

# Come One - Come ALL: An invitation to sit with the scholars



**V**ERILY ALL PRAISE is for Allaah ﷻ who states what means "Indeed, Only those who have knowledge among His slaves truly fear Allaah" [Faatir 35:28]

Knowledge and worship converge for unprecedented educational seminars. The venue is none other than the heart of Islaamic heritage and history - the land of the two holy mosques. The duration can be described as a lifetime of priceless value in a 3-week span. The gates of opportunity open and the red carpet is laid out on this path illuminated by the inheritors of the Prophets. *Whoever traverses a path to seek knowledge, Allaah will make easy for him the path to Jannah.* [Muslim]

In the well known hadeeth of Jibreel ﷺ, the etiquettes of teaching and learning are exemplified. Our annual seminar revives this sunnah by connecting students directly with scholars. More than fifty (50) world renowned scholars have

eagerly shared their inheritance and their time. With much foresight a series of classes in Islaamic Sciences and lectures on various subjects are presented, translated, and studied. The subjects include: Qur'aan, Hadeeth, `Aqeedah and Fiqh. For the novice, an intensive look at these topics broadens the scope of understanding; for the seasoned student it reinforces understanding and builds upon it. In addition to the main courses there is an abundance of general lectures. Some topics covered include Tawheed, Seerah, Ikhtlaas, Zakaat, advice to those in the west, business workshops, many question and answer sessions and much more. Imaams of the Haramayn, members of the Council of Senior Scholars, presidents and professors of Islaamic Universities, and others, are scheduled to attend in order to nurture the hearts. These blessed gatherings make up the core of the seminars. *Eebaadah* (worship) surrounds this core and at the head of it is `Umrah - the lesser Hajj.

Participants enjoy daily prayers in the most revered masaajid in the world: Masjid an-Nabawi, the Prophet's masjid in Madinah and Masjid al-Haram in Makkah - face to face with the Ka`bah. In the darkness of the early morning, the adhaan ripples through the land stirring the souls to come to success. Our noble guests leave the comfort of 5-star luxury to become absorbed in prayer and worship. Being situated within close proximity to the masjid is one of the many conveniences offered and, indeed, it adds value to the time allotted. What is better than to open the heart and mind for learning by purifying the soul with devotion in bountiful acts of worship?

*(Continued on page 2)*

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# The Ways of Seeking Knowledge

By the Noble Shaykh Muhammed Naasiruddeen Al-Albaani رحمه الله

I AM VERY HAPPY to know that people in this country are turning to and are interested in following the Sunnah of their Prophet ﷺ. This turnout reminds me of a hadeeth narrated by Imam Bukhaari in his Saheeh:

*"While the Prophet ﷺ was sitting in the mosque and some people were with him, three people came in. Two of them came to the Messenger of Allaah ﷺ, they greeted him with salaam. One of them found a space in the circle and sat down, and the other sat down in the rear. The third one turned and went away. When the Messenger ﷺ has finished (his talk), he said: "Shall I tell you about these three people? One of them turned to Allaah so Allaah accepted him; the second felt shy so Allaah will feel shy (to punish him); and the third turned away so Allaah turned away from him."*

Your turnout to this gathering of knowledge gives glad tidings of great benefits inshaa Allaah.

It also reminds of another hadeeth narrated by Imaam Muslim in his Saheeh, from the ahaadeeth of Abu Hurairah: The Prophet ﷺ said: *"No group of people gathers in one of the houses of Allaah to recite the Book of Allaah and study it together, except that mercy comes down upon them, tranquillity descends upon them, the angels surround them, and Allaah mentions them to those who are with Him."* [Muslim] We ask Allaah to make us among those who the angels surround them and mercy comes down upon them (Ameen).

The virtues mentioned by the Prophet ﷺ in this hadeeth are only for gatherings of knowledge which revolve around the Book of Allaah and the ahaadeeth of the Prophet ﷺ. This is because this knowledge which is established upon the two revelations is the knowledge which Allaah saves by it the people who follow it

on the day **"whereon neither wealth nor sons will avail, except him who brings to Allaah a clean heart"** (cf. al-Shu'araa 26:89).

From the ways of seeking knowledge in the past, the Students of Knowledge used to gather around a respected Scholar who would teach them from that which Allaah taught him from His Book and the ahaadeeth of the Prophet ﷺ. Then time evolved and ways of seeking knowledge transformed in a way that doesn't signify any good.

We rarely find a Scholar sitting with the Students of Knowledge; and the Scholars who don't sit with Students of Knowledge face students who are not interested in seeking knowledge. For this reason the masaajid are becoming void of these gatherings of knowledge which I pointed out before; they used to fill the masaajid before. I personally came to learn of a lot of these gatherings which were established in some of the masaajid, and I was one of those who went to those gatherings to listen to the People of Knowledge lecturing depending on what they knew from the *sharee'ah*. Now these masaajid have become empty, and you cannot see a Scholar sitting and around him those who seek knowledge. However, now there is a new method of seeking knowledge, and that is through books that are widely available via the means that Allaah has provided from printing/publishing and broadcasting. This method (of seeking knowledge) was not known before.

Another method which Allaah introduced since the revelation came down to His Prophet ﷺ is His saying: **"So ask the people of the Reminder if you do not know."** With this method, Allaah reminds his worshippers if they don't know then they should *ask the People of Knowledge*.

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## SEMINAR (Continued from page 1)

Days and nights filled with learning and *eebaadah* are well-balanced with exclusive tours and exciting visits to historical sites. While these trips are a change from the formal circles of knowledge, the learning is just as intense. The visit to the Qur'aan Printing Complex and the exclusive tour of Masjid An-Nabawi are very special opportunities. The trip from Madinah to Makkah includes stops at masjid Quba, Mount Uhud, and the *meeqaat* where one assumes *ihraam* for `Umrah. Whilst in Makkah, visits such as the guided walk through the Kiswah factory, the trip to the Makkah Museum, tours of `Arafah and Mina, and relaxing at the beach in Jeddah all stimulate the senses with educational fun. Tracing the paths which our ancestors tread brings to life a wealth of Islaamic history.

Blanketed in the state of *ihraam*, pilgrims proceed for `Umrah - one of the main highlights of the Seminar and a great honor bestowed on the participants. The hospitality received is amazing; everyone enjoys the finest 5-star accommodations, a non-stop flight to Jeddah, air-conditioned luxury coaches within the Kingdom, and a team of dedicated administrators on duty around the clock.

Brothers and sisters from the very young to the finely aged unite on a journey of the soul. Solid relationships are forged above and beyond the lines of race, nationality and status. Rakaat in the Rawdah, sittings with the Scholars, being graced with prizes and gifts, the thrill of field trips and an unbelievable `Umrah makes for the experience of a lifetime. The Prophet ﷺ said: *"There is no group of people that gathers in one of the Houses of the Houses of Allaah ﷺ, except that the angels surround them and they will be encompassed by Mercy, and tranquillity will descend upon them and Allaah ﷻ will mention them with those who are with Him."* ◆◆◆

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# The Scholars - Men of Understanding

By the Noble Shaykh Abdul Azeez Ibn Baaz, رحمه الله

**T**HE SCHOLAR: is whoever has a good understanding (knowledge) of the Speech of Allaah and the speech of His Messenger ﷺ and an understanding of the meaning of the Speech of Allaah and the speech of His Messenger ﷺ. This is because he (the Scholar) has studied under the People of Knowledge, has gained insight and understanding of the religion, is recognized for this, and has become popular amongst the Muslims for his knowledge and virtue and not merely because of a claim. Rather, he became popular amongst the Muslims and amongst the People of Knowledge by his knowledge and virtue. So this person is

said to be an 'Aalim (Scholar). As a group, they are called 'Ulamma' (Scholars) if they are known for their great knowledge of the Glorious Qur'aan and the pure Sunnah. They are known to the people by that (description), from the People of Knowledge; they attest to them and direct towards them. Through this (attestation), the common people will be upon clarity in these affairs and take their Deen from the People of Knowledge who make it known that such and such is from the People of Knowledge and that it is appropriate that his fatwa is taken and he is benefited from.

The Shaykh رحمه الله was asked concerning the manners which a Student of Knowledge needs to display. He replied:

From the Islaamic manners, is adorning oneself with humility, extending the salaam and replying to the salaam, directing others to good, giving advice, commanding the good and forbidding the munkar (all that Islaam has forbidden), maintaining the ties of kinship, being generous towards the neighbor and preventing harm from the neighbor. These characteristics are the signs of goodness and the signs of happiness.◆◆◆

## Hadeeth: "Convey from me if even one ayah"

By the Noble Shaykh Abdullaah al-Ghudyaan, حفظه الله

**T**he Prophet ﷺ said: "Convey from me even if one ayah (verse) for it may be that the one being informed will comprehend better than the one listening (at present)." [Bukhaaree]

We ascertain from these phrases that this hadeeth encompasses the entire religion of Islaam with respect to speech, belief and actions. Likewise, from the perspective of acting upon it with knowledge and from the perspective of calling towards it as much as one is able to. The Prophet ﷺ implemented all of this - by speech, action, belief and giving Da`wah i.e. his entire life was based on knowledge, implementation of knowledge, and calling to it. Regarding this, Allaah ﷻ said: {Invite (mankind, O Muhammad ﷺ (to the way of your Lord (i.e. Islaam) with wisdom (i.e. with the Divine Revelation and the

Qur'aan) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is the Best Knower of those who are guided.} [an-Nahl 16:125]

Da`wah was the job of all the Prophets from the first to the last of them. Each of them called the people to the Deen of Allaah ﷻ. Their manhaj (methodology) was knowledge, implementation, application, and propagation. They called the people by their speech and their actions, because people are such that if you call them by speech which your actions contradict, they would not accept that Da`wah. When you give Da`wah and your actions agree with what you are calling to, then the people will accept the Da`wah.◆◆◆



Umar ibn Abdul Azeez, may Allah have mercy on him used to say:

"Become a scholar if you can. If you can't then be a student. If you can not, then show love for them. If you are unable to do that, then (at least) do not hate them."

(جَامِعُ بَيَانَ الْعِلْمِ وَ فَضْلِهِ #143)

# Know Your Scholars

**Part 2 of a series based on a lecture from [albaseerah.org](http://albaseerah.org) by Shaykh Ahmed Al-Munayee حفظه الله, Professor at Imaam Muhammad Islamic University and Lecturer at Al-Masjid Al-Haram during Hajj.**



Indeed Allaah ﷻ has favored knowledge. He has mentioned the virtue of knowledge in His Book – the Noble Qur’aan and in the Sunnah of His Messenger ﷺ. He ﷻ also mentioned the People of Knowledge. The Prophet ﷺ encouraged the acquisition of knowledge, and this is also found in the Book where Allaah ﷻ explains the station of the People of Knowledge and their status. He mentions in the Qur’aan: **{...Allaah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allaah is Well-Acquainted with what you do.}** [Al-Mujaadilah 58:11]

Allaah ﷻ ordered the Prophet ﷺ to seek an increase in knowledge: **{...and say: "My Lord! Increase me in knowledge."}** [Taa Haa 20:114]

Also, Allaah ﷻ poses a particular question when dealing with the virtue of knowledge and the People of Knowledge, He asks: **{...Say: "Are those who know equal to those who know not?"...}** [Az-Zumar 39:9] This is a rhetorical question, meaning ‘No, they are not equal’.

The Prophet ﷺ said: *"Indeed everything in the heavens and the earth seeks forgiveness for the 'Aalim (Scholar), even the fish in the sea, and the virtue of an 'Aalim over the servant is like the virtue of the moon on a full-moon night over the rest of the heavenly bodies and the Scholars are the inheritors of the Prophets and indeed the Prophets do not leave behind as inheritance dinar nor dirham. They leave behind as inheritance the knowledge, so whoever takes from it then he has grasped an abundant fortune."* Collected by Abu Dawuud, At-Tirmidhi, ibn Maajah, ibn Hibban, Haakim who authenticated it. Ibn Hibban mentions that this is a clear explanation

of the status of the Scholars in that they, and not other than them, are the ones who carry and convey the knowledge of the Prophet ﷺ. So, the Scholars are the inheritors of the Prophets, and the knowledge that they inherit is the knowledge of the Deen – knowledge of the Book and the Sunnah of the Prophet ﷺ.

There is an abundance of knowledge available, but what is intended by the term "knowledge" and the acquisition that is encouraged, is **knowledge that is taken from the Book and the Sunnah** of the Prophet ﷺ.

In a hadeeth from Muawiyah bin Abi Sufyaan رضى الله عنهما, the Prophet ﷺ said: *"Whoever Allaah wants for him good, He gives him understanding of the Deen."* [Ahmad]

For those people who Allaah intends for them good, He gives them understanding of the Deen. As for the *dunyaa* (present life), Allaah ﷻ give the *dunyaa* to those whom He likes as well as those whom He dislikes. However, regarding knowledge, He **only** gives it to those whom He loves. We ask Allaah ﷻ to make us of those whom He loves.

From Imaan Ahmad in his Musnad from the hadeeth of Anas رضى الله عنه, the Prophet ﷺ said: *"Indeed the example of the Scholars in the earth is like that of the stars in the sky, one is guided by them in the darkness of the land and the sea."* [Ahmad]\*

The Scholars are not all at one level but those who attribute themselves to legal knowledge are on different levels and at different stages. A mistake that should not be made is to deal with them as though they are all at the same level because they

are at various levels and different ranks regarding their knowledge of the Book and the Sunnah, the concern that they have for it, their fear of Allaah ﷻ, and the tranquility and humility that they have. The intent here is to clarify their levels from the perspective of their knowledge of the Book and the Sunnah.♦♦♦

... Next Issue:

*Levels of the People of Knowledge*

\* Shaykh al-Albaanee رحمه الله says this hadeeth is da`eef in Da`eef al-Jaami' #1973

## Tip: Remedy for Memorizing

**"So I asked him about the remedy for memorizing..."**

‘Alaa ibn Khushrum said: ((I have never seen Wakee’ with a book in his hands, rather, he memorized. So I asked him about the remedy for memorizing and he said:

"If I taught you the remedy would you use it?"

I said: "Yes, Wallaahi!"

He said: "Abandon sinning (since) I have never experienced anything like it for memorizing")

[www.fatwa-online.com](http://www.fatwa-online.com)

## For our Sisters

**Question:** Is it permissible for a male teacher to teach a female student if the *mahram* is present?

**Answer:** If it is necessary that she is in front of him, seeing what he does, and it is something that needs to be done and she has to see it, and she cannot find from amongst the women one who can teach her that, and her *mahram* is present, then there is no problem.

If she comes in her normal clothing and he is in front of her and there is the possibility that there may be some *fitnah* (trial) where he may be impressed by her and she may be impressed by him, or something of this nature, then it is not permissible.

If there is little likelihood that *fitnah* may occur e.g. if the man is older or she is an older woman, or between them is a barrier, or he can teach without actually having to sit near/around her, but rather, what he does is gives the class then leaves, then there is no problem, but if there is any type of harm that might occur then, No!

Or, if it is within her ability to use women to do the same thing, then it is **not** permissible for him to teach her. Rather, it is obligatory upon her to be with the women if there are women who can teach what the man is teaching. But, if it is something that is necessary for her to learn, and there are no women around to teach her, and her *mahram* is present and they are taking the necessary protective steps, and implementing the correct Islaamic hijab, then I hope that there is no problem with it. ♦♦♦

Shaykh Ahmed Al-Munayee حفظه الله

## Recommended Books for the Student of Knowledge

By the Noble Shaykh Muhammad bin Saalih al-Uthaymeen, رحمه الله

**Q**uestion: I want to gain legislative knowledge, and have understanding of this Deen (religion). Guide me toward the best books in regard to this subject/matter/major?

**Answer:** From the most excellent of books, rather it is the most excellent book, is the Book of Allaah ﷻ. In it is to be found guidance, light, and a cure for what is in the chests. Then, that which is authentic from the Prophet ﷺ and then, that which has been written by the People of Knowledge. This varies in accordance with the (levels) of the people. The young and beginner student is advised with that which is brief and beneficial. The intermediate student progresses step by step until reaching the goal, and the limit that could be attained by an individual.

Thus, I counsel the Student of Knowledge to choose for himself, from the Scholars who are trustworthy in their religion and their knowledge, as well as their approach and methodology, to study under their supervision. Indeed, studying under the Mashaykh (Scholars) is closest to the correct approach and also the fastest for attaining the knowledge. This is because the Scholar presents to his students something from his matured and perfected experience. Things have made available now, all praises be to Allaah, through the advancement of textual and audible media. Tapes are widely available, and books likewise. We ask for Allaah's success in that which is good and correct.

**Question:** What is the best book to memorize in the science of `Aqeedah (Creed), the best explanation of it, and other explanations of it?



**Answer:** From the best that has been written on `Aqeedah (Creed) is Al-`Aqeedah al-Wassitiyyah by Shaykhul-Islaam Ibn Taimiyyah رحمه الله. Indeed it is a very beneficial yet concise treatise in which are (stipulated) great principles from which the person will benefit in every matter of the Creed. There is also the explanation of al-`Aqeedah at-Tahawiyiyah; indeed it is a very good and beneficial book from which the Student of Knowledge can profit from. Likewise, there is the book As-Sawaa'iq Al-Mursallah, and its summary by Ibn al-Qayyim رحمه الله.

**Question:** What is the best book to memorize in the science of Hadeeth and the best explanation of it?

**Answer:** It appears that the questioner intends a book of hadeeth concerning the (legislated) rulings; from the best books (on this subject) is Al-`Umdah - `Umdatul-Ahkaam by Al-Haafith Abdul-Ghane Al-Maqdisi. Indeed it is a foundation because he رحمه الله selected, from that which Al-Bukhaari and Muslim have agreed upon. There are many explanations; from the most beneficial to the Student of Knowledge is the explanation by Ibn Daqeeq Al-`Eed. As for the beginners there are many well-known explanations from the contemporary (Scholars) which are available to the students. ♦♦♦

# Understanding the Qur'aan

by **Shaykh Abdullah al- Ghudyaan** - حفظه الله Member of Council of Senior Scholars and Member of The Permanent Committee for Islamic Research and Fataawa .

The second of a four part series based on a lecture from [albaseerah.org](http://albaseerah.org)

IN THE FIRST PART of this series the Shaykh حفظه الله discussed the first two stages for understanding the Qur'aan: The first stage is to select a topic and identify the aayaat dealing with that topic. The second stage is to study the meanings of the words and phrases. In this issue, he mentions the next three stages.

### Third Stage: Understand the reason for revelation

One must be aware that the aayaat in the Qur'aan are divided into 3 categories:

**First:** Those revealed without a cause for revelation e.g. there was no specific incident which led to their revelation. These include the aayaat of *tahaarah* (purification), *salaah*, *zakaat*, *siyaam* (fasting) and Hajj. There are many aayaat of the Qur'aan which were revealed without a specific cause.

**Second:** Those which were revealed due to a particular incident and those where the Sahaabah asked a question and Allaah ﷻ revealed the answer in the Qur'aan. For example: {They ask you (O Muhammad ﷺ) about the new moons} [al-Baqarah 2:189] and {They ask you about the Hour (Day of Resurrection)} [al-A'raaf 7:187], [an-Naaziaat 79:42]

**Third:** Those which were revealed due to a reason, but the reason is unknown. The 'Ulamaa' of the past have studied these aayaat and written books on this issue. The books are titled *Asbaab an-Nuzool* and they discuss the reasons why the aayaat were revealed. The books authored on this topic include: *Lubaabin-Nuqool fee As-*

*baabil-Nuzool* and *Al-Muharrar fee As-baabin-Nuzool*. These were written in order to give a better understanding of why the aayaat were revealed.

### Forth Stage: Identify the Aayaat which are Naasikh and Mansookh

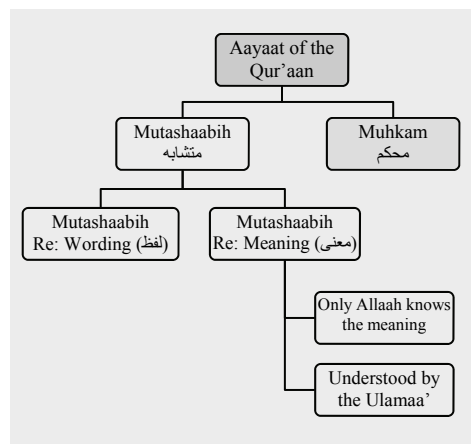
One must know that in the Qur'aan there are aayaat which are *naasikh* (abrogating) and those which are *mansookh* (abrogated). The Student of Knowledge needs to know what *naasikh* is and what *mansookh* is. A book written on this topic is *an-Naasikh wal-Mansookh* by Ibn an-Nuhaas.

### Fifth Stage: Identify the Mukham an Mutashaabih Aayaat

Next, an individual must understand that the Qur'aan is comprised of **two** different types of aayaat: (1) Those which are *mukham* (clear and unambiguous) and (2) Those which are *mutashaabih* (ambiguous).

The aayaat which are *mutashaabih* are divided into **two** kinds: (1) Those which are *mutashaabih* regarding the wording (i.e. recitation) and (2) Those which are *mutashaabih* regarding the meaning (i.e. legislative meaning).

The *mutashaabih* with respect to meaning are also divided into two categories: (1) Those (aayaat) which Allaah has kept the meaning to Himself and no one understands them e.g. knowledge of His *Dhaat* (self), His Names, His Attributes, and likewise that which relates to the matters of the Last Day which Allaah has not informed us about (like when it will occur). Indeed, Allaah has informed us about



matters which no one *truly* understands except Him ﷻ and (2) Those (aayaat) which are *mutashaabih* and understood by the Ulamaa'. ♦♦♦

### **In the next issue, Inshaa Allaah:**

The elaboration of *mutashaabih* aayaat in wording and meaning.

## DID YOU KNOW

*That the Prophet ﷺ was never commanded to ask for an increase in anything except knowledge.*

*Allaah ﷻ said*

*in His Glorious Qur'aan:*

**{and say: "My Lord!**

**Increase me in knowledge."}**

[Taa Haa 20:114]

# FATAAWAA

## Being humble with one's knowledge

**Question:** How can a Student of Knowledge be an ascetic with the worldly things, humble with his knowledge and not arrogant, while his heart is connected with Allaah?

**Answer:** It is upon the Student of Knowledge to know his condition, weakness, incompetence, and his destitution in front of Allaah ﷺ. Then, he should read the biography of the Messenger Muhammad ﷺ and see the humility and modesty that he was upon. Once a Bedouin came to him, grabbed hold of his garment and yanked him leaving an imprint on his side and said, "Oh Muhammad give me, you are not giving me from your wealth nor the wealth of your father," so the Prophet ﷺ gave

him. The Prophet ﷺ said: "No one humbles himself to Allaah except that Allaah will raise him (in degrees)." [Muslim]

Knowledge of the biography of Prophet Muhammad ﷺ and his Companions will aid you in attaining humility and modesty; as well as awareness of yourself and what you are upon from weakness, incompetence and your being susceptible to sickness and other than that. It will aid you in entrusting your affairs to Allaah ﷺ.

◆◆◆

Shaykh Muqbil Haadi Al-Wad` aee, رحمه الله

## Watching cartoons for educational purposes

**Question:** Is it permissible to let children watch Arabic cartoons for teaching purpose?

**Answer:** Regarding the children watching cartoons for teaching purposes as mentioned in the question i.e. as a form

of educating the children, then Inshaa'Allaah there is nothing wrong with this. Perhaps allowing the children to watch cartoons for educational purposes may be a breath of fresh air for the children and also a breath of fresh air for the parent. It may give them some time to enjoy themselves and time to play apart from the normal ways of teaching. This is if it was as mentioned in the question i.e. **if it is used for educational purposes.**

However, you find that there are certain cartoons which teach children how to steal and how to kill and there are cartoons which have no benefit in them. These types are those which the parent should keep their children away from as they nurture that which is not beneficial. Rather, they will corrupt the children. It is incumbent upon the parent to keep their children away from these types of cartoons. As for the cartoons that the children can benefit from as a form of teaching and an educational tool, then Inshaa'Allaah, there is nothing wrong with this.◆◆◆

Shaykh Wasiullaah 'Abbaas حفظه الله

## QUIZ - Fill in the blanks

Seeking 1. \_\_\_\_\_ is from the greatest affairs and righteous deeds with Allaah ﷺ. He is pleased when you spend your time striving to learn about matters of this 2. \_\_\_\_\_. By seeking knowledge in this way, following and learning from the People of Knowledge it is from the things that will make it easy for you enter the 3. \_\_\_\_\_. The Prophet ﷺ said: "Whoever follows a path seeking knowledge, Allaah will make an easy path for him to the Jannah." The Qur'aan and Sunnah encourage Muslims to constantly strive to increase their knowledge of the 4. \_\_\_\_\_. In the sight of Allaah ﷺ the value of knowledge is so great that

His 5. \_\_\_\_\_ revealed word of the Noble 6. \_\_\_\_\_ to Prophet Muhammad ﷺ was 7. \_\_\_\_\_. Reading and writing are fundamental means to gaining and sharing knowledge. The concept of knowledge in Islaam begins with understanding 8. \_\_\_\_\_. Knowledge also has to do with comprehending the real meaning of the submission to the Will of 9. \_\_\_\_\_. In the 10. \_\_\_\_\_ there are many evidences showing the virtues of knowledge. From amongst them is the saying of the Messenger of Allaah ﷺ "Whoever Allaah ﷺ wants good for, He gives him fiqh (understanding) of the Deen." In another hadeeth, the Messenger

of Allaah ﷺ said, "The student of knowledge (or the 11. \_\_\_\_\_ of knowledge), everything will ask forgiveness for him even the fish in the ocean." This is due to their being 12. \_\_\_\_\_ with what he seeks i.e. knowledge. This is another great 13. \_\_\_\_\_ of knowledge and the seekers of knowledge. Pursuit of knowledge by each individual is the essential first step. Knowledge gained must also be 14. \_\_\_\_\_. One cannot simply keep knowledge to himself. The Messenger of Allaah ﷺ practiced all 15. \_\_\_\_\_ of knowledge fully throughout his life. ◆◆◆ **Bonus point,** 16. **Our website is \_\_\_\_\_ .ORG**

CROSSWORD PUZZLE ANSWERS FROM VOLUME 1 - ISSUE 3 ACROSS 1) Ibraaheem 2) Eed 5) Wise 6) Two 8) Miswak 9) Hima 11) Ram 12) Takbeer 14) Son 16) Seven 17) Qurbaani 18) Waajib 22) Allaah 23) Ghul 24) Defects 25) Muharram 26) Sunnah DOWN 1) Ismael 2) Be 4)

# MASJID AHLUL QURAAAN WA AS-SUNNAH

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## **FROM OUR SCHOLARS**

### **Live Tele-Lectures**

Saturday 1:00pm

### **Submit Questions**

At the Masjid or albaseerah.org

## **COURSES**

### **Fiqh**

Sundays & Mondays

### **Arabic Language**

Sundays & Mondays

### **Aqeedah**

Saturdays

## **COMMUNITY SERVICES**

### **Marriage Counseling**

Daily From Asr To Eshaa

### **Computer Classes**

Saturdays

## **CONTACT:**

718-529-4092  
masjid@albaseerah.org