that some of the Sahaabah (Companions) wore earrings during the lifetime of the Messenger of Allaah ﷺ. Is this narration authentic or not, and is it permissible for men to wear earrings?

Answer: I do not know of the authenticity of this report. However, with respect to our times it is practiced by people who affiliate or associate themselves with people known as gays or lesbians (homosexuals) and therefore, from this angle, imitation of them is forbidden. ♦♦♦ *Shaykh Dr. Saalih As-Saalib* رحمه الله

The Difference between the Jinn and the Shayaateen

The [term] Jinn encompasses the Shayaateen and the righteous ones [from them]. The Shayaateen have been created for the purpose of tempting mankind and misguiding them. As for the righteous ones, they adhere to their religion. They have masajid and they perform salaah to the extent that they have knowledge however the majority of them are ignorant. ♦♦♦ *Shaykh Muqbil ibn Haadi Al-Waadi'ee* رحمه الله



Going to the masjid for Fajr when it is snowing

Question: Is it waajib to go to the masjid for salaatul-Fajr when it is snowing or could you pray at home?

Answer: If a person finds hardship in going out to the salaah in congregation, then he is permitted to pray at home. However, if that hardship is not great or he is able to handle that hardship, then it is better for him to go and pray with the congregation. As came in the hadeeth of the Messenger of Allaah ﷺ, "One prayer in congregation is better than a person praying at home by 27 levels" [Bukhaaree] and in another narration "it is better by 25 levels than praying at home." [Bukhaaree]

So gaining these levels (of reward) is better for a person than praying at home if he is able to handle the hardship. However, if he is not, then, Inshaa' Allaah, he is excused from praying in the Jamaa`ah; and depending on his keenness about praying with the Jamaa`ah, Inshaa Allaah, Allaah ﷻ will reward him for the salaah in Jamaa`ah and Allaah knows best. ♦♦♦ *Shaykh 'Abdur-Rahmaan Al-Ajlaan* حفظه الله

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COURSES IN ISLAMIC SCIENCES

EXPLANATION OF SELECTED AHADEETH

Imaam An-Nawawi's Forty Ahadeeth

By: Brother Naeem Harris.

February 5th–7th, 2010

Friday After Maghrib and Isha

Saturday & Sunday = 3:00–7:00 pm

AL-QAWAID AL-FIQHIYYAH

Explanation of Principles of Fiqh

By: Brother Abu Thahirah, Abdullah Smith.

Graduate Islamic University of Madinah

February 19th–21st

Friday After Maghrib and Isha

Saturday & Sunday = 3:00–7:00 pm

LOCATION:

Masjid Ahlul Quraan Wa As-Sunnah
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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.

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