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# RAMADAAN

## ISSUE 4

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Web site <http://www.hmcc-uk.org>

# Specifying the 27th of Ramadaan as Laylatul-Qadar

Author: Shaykh Muhammad Ibn Saalih Al-'Uthaimeen

Source: Fataawa Ramadhaan - Volume 2, Page 852, Fatwa No.842

al-Fataawa libni-'Uthaymeen - Kitaab ad-Da'wah - Volume 1, Pages 204-205

www.fatawa-online.com

## Question:

Some of the Muslims have taken the 27th night of Ramadaan as Laylatul-Qadar. Is there any basis for this specification and is there any evidence for this?

## Response:

Yes, there is basis for this specification and that is that the night of the 27th of Ramadaan is mentioned in the hadeeth, in Saheeh Muslim, on the authority of 'Ubayy Ibn Ka'b (radhi-yallaahu 'anhu).

However, the overwhelming opinion of the people of knowledge, from the forty or more opinions, is that Laylatul-Qadar is in the last ten nights, and specifically in the last seven of those nights. So, it is possible that it could be on the 27th night, the 25th, the 26th or even the 24th night (and so on).

Because of this, it is befitting for (each) person to exert (himself in worship) during all the nights such that he does not deny himself the excellence of them and the reward (to be gained) in them.

Allaah (Subhaanahu wa Ta'aala) says:

**“We sent it (this Qur.aan) down on a blessed night [(i.e. Laylatul-Qadar) in the month of Ramadaan]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship”.** *Soorah ad-Dukhkhaan, Aayah 3*

And He (Subhaanahu wa Ta'aala) also said:

**“Verily! We have sent it (this Qur.aan) down in the night of al-Qadar. And what will make you know what the night of al-Qadar is? The night of al-Qadar is better than a thousand months (i.e. worshipping Allaah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). Therein descend the angels and the Rooh (Jibreel) by Allaah's Permission with all Decrees. Peace! (all that night, there is Peace and Goodness from Allaah to His believing slaves) until the appearance of dawn.”** *Soorah al-Qadar, Aayaat 1-5*

Indeed, these types of people take the example of turning in repentance and ceasing from committing evil deeds as something specific and restricted to (only) the month of Ramadaan. So they stop doing these (good) acts when the month stops. Thus, it is as if they have abandoned sinning for the sake of Ramadaan, and not out of fear for Allaah! How evil are these people who do not know Allaah except in Ramadaan!

Truly, the success that Allaah grants His servant lies in the fasting of Ramadaan. And Allaah's assisting him to do that is a great blessing. Thus this calls for the servant to be grateful to his Lord. And this understanding can be found in Allaah's saying, after having completed the favor of the month of fasting:

**"(He wants that you) must compete the same number of days, and that you must magnify Allaah (by saying Allaahu Akbar) for having guided you, so that you may be grateful to Him." [3]**

So the one who is grateful for having fasted, he will remain upon that condition and continue to perform righteous deeds.

Indeed, the true manner of a Muslim is that of one who praises and thanks his Lord for having been bestowed the ability to fast and make qiyaam (night prayer). His condition after Ramadaan is better than it was before Ramadaan. He is more ready to obey, desiring to do good deeds and quick to implement the obligatory acts. This is since he has acquired benefit from this prominent institute of learning. It is that of one who fears for having his fast not accepted, for indeed Allaah only accepts from those who have Taqwaa.

The righteous predecessors would struggle to complete and perfect their deeds, hoping afterwards, that it would be accepted and fearing that it would be rejected. From the reports of 'Alee s that he said: *"Be more concerned with having your deeds accepted than with the deed itself. Did you not hear Allaah say: 'Verily Allaah, only accepts from those who have Taqwaa?'* [4]" [5]

'Aa'ishah said: *"I asked the Messenger of Allaah concerning the ayah: 'And those who give away that which they give (i.e. charity and other good deeds), while their hearts tremble with fear.' Are they the ones who drink alcohol and steal?" He said: "No, O daughter of As-Siddeeq. But rather, they are the ones who fast and pray and give in charity, yet fear that it won't be accepted from them. They are the ones who rush to do good deeds and they are the first to do them."* [6]

So be warned and again be warned – of turning backward after having attained guidance, of going astray after persevering! And ask Allaah to provide you with endurance in doing righteous deeds and continuity in performing good acts. And ask Allaah that He grant you a good end, in order that He may accept our Ramadaan from us.

**Footnotes:**

[1] Saheeh Muslim (no. 38)

[2] Surat-ul-Hijr: 99

[3] Surat-ul-Baqarah: 185

[4] Surat-ul-Maa'idah: 27

[5] Lataa'if-ul-Ma'aarif (pg. 246)

[6] Reported by At-Tirmidhee and authenticated by Al-Albaanee in his Saheeh checking of it: (3/79-80)

## Remaining steadfast after Ramadaan

Author: 'Abdullaah Ibn Saalih Al-Fawzaan

Source: Ahaadeeth As-Siyaam: Ahkaam wa Adaab (pg. 155-157) (trans. Masjid Ahl-ul-Qur'aan wa Sunnah)

Sufyaan Ibn 'Abdillaah said: *"O Messenger of Allaah, tell me something about Islaam of which I will not ask anyone else besides you (after that)." He said: "Say: 'I believe in Allaah' and then be steadfast (upon that)."* [1]

This hadeeth is proof that the servant is obligated, after having Eemaan in Allaah, to persevere and be steadfast upon obeying Him by performing the obligatory acts and avoiding the prohibited ones. This is achieved by following the Straight Path, which is the firm Religion, without drifting away from it to the right or to the left.

If a Muslim lived through Ramadaan and spent its days in fasting and its nights in prayer, and in that month he accustomed himself to doing acts of good, then he must continue to remain upon this obedience to Allaah at all times (after that). This is the true state of the servant ('abd), for indeed, the Lord of the months is One and He is ever watchful and witnessing His servants at all times.

Indeed, steadfastness after Ramadaan and the rectification of one's statements and actions are the greatest signs that one has gained benefit from the month of Ramadaan and that he struggled in obedience. They are tokens of acceptance and signs of success.

Furthermore, the deeds of a servant do not come to an end with the end of a month and the beginning of another. Rather they continue and extend until one reaches death, for Allaah says:

**"And worship your Lord until the certainty (i.e. death) comes to you."** [2]

If the fasting of Ramadaan comes to an end, then indeed the voluntary fasting is still prescribed throughout the entire year, and all praise is due to Allaah. If standing in prayer at night during Ramadaan comes to an end, then indeed, the entire year is a time for performing the night prayer. And if the Zakaat-ul-Fitr comes to an end, then there is still the Zakaah that is obligatory as well as the voluntary charity that lasts the whole year. This goes the same for reciting the Qur'aan and pondering over its meaning as well as every other righteous deed that is desirable, for they can be done at all times. From the many bounties that Allaah has bestowed upon His servants is that He has placed for them many different types of acts of worship and He provided many means for doing good deeds. Therefore, the enthusiasm and the zeal of the Muslim must be constant and he must continue to remain in the service of his Master.

It is unfortunate to find some people performing worship by doing different types of righteous acts during Ramadaan – they guard strictly their five daily prayers in the masjid, they recite the Qur'aan abundantly and they give in charity from their money. But when Ramadaan comes to an end, they grow lazy in their worship. Rather, sometimes they even abandon the obligations, both generally, such as praying in congregation, and specifically, such as praying the Fajr prayer!

And they (even) commit forbidden acts such as sleeping over the time of prayers, indulging in places of foolishness and entertainment, and mingling in parks, especially on the day of 'Eed! Obtaining help from these evils is only through the Grace of Allaah. Thus, they demolish what they have constructed and they destroy what they have established. This is an indication of deprivation and a sign of perdition. We ask Allaah for His safeguarding and protection!

## Questions on Zakat ul-Fitr

Author: Imaam Muhammad Bin Saalih Al-Uthaimeen

Source: Eng. Trans by Abu Muhammed 'Abdur-Rauf Shakir

### Question 1

**Is it permissible to discharge the obligation of Zakaatul-Fitr on the first day of Ramadhaan? And is it permissible to distribute it in money?**

#### Answer

As for the discharging of it on the first day of Ramadhaan - there is Ikhtilaaf (difference of opinion among the scholars) about it. The most correct opinion is that it's not permissible, because it is called Zakaatul-Fitr, and Al-Fitr (ending of the fast) does not occur except at the end of the month. Also, the Messenger of Allaah (*sallallaahu alayhi wasallam*) ordered that it be discharged before the people go out to the Prayer (Salaatul-'Eed). Along with that, the companions (Sahabah) used to give out the Zakaatul-Fitr one or two days before the 'Eed. As for discharging the Zakaatul-Fitr in MONEY, this is a point of Ikhtilaf (difference among the scholars). And the correct opinion - as I see it - is that it is not discharged except by (distribution of) FOOD.

This is because Ibn Umar said: *"The Messenger of Allaah made obligatory (the payment of) Zakaatul-Fitr from a Saa' of dates or a Saa' of barley..."*<sup>1</sup>

Abu Sa'eed Al-Khudree said: *"We used to distribute it (Zakaatul-Fitr) in the time of the Messenger of Allaah as one saa' of food, and our food was dates and barley and raisins and cottage cheese..."*<sup>2</sup>

So, it becomes clear from these two hadeeth that it (Zakaatul-Fitr) is not discharged except from FOOD. And the distribution of it in food displays it openly and shows it, and all of the members of the family know about it. In this way, there is an exhibition or manifestation of this aspect of the religion.

As for discharging it in money, this causes it to be concealed (unseen), and perhaps the person may favour himself, by discharging it in money, and thus reduce its amount.<sup>3</sup> Therefore, strictly following the Law (al-Qur'aan and Sunnah) is best and it is blessed. Someone might argue that the distribution of food doesn't benefit the poor. (But, we say) the poor person - if truly poor - must definitely benefit from the food.

### Question 2

**Is it permissible to discharge Zakaatul-Fitr in money? - with mention of the evidences.**

#### Answer

Zakaatul-Fitr is not permissible except (to be paid) from FOOD. And it is not allowed to discharge its value in money. This is because the Prophet (*sallallaahu alayhi wasallam*) made it obligatory (to be discharged) from a saa' of dates or a saa' of barley.



Abu Sa'eed Al-Khudree said: *"We used to discharge it (Zakaatul-Fitr) in the time of the Prophet as a saa' of FOOD..."*<sup>4</sup>

Therefore, it is not lawful for anyone to discharge Zakaatul-Fitr from money (dirhams) or clothing or household furnishings. Instead, that which is obligatory is to discharge it in what Allaah has made obligatory on the tongue of the Prophet. There is no consideration (weight) for the Istihsaan [viewing of something to be good, without basis from the legal sources of Qur'aan and Sunnah] of those of the people who viewed the giving of money as a good thing. The Law (Sharee'ah) does not follow (i.e. it is not secondary to) the opinions of people.

No, it (the Law) is from the One Who is Wise, Knowing -Allaah - The Mighty, The Glorious, The Most Knowing, The Most Wise. So, if that which has been made obligatory by the tongue of Muhammad is a saa' of food, then it is not permissible to bypass (skip over) that, no matter what our intellects make us to view as being good. Instead, it is a must that the human being question and suspect his intellect and views if it conflicts with, or contradicts, the law of Allaah.

### **Question 3**

**What is the ruling in the case of someone compelled to discharge Zakaatul-Fitr by money? And does it fulfill for him his obligation?**

#### **Answer**

It appears to me that if someone is compelled to discharge the Zakaatul-Fitr by money, then he should give them the money, and not openly disobey those in authority. But, as far as that which is between him and Allaah, he should discharge what he has been commanded by the Prophet to discharge. So, he should discharge a saa' of food as the Prophet commanded. Their compelling you to discharge it from money is compulsion to do something which Allaah has not legislated. In that case, you must fulfill what you believe to be obligatory.

### **Question 4**

**Is it permissible to discharge Zakaatul-Fitr from meat? Some of the desert dwellers don't have food to distribute for Zakaatul-Fitr, so is it permissible for them to slaughter some of their animals and distribute it to the poor?**

#### **Answer**

This is not correct, because the Prophet (*sallallaahu alayhi wasallam*) made it obligatory to give one saa' of food, while meat is measured by weight (not by volume).

Ibn Umar said: *"The Messenger of Allaah made obligatory the Zakaatul-Fitr as a saa' of dates or a saa' of barley..."*<sup>5</sup>

And Abu Sa'eed al-Khudree said: *"We used to discharge it (Zakaatul-Fitr) in the lifetime of the Prophet as a saa' of food, and our food was dates, and barley, and raisins and cottage cheese"*<sup>6</sup>



*Zoor* is falsehood. This is from the characteristics of the believers, the worshippers of *Ar-Rahmaan*, that they do not witness falsehood. So then if there exists what you have mentioned of innovation, disobedience, picture-taking, and other things, then this, by Allaah, is the most severe kind of falsehood.

The *'Eed* prayers are not to be combined for these kinds of evil intentions, rather the people are to come together for lofty and noble goals, for teaching the people good things, like *'aqeedah*, the *halaal* and the *haraam*, etc. They must not come together to teach evil, disobedience, and false beliefs.

So therefore they must advise them, and make clear to them: "You are doing such and such evil things, and we are harmed by these kinds of things, and thus we are not able to cooperate with you in spreading this evil and corruption. So you must either stop this and take the appropriate course according to Islaam or we can not join you. Especially since you are in the West where people are in need of Islaam. The non-Muslims are in need of the proper presentation of Islaam, just as the Muslims are due to their straying, since they too are ignorant about the proper image of Islaam and the correct beliefs and methodology."

If they take this advice, and they are ready to remove these evils, then the praise is for Allaah. But if they continue in their falsehood, then it is upon the Salafees to establish their own *musallaa*, pray in it, and present the proper image of Islaam, with the correct *'aqeedah* and *manhaj*.

We ask Allaah to unite the Muslims upon the Statement of Truth, upon the Book of Allaah and the Sunnah of the Messenger of Allaah (*sallallaahu 'alayhe wa sallam*), and to keep them safe from the callers to evil and from the callers to *fitnah* and their evils. Verily Allaah is the One who hears the supplications.

#### FOOTNOTES

[1] the meaning of Soorah Al-Furqaan (25):72

**SOURCE:** This was translated exclusively for [www.bakkah.net](http://www.bakkah.net) from a cassette recording with the knowledge and permission of the shaykh, file no. AARM007, dated 1423/9/3.



## Attending the 'Eed Prayer at a Musallaa Where Innovations and Open Sinning are Found

Author: Shaykh Rabee' ibn Haadee Al-Madkhalee

SOURCE: This was translated exclusively for www.bakkah.net from a cassette recording with the knowledge and permission of the shaykh, file no. AARM007, dated 1423/9/3.

### QUESTION

Is it a must that there only be one 'Eed prayer in a city? I mean by this question, a typical city in the West has only one Salafee masjid or center, and the Muslims of the city all gather in one place for the 'Eed prayer, a place that usually has booths propagating various *jamaa'ahs*, and their books and tapes are sold there. The *khateeb* is not a Salafee, and there are many evils before and after the prayer, like women openly displaying their beauty, picture-taking, and sometimes there may be music in the *musallaa* after the prayer, and other things. The Salafees want to rid themselves of all of this evil. So if they were to establish another place to pray the 'Eed, so that their 'Eed would be free of such *bid'ah* and open acts of disobedience, would they be considered splitting up the *jamaa'ah* by doing this?

**ANSWER** by Shaykh Rabee' ibn Haadee Al-Madkhalee, well-known scholar and retired professor from the Islaamic University of Al-Madeenah

By Allaah, the Salafees must advise those people, the people of that masjid (those establishing the 'Eed prayer). They must advise them and say to them:

"The gathering of the Muslims must be to learn about good things, to learn about the Religion, to learn about *tawheed*. It must not be used to learn how to spread evil, false ideologies, or deviant activities.

We do not want to split the unity of the Muslims, and we would like to pray with them, but if you are going to act this way, allowing this evil to have its place, allowing innovation, misguidance, and filthy acts of disobedience, then we are excused (from such a gathering). If we are able, we will establish another place to pray."

That is because this evil is a valid excuse, an excuse for the Muslims to not attend such a gathering. If a Muslim is called to attend and witness some evil gathering, then he has an excuse to keep away. However, if he is capable of changing this evil, then he attends and changes the evil. But if he is not able to change the evil, then he does not attend.

Allaah says [1]:

( **And those who do not witness *zoor*** )



For this reason, the strongest opinion of the sayings of the scholars is that Zakaatul-Fitr is not fulfilled by paying (distributing of) money, nor clothing, nor furnishings (furniture). There is no weight to the sayings of those who say that Zakaatul-Fitr is fulfilled by payment of money; this being so because as long as we have in front of us a text of the Prophet (then there is no opinion (in the matter) after his, nor accepting as good what the intellect considers good while negating the Law (the Qur'aan and Sunnah). Allaah will not ask us about the opinion of so and so on the day of Resurrection. He will only question us about the saying of the Messenger as Allaah (Subhaanahu wa Ta'aala) says:

**And (remember) the Day (Allaah) will call to them and say: what answer gave you to the Messengers? 7**

Just imagine yourself standing before Allaah on the day of Resurrection while it had been made obligatory on you to fulfill the payment of Zakaatul-Fitr from Food. Will it be possible, if you are asked on the day of Resurrection: How did you answer the Messenger of Allaah (*sallallaahu alayhi wasallam*) in reference to the obligation of this charity? Will it be possible for you to defend yourself and say: By Allaah! this is the opinion of so and so, and this is the opinion of such and such? The answer: No! and even if you said that, it would not benefit you (at all). The truth, without doubt, is that Zakaatul-Fitr is not accepted except from FOOD; and any food which is the staple food of the country fulfils this obligation.

If you see the opinions of the scholars in this issue, you will see that they are on two extremes and one in the middle. One (extreme) side says: Pay it (Zakaatul-Fitr) from food or pay it from cash (money). The other (extreme) side says: Don't pay it from money, and don't pay it from food except five types only, that is: wheat, dates, barley, raisins, cottage cheese. These two opinions are the extreme opposite of each other.

As for the middle opinion, it says: Pay it (Zakaatul-Fitr) from every food which the people are fed from, and not from that which the people are not fed from. So, pay it from wheat, dates, rice, pearl millets (dukhn), corn - and whatever is similar to that, - even to the extent if we accepted the idea that there is a place where the staple food of the people is meat, then we would pay it from meat. Based on this, it becomes clear that what the questioner mentioned about the people of the desert giving meat in place of (a saa' of those staple items which are normally given as) Zakaatul-Fitr, does not fulfill the obligation of Zakaatul-Fitr.

The preceding Fataawaa (Legal Decisions) were taken from the book entitled "Fataawaa Ash-Shaykh Muhammad Ibn Saaleh al-Uthaymeen (Hafidahu'llah -May Allaah Protect and Preserve him).

**Footnotes**

1 Bukhaaree 2:579 One Saa' is equal to four (4) Mudd, and one (1) Mudd is equal to the amount held by cupping the two hands together. It is a measure by volume not by weight

2 Bukhaaree 2:582

3 As the amount would differ if we compare the value of one saa' of dates to one saa' of barley for example. Since a saa' of barley is about 7 riyals (\$2.00), while a saa' of dates ranges -according to quality - from 25 riyals (\$7.00) for a lesser quality to 42 riyals (\$12.00) for a medium quality, to 175 riyals (\$49.00) for the best quality per saa'.

4 Bukhaaree 2:582

5 Bukhaaree 2:579

6 Bukhaaree 2:582

7 Al-Qasaas : 65

## Unity When Fasting and on the Day of the 'Eed

Author: Shaykh Muhammad Naasirud-Deen Al-Albaani

Source: Silsilatul-Ahaadeeth As-Saheehah #224 (1/440-445)

Translated exclusively for www.bakkah.net

In the Name of Allaah, The Most Merciful, may His *Salaah* and *Salaam* be upon his final Messenger Muhammad, and upon all his family members and Companions, to proceed...

Regarding the hadeeth:

***"Fasting begins on the day you all begin to fast, and Al-Fitr (the 'Eed) is the day when you all have broken your fasts."*** [1]

At-Tirmitheeh, after mentioning this hadeeth, said, *"And some of the people of knowledge explained this hadeeth, saying that fasting and breaking the fast are both to be done along with the main body and majority of the Muslims."*

And As-San'aanee said, *"In it is evidence that proves that agreement of the people is needed for establishing the 'Eed, and that the one who is alone in his knowledge of the moon sighting must go along with the others, and their decision regarding the prayer, the breaking of the fast, and the day of slaughtering is binding on him."* [2]

And Ibnul-Qayyim, may Allaah have Mercy on him, explained this, saying, *"And it has been said (by the people of knowledge) that there is a refutation in this for those who say that a person can fast and break his fast based on calculated estimations, without others having knowledge of this. And it has also been said that if a lone witness sights the moon, and the judge does not accept his sighting (for some reason), then he himself does not begin his fast based on it, nor do the people begin their fasts based on it."* [3]

And Abul-Hasan As-Sindee, after mentioning the hadeeth of Aboo Hurayrah found in At-Tirmitheeh's *Sunan*, said, *"And what is apparent from the hadeeth's meaning is that these affairs are not for individuals, it is not for people to act alone in these affairs. Rather, the decision is to be made by the imaam and the main body of Muslims. It is obligatory for all individuals to follow the imaam and the main body of Muslims. So therefore, if one person sees the moon, and the imaam does not accept his testimony, then he has no right to go off on his own in these affairs, rather he must go along with the jamaa'ah."* [4]

I say (Al-Albaanee): This is what seems to be understood from the hadeeth. This understanding is supported by the way 'Aa'ishah used it (the hadeeth) as a proof against Masrooq when he did not want to fast on the day of 'Arafah, fearing that it may actually be the day of An-Nahr (the 'Eed). She clarified to him that his opinion has no weight, and that he must follow the *jamaa'ah*. She said, *"The Day of An-Nahr ('Eed Al-Adh-haa, the day of slaughtering) is the day the people slaughter, and the Day of ('Eed) Al-Fitr is the day the people break their fasts."*

I say (Al-Albaanee): And this is what is befitting to the gracious *Sharee'ah* that seeks to bring the people together and unite their ranks, keeping them away from individual opinions that split their unity. So the *Sharee'ah* does not give weight to the opinion of an individual regarding acts of community worship like fasting, establishing the day of the 'Eed, and praying in congregation, even when the individual is correct as he sees it.

Don't you see that the Companions, may Allaah be pleased with them, used to pray behind each other, while some of them held that touching a woman or bleeding nullifies one's *wudhoo'*, and others did not understand that? And some of them used to pray the entire prayer during their travels and others would shorten theirs? Their differing in these affairs and others did not prevent them from getting together to pray behind one *imaam* and being conscience of its importance. This is because they knew that division in the Religion is worse than differing over some opinions.

Some of them ignored opinions that contradicted the leader's position in great gatherings like the one at Minaa, to the point that they would abandon their own position totally in such a large gathering, to escape the *fitnah* that might result in their actions based on their position. Aboo Daawood narrated that 'Uthmaan, may Allaah be pleased with him, prayed four *rak'ahs* (not shortening his prayer) in Minaa. 'Abdullaah ibn Mas'ood detested his action, saying, "*I prayed two rak'ahs behind the Prophet (sallallaahu 'alayhe wa sallam), two rak'ahs behind Aboo Bakr, two rak'ahs behind 'Umar, and I used to pray two rak'ahs behind 'Uthmaan in the beginning of his leadership, but then he began to complete the prayer (praying four rak'ahs), and thus the paths became divided. I only wish that I could have two of the four rak'ahs accepted from me.*" Thereafter, Ibn Mas'ood prayed four *rak'ahs*! So it was said to him, "*You blame 'Uthmaan and then you yourself pray four rak'ahs?!*" He replied, "*Differing is evil.*" [5]

And Ahmad narrated this exact account on the authority of Aboo Tharr [6], may Allaah be pleased with all of them.

So let the Muslims reflect over what is found in this hadeeth and in the other narration mentioned, especially those who never cease to differ over their prayers, those who refuse to follow some *imaams* of some masjids, especially with regards to *Witr* Prayer in Ramadaan, claiming that the *imaam* is not from their *math-hab*.

And some of those who have knowledge of astronomy even fast by themselves and break the fast by themselves, before or after the main body of Muslims. They give such great weight to their own opinions and knowledge, not paying any mind to their *khurooj* (rebellion) against the Muslims.

So let them all reflect over the knowledge that has proceeded, as they may find a cure to the ignorance and conceit within their selves. Let them join with the united ranks of their Muslim brothers, as the Hand of Allaah is over the *jamaa'ah*.

#### FOOTNOTES

[1] Saheeh Sunan At-Tirmitheeh #697

[2] Subulus-Salaam (2/72)

[3] Tah-theeb As-Sunan (3/214)

[4] Haashiyatus-Sindee 'alaa Ibni Maajah (Al-Albaanee did not mention a page number)

[5] Sunan Abee Daawood (1/307) with an authentic chain

[6] Musnad Imaam Ahmad (5/155)