

MISTAKES, ERRORS & MISCONCEPTIONS AMONG MUSLIMS.

Introduction:

මුස්ලිම්වරුන්ගේ අසාහ වැරදි හැඟීම් முஸ்லிம்களின் பிழைகள்

[Advice from **Al-Imaam Ibn Baaz** to the Muslim Minorities](#)

"...My advice to my Muslim brothers in the Islamic minority communities and in every place is that they fear Allaah and that they strive to understand their deen and that they ask the people of knowledge about whatever is not clear and that they strive to learn the Arabic language so they can use it to help them understand the Book of Allaah α and the Sunnah of the Prophet χ. The first of that is to attach importance to the Book of Allaah, understanding (it) and acting (by it), as has come in the authentic hadeeth: *"The best of you is he who has studied the Qur'aan and has taught it,"* then reading the reliable acknowledged books of hadeeth and the other books from the books of Fiqh and Aqeedah that are considered reliable with Ahlus-Sunnah wal-Jamaa'ah, and that they learn all of that from *Ulamaa known for having righteousness and piety and good Aqeedah* and correct knowledge. Also, it is upon (our) brothers, the Ulamaa in the societies that possess Muslim minorities that they be energetic in the domain of calling to Allaah amongst their brothers and amongst other than them, and for them is the reward from Allaah . This deed is from the most glorious and greatest of deeds as has proceeded in His statement:

(ومن أحسن قولاً ممن دعا إلى الله وعمل صالحاً و قال إني من المسلمين)

"And who is better in speech than he who calls to Allaah and does good deeds and says: Verily I am one of the Muslims." Fussilat: 33

41:33. எவர் அல்லாஹ்வின் பக்கம் அழைத்து (மக்களை), ஸாலிஹான :அமல்கள் செய்து (நல்ல)“நிச்சயமாக நான் அல்லாஹ்வுக்கு முற்றிலும்) முஸ்லிம்களில் நின்றும் உள்ளவன் என்று கூறுகின்றாரோ (வழிபட்ட, அவரைவிட சொல்லால் அழகியவர் யார்?” (இருக்கின்றார்?)

33. අල්ලාහු වෙතට අධ්‍යායන කළ කැරු මම මුස්ලිම් වරයන් ගෙන්මිසි කී කෙනෙකුට වඩා වැඩිත් ඉතා හොඳ කවරේද?

Then after that it is incumbent upon them to convey this deen to those around them from the other religions because the religion of Islaam is for all people. He δ said: (قل يا أيها الناس إني رسول الله إليكم جميعا) "Say: O people, indeed I am the Messenger of Allaah to all of you." A'raaf: 158
you." A'raaf: 158

(නබියෝ !) ඔබ මෙසේ පවසනු: "මිනිසුනේ ! (ඔබ කුමන දේශයක අය වුවද, කුමන සමූහයක අය වුවද), ඇත්තෙන්ම මා ඔබ සියල්ලන්ටම අල්ලාහ් විසින් එවන ලද එක් දූතයෙකි. අහස්හිද, භූමියෙහිද රාජ්‍යය හසුරුවම අයත්ය ! (නැමදුමට හිමි) දෙවියා හසු මිස, වෙන කිසිවෙකුත් නැත. හසුම පණ දෙන්නේය. මරණයටද පත් කරන්නේය. එබැවින් එම අල්ලාහ්විද, ලියන්නට දනුමක් නැති නම් වන හසුගේ දූතයාවද ඔබ විශ්වාස කරනු මැනව ! හසු පවා අල්ලාහ්විද, හසුගේ ආයාචනද විශ්වාස කරන්නේය. එබැවින් ඔබ සෘජු මාර්ගය අත් කර ගැනීම පිණිස හසුවම ඔබ අනුගමනය කරනු. (7/158)

7:158. (நபியே :நீர் கூறுவீராக (!"மனிதர்களே மெய்யாக !நான் உங்கள் அனைவருக்கும் அல்லாஹ்வின் தூதராக இருக்கிறேன்; வானங்கள், பூமி

ஆகியவற்றின் ஆட்சி அவனுக்கே உரியது, அவனைத்தவிர

– நாயன் வேறுயாருமில்லை (வணக்கத்திற்குரிய)

உயிர்ப்பிக்கின்றான் ; அவனே மரணம் அடையும்படியும் செய்கின்றான் -

ஆகவே, அல்லாஹ்வின் மீதும், எழுதப்படிக்கத்தெரியா நபியாகிய அவன்

தூதரின் மீதும் ஈமான் கொள்ளுங்கள், அவரும் அல்லாஹ்வின் மீதும் அவன்

வசனங்களின் மீதும் ஈமான் கொள்கிறார் அவரையே பின்பற்றுங்கள் -;

நீங்கள் நேர்வழி பெறுவீர்கள்.”

These societies are in the most need for this religion, and the caller to Allaah obtains a great reward if he is a reason for the guidance of these people and directs them to that which was unknown to them from the matters of the religion of Islaam as has preceded in the statement of the Prophet ﷺ to Ali ibn Abee Taalib: "For, by Allaah, that Allaah guide by you a single man is better for you than the red camels." Through this da'wah, groups, Allaah willing, enter into the religion of Allaah, the religion of Islaam, and the number of the disbeliever's decreases. Then the victory, Allaah ﷻ willing, will be for the Muslims.

And if the Muslim is not able to give da'wah in those lands then it is upon him to *adhere to his deen* and uphold *Islamic character and manners*, for verily that is da'wah by actions and it is something that is loved by those who possess sound intellect, for people most often are affected by these praiseworthy characteristics. Indeed some of the regions of south East Asia have entered Islaam because of the character of the merchants from trustworthiness and being truthful in dealings. And whenever the Muslim is not able to openly perform his deen in the land he resides in whereas he does not feel safe for his deen and his honor and his wealth, then verily it is incumbent *upon him hijrah to safe lands* in which he is able to perform the rituals of his deen in safety and comfort if he is able to do that, working by the verses and hadeeths that have come concerning that."

Taken from "Majmoo' Fataawaa wa Maqaalaat Mutnawwiah", volume 2, pages 377-379. Translated by: Abdullah MacPhee in Daarul-Hadeeth Dammaaj.

Bid'ah means seeking to draw close to Allaah by means of acts of worship for which there is no precedent (in sharee'ah).

In the two Saheehs of Bukhaaree and Muslim the Prophet (sallallaahu-alaihi-wasallam) says: "Whoever introduces something into this affair of ours something which does not belong to it *will have it rejected*"[2]

Muslim adds in his Saheeh from Aa'ishah that the Prophet (sallallaahu-alaihi-wasallam) also said: "Whoever does an action which we have not commanded will have it rejected"[3]

1. INNOVATORS (See the next versions also below)

o Tooba (a tree in paradise) to the strangers." It was asked, "who are the strangers?" He replied, "those that purify and correct what the people have corrupted of my sunnah" (Tabaraanee in al-Kabeer [6/202])

Reported by Tabarani, Dailamy and Al-Hakam.

2. INTERACTING WITH THE PEOPLE OF INNOVATION

(Different Views)

Avoiding Bid'ah is one of the most important principles of the Sunnah. We are told to have hatred for innovation, keep away from it, warn people about it, and to refute the innovators. To begin this small offering of advice to our brothers and sisters we bring the Hadeeth of the Prophet (sal-Allaahu 'alayhewa sallam), where the status of the innovator is described and of those who accommodate him.

"Whoever innovates or accommodates an innovator then upon him is the curse of Allah, His Angels and whole of mankind." [Reported by Bukhaaree (12/41) and Muslim (9/140)]

It is hoped that from this hadeeth there is no doubt as to the feelings of the Prophet (sal-Allaahu 'alayhe wa sallam) towards the innovator and to his supporters. If there is then we challenge you to bring forth a proof of equal waiting that abrogates this... May we assure you that there is no such thing in the Qur'aan or authentic Sunnah, anything produced to the contrary to this is a lie against the Messenger (sal-Allaahu 'alayhe wa sallam). Regarding this the Prophet (sal-Allaahu 'alayhe wa sallam) said: *"Whoever lies on me intentionally then let him reserve his seat in hell."* [Reported by Bukhaaree (1/106) and Muslim] What follows is a methodology in interacting with the people of bid'ah, taken purely from the salaf and not from our own opinions. The article also touches on modern misconceptions and false calls against these concepts that are based purely on emotion and not on knowledge

Attending the circles of the people of innovation .Many brothers and sisters are seen sitting in the circles of the *Ahlul-Bid'ah*, when they are questioned as to their motives they say; 'there is good within them, and we take what is good and leave the rest.' To these people we bring the statement of Al-Hasan al-Basree [d.110H] who said:"Do not sit with the people of innovation and desires, nor argue with them, nor listen to them." [Reported ad-Daarimee in His Sunan (1/121)]

As regards to taking from what they say Al-Layth ibn Sa'ad [d.175 H] said:

""If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him.' So Imaam ash-Shaafi'ee then said: 'He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him.'" [As-Suyootee "al-Amr bil 'Ittibaa wan Nahee 'anil Ibtida"]

From this it is clear that no matter how amazing, how pious and well mannered a person of innovation might seem, a great Imaam like Imaam ash-Shaafi'ee would not take from them. Is there anyone who can bring anything contrary to this from the great Imaam ash-Shaafi'ee or any of the other Imaams in that case??

Rather, the act of attending the circles of the people of innovation is far graver than this, as is detailed by Sufyaanath-Thawree [d.161H] who said: “Whoever listens to an innovator has left the protection of Allaah, and is entrusted with the innovation.” [Abu Nu’aym “al-Hilyah” (7/26), Ibn Battah 444]

We all crave for the protection of Allaah as there is no safety in anything else, so to leave this leaves one open to corruption; of the heart, of the mind and of the soul. Additionally al-Fudayl ibn ‘Iyaad said: “Do not sit with a person of innovation. Allaah has rendered his actions futile and has taken the light of Islaam from his heart.” [Ibid No. 263] He also said, “*Do not feel safe about your deen with a person of innovation.* Do not consult him in your affairs and do not sit with him, for whoever sits with a person of innovation Allaah will make him inherit blindness. [Ibid No. 264]

Is it that we need more persuasion in this regard? 5?

3. Interaction with the people of innovation

In the previous section we detailed the sitting with the people of innovation with regards to knowledge (or lack of it!) now what about the *sitting in the sociable sense*? The answer to this lies with the statement of al-Fudayl ibn Iyaad [d.187H] who said: “Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation.” [Reported by al-Laalikaa’ee (no.1149)]

Hence we see that being in the company of a Jew or a Christian is considered less harmful than that of a person of innovation. This can be explained by the fact that the Jew or Christian will attack Islaam from the exterior, whilst the innovator attacks Islaam from within. Thus it is easier to guard against the external and visible enemy than it is to guard against the stealthy enemy from within. Not everyone goes to the length of attending the circles and sitting with the Ahlul-

Bid'ah, however they fall short in the manner by which they interact with them. The importance of ones companions cannot be stressed enough and to a person ignorant of the state of a person of innovation the very site of a person of Sunnah interacting with them can be very misleading. To this effect the great Imaam, *Imaam Maalik [d.179H]* said: "How evil are the people of innovation, we do not give them salaam." [Reported by al-Baghawee in Sharh us-Sunnah (1/234)]

Also Ibn Haanee an-Neesaabooree said: "I witnessed Aboo 'Abdullah (meaning Imaam Ahmad), on his way to the mosque and a man from the skeptics (*innovators*) gave him salaam. He did not return salaam to him and the man gave him salaam again. Imaam Ahmad pushed him away and did not return salaam to him." [Masaa'il Imaam Ahmad of Ibn Haanee an-Neesaabooree (2/153)]

In the similar sense, if the interaction is about the deen where we hear our ignorant brothers say: 'there can be no harm in discussing some Qur'aan with him' to this we bring the saying of Sa'eed ibn 'Aamir who said: "I heard my grandfather, Ismaa'eel ibn Khaarijah speaking, saying: "Two men from the People of Desires came to Muhammad ibn Seereen [d.110H] and said: 'O Aboo Bakr, can we narrate to you a hadeeth?' He said, 'No.' They said, 'Then can we recite an aayah to you?' He said, 'No. Either you stand (and leave) or I will stand (and leave).' So the two men stood and left. Some of the people said to him, 'What harm would it do to you if they recited an aayah?' He said, '*I disliked that they read an aayah to me and then distort it, so that this falls into my heart.*'" [Ibid, no. 242]

The position to the Salaf towards the innovator can be clearly illustrated by the following statements:

Qaadee Aboo Ya'laa [d.333H] said: "There is consensus (Ijmaa') among the Sahaabah and the Taabi'een as regards dissociating and cutting-off from the Innovators." [Hajarul-Mubtadi, p. 32] Al-Baghawee (d. 535H) said: "And the Sahaabah, the Taabi'een, their successors and the Scholars of the Sunnah passed away while they were upon this, united and unanimously agreed upon having

enmity towards the People of Innovation and fleeing from them.” [Sharhus-Sunnah, 1/227]

From the statements detailed in this section, the position of Ahlus-Sunnah with regards to interaction with Ahlul-Bid’ah is clear. Their company has been likened to being worse than the Jew and Christian, and we have been commanded to make dissociation from them and have enmity towards them.

Warning against the people of innovation As we see around us much of the da’wah of Ahlul-Bid’ah is based on emotion and not knowledge. So what is it that we say to those who cry out for us to hold back in our criticism of the Ahlul-Bid’ah, and indeed in the rebuttal of this article itself? We first bring the statement of al-Fudayl ibn ‘Iyaad [d.187H]:“I met the best of people, all of them are people of the Sunnah and they used to forbid from accompanying the People of Innovation.” [Al-Laalikaa’ee (1/267)] Regarding the people of knowledge of the time of Imaam Bukhaaree, the great Imaam (rahimahullaah) said:“I met more than a thousand men amongst the people of knowledge from the people of al-Hijaz, al-Makkah, al-Madeenah, al-Koofaa, al-Basrah, Waasit, Baghdad, Shaam and Misr.. and I never saw a single one of them differ with respect to the following matters...

. And they used to forbid and prevent [people] from the innovations - those that the Messenger and his Companions were not upon, due to His saying “And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves.” [Soorah Aali Imraan 3:103]

And due to His saying:“If you obey him [the Messenger], you shall be on the right guidance.” [Soorah an-Noor 24:54]” [Reported by al-Laalikaa’ee (2/172-5)] To those who persist in defending the people of innovation regardless of the proof that we give them we bring the saying of Ibraaheem ibn Maysarah [d.132H] who said: “Whoever honours an innovator has aided in the destruction of Islaam.” [Reported by al-Laalikaa’ee (1/139)]

And the statement of al-Fudayl ibn 'Iyaad [d.187H]: "It is not possible for a person of the Sunnah to support a person of innovation except out of hypocrisy." [Sharh Usoolil-I'tiqaad of al-Laalikaa'ee, no. 266] Interaction with those who accompany the people of Innovation .So what of those who simply tag along with the people of innovation, do we abandon them also? The answer to this lies with the saying of Aboo Daawood as-Sijistaanee [d.275] said: "I said to Aboo 'Abdullaah, Ahmad ibn Hanbal, 'If I see a man from the Ahlus-Sunnah sitting with a man from the people of innovation, should I abandon speaking to him?' He said, 'No. You should first inform him that the one whom you saw him with is a person of innovation. Either he will cease speaking to the innovator, so continue speaking to him, or if not, then regard him to be like him.'" [Reported by Ibn Abee Ya'laa in Tabaaqaatul-Hanaabilah, 1/60]

In Summary:

To end this small amount of advice to my fellow Muslim brothers and sisters and to my self (May Allaah guide us all to the truth... Aameen), we will end with Imaam as-Saboonee's [d.449H]description of the people of Sunnah: "They follow the pious predecessors [Salaf us-Saalihi], the Imaams and the Scholars of the Muslims, and cling to the firm deen that they clung to and to the clear truth. And they hate people of innovation [Ahlul-Bid'ah] who innovate into the deen that which is not from it. They do not love them and they do not keep company with them. They do not listen to their sayings nor sit with them, nor argue with them about the deen, nor debate with them. Rather they protect their ears from hearing their futility, things which if they pass through the ears and settle in their hearts, will cause harm and cause doubts and wicked ideas to appear.

Allaah said: "And when you see people engaged in vain discourse about Our Signs, then turn away from them unless they turn to a different theme." *[Soorahal-An'aam (6):68]" [Risaalah fil I'tiqaad Ahlus-Sunnah Ashaabul-Hadeeth/100]

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي
حَدِيثٍ غَيْرِهِ وَإِمَّا يُبْسِئُكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ
الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

Yusuf Ali - Note 891 (Sura 6 Ayah 1)

Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving.

6:68. (நபியே நம் (!வசனங்களைப் பற்றி வீண் விவாதம் செய்து

கொண்டிருப்போரை நீர் கண்டால், அவர்கள் அதைவிட்டு வேறு

விஷயங்களில் கவனம் செலுத்தும் வரையில் நீர் அவர்களைப் புறக்கணித்து

விடும்; (இக்கட்டளையைவிட்டுவைத்தான் உம்மை மறக்கும்படிச் (

செய்துவிட்டால், நினைவு வந்ததும், அந்த அநியாயக்கார கூட்டத்தினருடன்

நீர் அமர்ந்திருக்க வேண்டாம்.

68. අපගේ ආයාටන් ගැන විතර්කයෙහි තිලෙන අය
මුඛ දැක්කෙහිනම් එය නොවන(වෙත) විෂයයන්හි
තිලෙන තෙක් ඔවුන්ගෙන් මගහරුව. එතෙක්.
සපිතාන් මුඛව අමතක කළහොත් (එය) සිහිපත්
වුනාසින් පසු වරද කරන (ජන)සමූහයා සමග
අසුන් නොගත යුතුය.³⁰⁴

So, who is it who calls to the manhaj of the pious predecessors, openly refuting the people of innovation, and warning about keeping company with them?

Ahmad ibn Hanbal said, "... So let a man fear Allaah and be wary of Him, and let him take himself to putting forward for himself those good actions, the benefit of which will return to him the next day. And let him not be of those who invent new matters [into the Deen], for whenever such a thing emerges from such a man, he

seeks to find a proof for what he is doing. So he induces himself to do the impossible, searching for a proof for what he has brought out ? whether valid or baseless ?in order to beautify his innovation and his invention ..."

4. INNOVATORS (ANOTHER Version):

When the Khawaarij manifested their bid'ah (innovation) and separated from the main body of the Muslims because of the idea and innovations they introduced, none of the Sahaabah ordered that they be removed or expelled from the mosques, because they are houses which Allaah has given permission to be built and His name mentioned in them. So it is not right for anyone to forbid that for which Allaah has given permission.

- (1) 'Ali ibn Abi Taalib said concerning the Khawaarij: "They have three rights over us: that we should not initiate fighting with them so long as they do not fight us; that we should not prevent them from entering the mosques of Allaah to mention His name therein; and that we should not deny the booty to them so long as they have fought alongside us."
- (2) Narrated by Ibn Abi Shaybah in al-Musannaf (7/562) with a hasan isnaad.
- (3) What is prescribed in your case is to *treat them kindly in the house of Allaah, and to strive to explain the Sunnah to them by all means*. If you can prevent them from establishing their bid'ah, after asking the scholars and making sure that this particular action is indeed bid'ah, then you may prevent them from doing this bid'ah only, but you cannot prevent them from entering the mosque altogether. That is subject to the condition that preventing this bid'ah will not lead to trouble among the Muslims or to an evil that is greater than the bid'ah that you want to prevent.

- (4) Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:
- (5) Based on this, if the person or group combines good with evil in such a way that they cannot be separated, rather they will do it all or abandon it all, then it is not permissible merely to enjoin good or forbid evil, rather you should look and see. If the good is more prevalent, then it should be enjoined, even if that will entail a lesser amount of evil, and you should not forbid an evil if that means that a greater amount of good will be lost. In that case, forbidding evil would be more akin to blocking the path of Allaah and striving to stop people from obeying Him and His Messenger, and to stop people doing good.
- (6) But if the evil is more prevalent then it should be forbidden, even if that means that a lesser amount of good will be lost. In that case, enjoining that good which entails a greater amount of evil is in fact enjoining evil and striving to disobey Allaah and His Messenger. *If the good and evil are equal, then you should neither enjoin nor forbid, rather in some cases it will be better to enjoin (the good) and in some cases it will be better to forbid (the evil), and in some cases neither enjoining good nor forbidding evil will be appropriate,* because the good and evil are so strongly connected.
- (7) That has to do with specific issues. But when speaking about specific actions, then good should be enjoined in general and evil should be forbidden in general.
- (8) With regard to a single person or group, then its good should be enjoined and its evil should be forbidden; its praiseworthy actions should be commended and its blameworthy actions should be criticized, in such a way that enjoining good will not cause most of the good to be lost or a greater evil to occur, and in such a way that forbidding evil will not cause a greater evil to occur or a greater good to be lost. If the matter is unclear then the believer should wait

until the truth is clear to him, so that he will not do an act of obedience without the proper knowledge and intentions.

(9) End quote from Majmoo' al-Fataawa (28/129-130); al-Istiqamah (2/217-218).

Praise be to Allaah. (Shaykh Muhammads al-Munajjad.-Islam Q&A

What you mention about feeling some resentment towards some of the companions of the Prophet (peace and blessings of Allaah be upon him) is one of the effects of keeping company with this follower of innovation. It indicates that the salaf were wise in warning against sitting with followers of innovation and their strictness with regard to that.

Abu Qilaabah (may Allaah have mercy on him) said: Do not sit with those who follow their whims and desires and do not debate with them, for I cannot be sure that they will not tempt you into misguidance or confuse you about the religion as they are confused.

Abu Ishaq al-Hamadaani said: The one who shows respect to the follower of innovation has helped to destroy Islam.

Two men who were among the followers of whims and desires entered upon Muhammad ibn Sireen and said: O Abu Bakr, let us talk with you. He said: No. They said: Let us recite to you a verse from the Book of Allaah. He said: No; either you get up and leave me or I will get up and leave you. So the two men got up and left.

Al-Fudayl ibn 'Iyaad said: Do not sit with a follower of innovation, for I fear that the curse may descend upon you.

Muhammad ibn al-Nadr al-Haarithi said: The one who lends his ear to a follower of bid'ah when he knows he is a follower of bid'ah will be cast out from divine protection and entrusted to his own care.

'Abd al-Razzaq al-San'aani said: Ibraaheem ibn Abi Yahya said to me: I see that the Mu'talizah frequent you a great deal. I said: Yes, and they say that you are one of them. He said: Why don't you come with me to this store with me so we may speak together. I said: No. He said: Why not? I said: Because the heart is weak.

See these reports in al-Sharee'ah by al-Aajirri and Usool I'tiqaad Ahl al-Sunnah by al-Laalkaa'i.

Al-Aajirri (may Allaah have mercy on him) said in his book al-Sharee'ah: Chapter on shunning the followers of innovation and whims and desires: everyone who adheres to what we have outlined in this book of ours, which is Kitaab al-Sharee'ah, *must shun all of those who follow whims and desires*, whether they are Khaarijis, Qadaris, Murji'is or Jahamis, all those who claim to belong to the Mu'tazilah, all of the Raafidis, all of the Naasibis, and all of those whom the Muslim scholars have determined and proven to be followers of innovation and misguidance. *He should not speak to them, greet them with salaam, sit with them, pray behind them, marry from them* or give a female relative of his to them in marriage, enter into partnerships with them, deal with them, or debate with them. Rather he should ignore them. If you meet them in the street, take another route if you can. If he says: Why shouldn't I debate with them or respond to what they say? The answer is If you debate with them or listen to what they say, you cannot be certain that they will not affect you or deceive you with their falsehood, which the shaytaan makes attractive, then you will be doomed. Unless you are compelled to debate with him or establish proof against him in the presence of the ruler etc. But apart from that, do not do it. What I have mentioned to you is based on the views of earlier Muslim scholars, and is in accordance with the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him). End quote.

Al-Dhahabi (may Allaah have mercy on him) said: Most of the imams of the salaf warned against (mixing or dealing with these people), and they thought that hearts were weak and susceptible to doubts. End quote from Siyar A'laam al-Nubala' (7/261).

What has happened to you is because of your negligence and carelessness in sitting with this follower of innovation, until your heart was poisoned against the best of creation after the Prophets. They are the people whom Allaah chose to accompany His Prophet and support His religion, and when the Prophet (peace and blessings of Allaah be upon him) died he was pleased with them, so no one would cast aspersions upon them except one who is doomed and deprived of mercy.

Islam Q&A-Shaykh Munajjad.

5 When is it prescribed to boycott innovators (followers of bid'ah)? When is it prescribed to hate for the sake of Allaah? Is it prescribed to boycott them in this day and age?

Praise be to Allaah.

The believer should analyze the situation in the light of faith and sharee'ah, and ignore his whims and desires. If his shunning and keeping away from the innovator will not result in a greater evil, then it is prescribed, and at the very least it is Sunnah. Similarly, shunning those who openly commit sin is at the very least Sunnah. But if not shunning them will be more effective because one thinks that calling these innovators, guiding them to the Sunnah and teaching them what Allaah has enjoined upon them will be more effective in guiding them, then he should not hasten to shun them, but he should hate them for the sake of Allaah just as he hates the kaafirs and sinners. But his hatred for the kuffaar should be greater, whilst also calling them to Allaah and striving to guide them, acting in accordance with all the shar'i evidence. So he should hate the innovator in accordance with the degree of his innovation, so long as it does not imply kufr, and he should hate the sinner in accordance with the degree of his sin, but he should also love him for the sake of Allaah in accordance with the degree of his Islam and faith. From this we know that shunning depends on the situation.

Conclusion: the most correct approach is to look at the shar'i interests involved, because the Prophet (peace and blessings of Allaah be upon him) shunned some people and not others, depending on the objectives of Islam. He shunned Ka'b ibn Maalik and his two companions (may Allaah be pleased with them) when they stayed behind from the campaign of Tabook with no excuse. He shunned them for fifty days, until they repented and Allaah accepted their repentance. But he did not shun 'Abd-Allaah ibn Ubayy ibn Salool and a group of those who were accused of hypocrisy, for shar'i reasons.

The believer looks at what is in the best interests (of Islam). This does not contradict the idea of hating the kaafirs, innovators and sinners for the sake of Allaah and loving the Muslims for the sake of Allaah. Attention must be paid to what is in the general interest; if shunning is better then they should be shunned, but if the objectives of Islam dictate that ongoing da'wah efforts should be made rather than shunning, then that is what should be done, following the teaching of the

Prophet (peace and blessings of Allaah be upon him). And Allaah is the Source of strength.

6.- Tabligue Jama'at (Extracted from "Fatwa on the Tablighi Jama'at – Dar al- IFTA- Granada.)

SOME OF THEIR MAKRUH PRACTICES:

(1) EATING AND SLEEPING IN MOSQUES : Uninvited, they take over the local mosques for days at a time, sleeping and eating in them and imposing their own programme in complete disregard of the actual needs and on-going organisation of the community concerned.

(2) RECRUITMENT DRIVES: They also cause great offence to Muslims in the way that they disrupt the worship in the mosques they visit by their announcements immediately after the Fard prayers and their offensive recruitment drives. As a result of which is to keep away from the mosque many people who would normally be present. They encourage and force poorer ignorant Muslims to leave their family and places of work for 3, 10, 20, 40, etc. days and go out for Ghast, while they themselves, belonging to the upper strata in society have accumulate enough wealth to live comfortable lives. We often hear their women-folk, of course, after being brainwashed by their husbands, as saying "*Allah will give us Jannat for allowing our husbands to go in the path of Allah.*"

(3) THEY REGARD ALL OTHERS AS INFERIOR MUSLIMS: They always treat those not in the Jamaat as inferior beings in need of guidance. They often repeat the same speeches regardless of the people that they are speaking to. Much of their activity is based on having a bad opinion of Muslims, something in fact forbidden by Allah and completely contrary to the Messenger (*sallal laahu alaihi wasallam*), who, as we know, refused to listen to anything that would give him a bad opinion of any of the Muslims. In "*Teachings of Islam*" they condemn all Muslims as only being involved in vice and sinning. Besides, 99.9% of their devotees in South Africa belong to the Gujerati community and look down upon other ethnic groups!

(4) IGNORING THE MESSAGE OF ISLAM TO BE GIVEN TO THE KUFAAR: They address their message solely to Muslims, the vast majority of whom are as

knowledgeable or more knowledgeable than they themselves are, ignoring the Kaafir populations among whom they move, who actually are the people to whom the message should be directed. Allah's words are frequently, and sometimes specifically, directed towards the Kuffaar and the efforts of the Prophet (*sallal laahu alaihi wasallam*) and the Companions (*radiya'allahu 'anhum ajma'een*) were devoted to conveying Islam to them (kuffar). Even when they visit the African townships, their only aim is to "convert" the poorer African Muslims (who have already reverted to Islam) to their brand of Islam. In fact, they do not even pass the message of Islam to the non-Muslims in the townships.

(5) LARGE NUMBERS THAT ATTEND THE IJTIMA: If the leaders of the Tableeghi Jamaat are sincere, let them hold their next annual gathering on the East bank of Jordan and let them cross the river and march to Al-Quds and liberate it from Jewish/Zionist occupation. Let them hold their Ijtima near the Babri Masjid in India and counter-attack the might of Hindu extremist and capture the mosque. Let them hold their Ijtima near the Shia' centre in Ottawa and take over the centre in defence of true Sunni beliefs. They would not! The Jamaat is only interested in increasing its number and wasting the energy of thousand and thousand of Muslims.

When the Tableeghi Jamaat is asked about their complete indifference to the dominance of the Kuffaar, they say "*We are not yet strong enough to do anything yet.*" Yet, they boast of the large numbers that attend their Ijtima's. The Quran says that if you are a hundred, steadfast, you will overcome two hundred and if there are a thousand of you, you will overcome two thousand by Allah's permission (*Surah al-Anfal: 65-6*). The Tableeghi Jamaat's lack of strength cannot be considered as a valid excuse.

And speaking about the mass Nikahs that take place at the Ijtimas, which is by the way, a meeting place of the rich upper class, the grooms are immediately shoved off to sleep in some mosque for 40 days. And after 40 days, these "spiritually enlightened" individuals qualify as Molvis!

THE UNANSWERED QUESTIONS:

The Jamaat claims that it is a Sunnah of the Prophets and the Sahaba and, on the other hands, it says that Molvi Ilyas is the founder of this movement. The questions we ask, are:-

- If, in reality, this is a Sunnah of the Prophet (*sallal laahu alaihi wasallam*) as claimed, then it must be proven by authentic Islamic books that the Prophet (*sallal laahu alaihi wasallam*) and his Sahaba also used to form Jamaats and do Ghast and Tableegh of Kalimah and Namaaz *amongst Muslims*.
- Why was this Sunnah ignored for 1 419 years? Do we classify all the past spiritual luminaries as anti-Sunnah?
- If this is a Sunnah practice, then surely Molvi Ilyas cannot be its founder. But, if he is the founder, then obviously this type of Tableegh did not exist before him. It is a Bid'ah!

It is the religious duty of the members of Tableeghi Jamaat to clarify the position with their Tableegh work and deceiving the Muslim community. The answers are obvious. This is a new movement founded by a Molvi Ilyas and definitely not a Sunnah.

THE AQEEDA OF THE TABLEEGHI JAMAAT

To have good and strong Imaan, one must have the proper Aqeeda. It is for this reason that we quote a few un-Islamic beliefs of the leaders of the Tableeghi Jamaat together with the proper Islamic answers. The present Molvis and devotees of the T. Jamaat refuse to condemn the persons who wrote such bad beliefs and to even disassociate themselves from such false beliefs. The un-Islamic beliefs which we have quoted below are quotations from those individuals who possess such beliefs and by writing them in this handbill, we have no intention of Kufr.

FALSE BELIEF 1: "*Allah can speak lies*". ("Barahine Qaatia" by Khaleel Ambetwi; "Yakrozi" by Ismaeel Dehlwi; "Fatawa Rasheedia" by Rasheed Ahmed Gangohi).

ANSWER: Lies is a defect which is not worthy of the Zaat of Almighty Allah and is totally Muhaal (Impossible) for Almighty Allah. Allah is free from all shortages and defects thus making lies Muhaal for Almighty Allah.

FALSE BELIEF 2: "*The Prophet (sallal laahu alaihi wasallam) had died and is mixed in the sand*." ("Taqweeyat-ul Imaan" by Ismaeel Dehlwi).

ANSWER: It has been stated in the Hadith: "*Verily, Almighty Allah has made it Haraam upon the earth to eat the bodies of the Ambiya*". It has also been stated that Ambiya are alive and are blessed with Sustenance from Almighty Allah.

FALSE BELIEF 3: *"Every creation, no matter how big or small, is equivalent to a cobbler before Allah."* ("Taqweeyat-ul Imaan" by Ismaeel Dehlwi).

ANSWER: The Holy Prophet (*sallal laahu alaihi wasallam*) is the most beloved Nabi of Almighty Allah. Almighty Allah took Qasm (Oath) even on the city of the Prophet (*sallal laahu alaihi wasallam*). He is the greatest of the creations of Almighty Allah. His every word is accepted in the Court of Allah. He is a perfection in the Attributes of Almighty Allah and Allah has not created any unique being besides Sayyiduna Rasoolullah (*sallal laahu alaihi wasallam*).

FALSE BELIEF 4: *"To think of an ox and donkey in Salaah is permissible, but to think of the Prophet (sallal laahu alaihi wasallam) in Salaah is Shirk (Polytheism)."* ("Seerate Mustaqeem" by Ismaeel Dehlwi).

ANSWER: For a Muslim to perform any Ibaadat accepting that it is a noble action of Rasoolullah (*sallal laahu alaihi wasallam*) is the true sense of Ibaadat. If one reads Namaaz thinking of it as the Sunnah of the Prophet (*sallal laahu alaihi wasallam*), then, without doubt, one will think of the Prophet (*sallal laahu alaihi wasallam*). This belief creates in the mind of the performer the thought of the Holy Prophet (*sallal laahu alaihi wasallam*). Not only is the thought of the Prophet in Namaaz permissible, it is also the demand of Shari'ah that one must remember the Holy Prophet (*sallal laahu alaihi wasallam*) at the time of Tasha'hud. According to the Fuqaha (Jurists) it is Waajib to believe that the Prophet (*sallal laahu alaihi wasallam*) is observing you and that he is aware of your actions.

FALSE BELIEF 5: Any person who says the Nabi to be Haazir and Naazir is a Kaafir. ("Jawaahirul Quraan" by Ghulaamullah Khan).

ANSWER: Until and unless we do not accept Rasoolullah (*sallal laahu alaihi wasallam*) as being Haazir and Naazir, the concept of Risaalat will be incomplete. Our Prophet (*sallal laahu alaihi wasallam*) is Shaahid, Mubashir and Nazeer.

FALSE BELIEF 6: To commemorate the Meelad is like commemorating the function of the Hindu deity. ("Baharine Qaatia" by Khaleel Ambethwi).

ANSWER: Meelad is a means of gaining blessings and closeness to Almighty Allah. It is the practice of all the great predecessors. Many sources of Shari'ah are available to prove its authenticity. In fact, Rasoolullah (*sallal laahu alaihi wasallam*) observed fast on Monday as he was born on a Monday.

FALSE BELIEF 7: If Allah wills, then he may create a million Muhammads.

("Taqweeyatul Imaan") A Prophet can even come after Muhammad (*sallal laahu alaihi wasallam*). ("Tahzeerun Naas")

ANSWER: The doors of Prophethood have been sealed. Muhammad (*sallal laahu alaihi wasallam*) is the Seal of Prophethood. The Prophet also said that no Prophet

shall come after him. Any person who claims Nabuwat after the Prophet (*sallal laahu alaihi wasallam*) is a Liar, Dajjal Kazaab and a Shaitaan.

FALSE BELIEF 8: "*Rahmatul Lil Alameen*" (Mercy unto the Worlds) is not a special title of the Prophet (*sallal laahu alaihi wasallam*), but the Ummati are also "*Rahmatul Lil Alameen*". ("Fatawa Rasheedia")

ANSWER: "*Rahmatul Lil Alameen*" is the unique quality of Rasoolullah (*sallal laahu alaihi wasallam*) as stated in the Holy Quran.

Note: To believe all these above mentioned false "Islamic" beliefs makes one a hypocrite, and one is included in the ranks of the Shia, Rafazi, Khaarijite, Qadiani, Ghair-Muqallid (Ahle Hadith), Tabligi, Deobandi, Maudoodi, Ahle Quran (People of Quran), etc. which are totally out of Islam. Any person who falsely claims to be the true Mahdi is misguided and a Faasiq. Any person who says that Allah can lie, that the Prophet's (*sallal laahu alaihi wasallam*) knowledge are like those of animals, that the Prophet Muhammad (*sallal laahu alaihi wasallam*) is not the Final Messenger, that the swearing of the Sahaba does not make one a criminal, that the Prophet's knowledge is less than Shaitaan, etc. IS A KAAFIR (totally out of the folds of Islam). We should not perform Salaah or associate with such persons as their companionship is detrimental to our Imaan.

IN CONCLUSION:

The members of Tableeghi Jamaat have become extremely unpopular with many communities of Muslims throughout the world and even in South Africa. However, many continue to tolerate them. In fact, what they do, in the manner of Christian evangelists, is to play on the guilt of insecure people and then offer them an emotional environment in which they can redeem themselves and find others in a similar plight who are ready for the same treatment. Such "conversions" are frequently very superficial and sometimes superficially quite dangerous for the individuals concerned.

As we have seen, the ludicrous claim is made that the programme of the Tableeghi Jamaat comprises in every respect the way followed by the Prophet (*sallal laahu alaihi wasallam*) and his Companions (*radia'llahu 'anhum ajma'een*), in their establishment of Islam. In fact, the

opposite is true. From its inception, the programme of the Tableeghi Jamaat was designed, while giving the appearance of Islamic activity, to leave in place the very Kaafir forces whose explicit intention was precisely the prevention of the establishment of Islam in any real way. In the light of all the foregoing:

1. We declare that the Tableeghi Jamaat is, *by its own admission, a deviant sect of Islam and that it is being used by the enemies of Islam to help them in their continuing battle to prevent governance by the laws of Allah from being re-established in the world.*
2. We therefore call on the leadership of the Tableeghi Jamaat *to acknowledge that they are directly responsible for the misguidance of millions of Muslims and to abandon their present programme which only furthers the interest of the enemies of Allah.*
3. We therefore call on all members of the Tableeghi Jamaat *to reject the subversive role they have been unwittingly persuaded to play and leave this sect which is being used by the enemies of Islam to prevent Allah's Deen being restored and governance by His Laws re-established.*
4. We therefore call on all Muslims *to disown the Tableeghi Jamaat and to discourage its activities by refusing to give its members permission to sleep in mosques and to use them for their activities. And we call on all Muslims to reject the modernist perspective of Islam that they have been given to and respond to Allah and His Messenger (sallal laahu alaihi wasallam) by giving their wealth and lives to see the totality of Islam once again re-established on the*

earth. .

7- Divine knowledge, as far as man is concerned, is unlimited. Constant effort is necessary to keep our knowledge square with the march of time... (See *breath of all the toil is lost* " Oars alone can ne'er prevail to reach the distant coast : Note: 2404.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

Behold Moses said to his attendant "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." See

note:2404 Yusuf Ali. 18:60. இன்னும் மூஸா தம் பணியாளிடம், "இரு

கடல்களும் சேரும் இடத்தை அடையும் வரை நீங்காது நடப்பேன்; அல்லது

வருடக் கணக்கில் நான் போய்க்கொண்டிருப்பேன்" என்று கூறியதை நீர்

60. இஃதா தமையே வாவாவ "வொகை மாடயன்
மர்யேமே டேஹுன்ட் பன்வெ கதவதா பரீகேத
மர்யு தோதவகிதே" (60) சி கி வன்ம (சிகி) கரவ).

நினைவு படுத்துவீராக.

Sahih Al-Bukhari Hadith

Hadith 1.98 Narrated by

Abu Huraira

.....And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

Sahih Al-Bukhari Hadith
Hadith 4.803 Narrated by
Hudhaifa bin Al Yaman

"There will be some people who will lead (people) according to principles other than my tradition.

Sunan of Abu-Dawood
Hadith 4251 Narrated by
AbuHurayrah

The Prophet (peace be upon him) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

•Sunan of Abu-Dawood
Hadith 4329 Narrated by
Abdullah ibn Amr ibn al-'As

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generalit

8.Mawlid al-Nabi (the Prophet's birthday)

Why some people accept and some unaccept the celebration of the prophet (What is your opinion?

Praise be to Allaah.,

There is nothing in the Qur'aan to say that we should celebrate the Mawlid or birthday of the Prophet (Sal).

The Prophet himself (Sal) did not do this or command anyone to do it, either during his lifetime or after his death.

Sahih Al-Bukhari Hadith

Hadith 9.229 Narrated by

Abi Waih

Hudhaifa bin Al-Yaman said, "The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly."

9. Calamity-

64:11 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۝ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

64:11-No kind of calamity can occur except by the leave of Allah: and if anyone believes in Allah (Allah) guides his heart (aright): for Allah knows all things. 5492

⁵⁴⁹² - What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without Allah's knowledge and leave; and therefore there must be some justice and wisdom according to His great universal Plan.

Our duty is to find out our own shortcomings and remedy them.

If we try to do so in all sincerity of heart, Allah will give us guidance. (64.11)

64:11. நிகழும் நிகழ்ச்சியெல்லாம் அல்லாஹ்வின் அனுமதி கொண்டேயல்லாமல் இல்லை (வேறு); மேலும், எவர் அல்லாஹ்வின் மீது

ஈமான் கொள்கிறாரோ, அவருடைய இருதயத்தை அவன் நேர்வழியில் செலுத்துகிறான் .அல்லாஹ் ஒவ்வொரு பொருளையும் நன்கறிந்தவன் -

11. அல்லாஹ் அவசரமேன் வினா(கிடீடு) அறவுரன்
கோமிடவன்கேன். யமென் அல்லாஹ் துற வினாவின
கேரேடி இது (அல்லாஹ்) இதுவே சிற யமென்
கரன்கேன். அல்லாஹ் சிவனூ டிடி டன்கேன்.

10. Sects- among Muslims

Al-Tirmidhi Hadith

Hadith 171 Narrated by

Abdullah ibn Amr

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) evils which befell the people of Isra'il, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

11. A Time will come-

A time will come upon men when their fuqaha are few but their Qur'an reciters are many, when the letters of the Qur'an are guarded carefully but its limits are lost, when many ask but few give, when they make the khutba long but the prayer short, and put their desires before their actions."

WHAT ARE THEY DISTORTING

1. Recital of Salawat before Azan in Mosques contrary to Hadhis

2. Jummah Prayers- not confirming to authentic Hadhis, viz: praying Salatul Jummah after the 1st Azan, Long Khutbas (instead of short) and wasting time – misleading the congregation on irrelevant subjects; making Prayers short – (instead of long) and devoting more time in collecting donations in tills and buckets as in begging for the mosques, etc.,
3. Janaza – burial delays due to various recitals – halara, dikr, Quran recitals, etc.,
4. Paying to Homage to Saints –m as partners, patrols, protectors, intercessors, helpers, equals, with Allah.
5. Birthday celebrations of the Prophet (Sal) and recitals of Mowloods and Kaththams,
6. Hijab or Niqab or devoid of them,
7. Haram and Halal – ignored in many respects'
8. Sunnah or Farlu (Obligatory) not adhered to;
9. Iddah for 4 months and 10 days or 40 days!
10. Treat innovations as permissible,
11. Hadith – authentic or weak, not concerned
12. Community – a bunch of spendthrifts in weddings etc., for prestige, not fearing Allah,
13. They join in worship others with Allah – false worship – even though this is indeed the highest wrongdoing etc.
14. Birthday celebrations of Muslim leaders and prominent people invoking blessings from Muslims and non-Muslims and their deities in their Temples!
15. They are forming various sects – all the 73 sects said in the Hadhis are there.!

- 16.To Bestow Honour – they are covering with Silk/Silver/Woolen and Gold BROCADES, contrary to Hadhis,
- 17.Crazy for palatial buildings and luxury limousines. Ignore good neighbourliness and giving Salam to one another,
- 18.Arrogance and superiority complex in their dealings with men, etc.m

12. Misconceptions –Errors

Divine knowledge, as far as man is concerned, is unlimited. Constant effort is necessary to keep our knowledge square with the march of time.(Note:2404)

6:69 - On their account no responsibility falls on the righteous but (their duty) is to remind them –

6:69 وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ جِسْمِهِمْ مَنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَهُمْ يَتَّقُونَ

6:69. (வீண் விவாதத்தில் ஈடுபட்டுக் கொண்டிருக்கும் அவர்களுடைய (கணக்கில் பயபக்தியுடையவர்களுக்கு யாதொரு பொறுப்பும் (செய்கைகளின்) இல்லை; எனினும் அவர்கள் பயபக்தியுடையவர்களாகும் பொருட்டு, அவர்களுக்கு நல்லுபதேசம் செய்வது பொறுப்பாகும்.

69. சிரீத் ரீரீத் ரகீத்பெத் கெரீகி பெத் கஹீத்
கரீகெகி கிபித் (பகிதெத் பரீரீ) கரீக.பஹீத்
பெத் கிபி ரிபி கிஹீத் பெரீத் கெபித்

A FEW OF THEM ARE:-

1. That You should send salawat on Rasoolulla, but you should not do this while starting the Azan

2. That after Azan, individual salawat should be sent on the P:rophet (Sal)-not jointly,
3. That for Jummah prayers, a bath is obligatory, apply scent (at home)and enter the mosque early.,
4. That you should pray 2 rakats of Thahiyyathul Masjid as you enter the mosque before sitting down,
5. That there is no prayer known as 2 rakats prior sunnah of Jummah,
6. That Prophet (Sal) always prayed 2 rakats of sunnah after Jummah in his house & not in the mosque,
7. That he ordered 4 rakats to be prayed after Jummah for those praying in the mosque,
8. That you should never jump over the shoulders of those who are seated for prayers,
9. That those coming early should occupy the front ranks, and late comers in the rear ranks,
10. That the children should be kept orderly in the ranks behind,
11. That you should not ask Duwa with hands raised (only)during Jummah as Blessings are guaranteed,
12. That Friday Prayer is a place to meet Muslim brothers for Unity & Brotherhood,
13. That the Khutba should be short and the prayer long,
14. That you should give salams to known or unknown Muslims when you meet them anywhere,
15. That you should not beg in the mosques, for money etc.
16. That you may recite Surah Yaseen when somebody is on death bed, but not after the death.
17. That you should not recite Quran or any other recitals for the Janaza and cause any delay of burial,
18. That the relations should feed the deceased householders for one day and one night,
19. That you should throw into the grave 3 handfuls of earth from the head side after burial,
20. That you should not set fire to incense and plant on the grave nor strew any flowers over it,

21. That you should not prompt the deceased (Talkeen) but lecture on these matters to the public,
22. That there is no Kaththam of any sort, but give charity on his behalf or perform Haj etc., for him,
23. That the widow must perform Iddah for 4 months and 10 days if the husband dies,
24. That you should never have SAINTS as partners, protectors, helpers, intercessors or equals with Allah,
25. That there is no Birthday celebrations for anyone, not even for Prophet (Sal),
26. That you should never form Sects among Muslims,
27. That men should never cover themselves with Gold, Silver, or Silk Brocades,
28. That you should strictly follow the 5 principles of Islam,
29. That fasting on the Arafat day, and fasting two days of Muharram, & 6 days of Shawwal is excellent,
30. That the Prophet (Sal) fasted on Mondays and Thursdays of every month,
31. That those with health and wealth may perform Hajj every 5 years,
32. That all males must grow the Beard and shorten the moustache, shaving is haram/makruh.
33. That all women must wear Hijab and cover their heads, leaving the face and below wrist open,
34. That it is meritorious to pray daily Thahajjut and Witr before Fajr ,
35. That they should recite the Quran daily & try to understand by referring to the translations,
36. That reading Surah Kahf on Friday nights is very meritorious
37. That Ramadhan fasting begins when the moon is seen with the eyes and not on calculations,
38. That an Imam without a beard should be discouraged from leading any prayers,
39. That the essence of Islam is to avoid all extravagances on either side.

40. That every individual among the sons of Adam has a jinn who has been appointed to be his constant companion (*qareen*). We know that he is with us so we should beware of him as much as possible."

41. The Shaytaan who is the disbelieving jinn could take control of a person when he is about to depart this world, and misguide him or stop him from repenting..." The way to save oneself from this is to remember Allaah and speak His Name at the beginning of all things, & recite Surahs 2:(255), 113 & 114..

42. That Iblees is one of the jinn and not one of the angels. "... Verily he [Shaytaan] and his qabeeluhu [his soldiers from the jinn or his tribe] see you from where you cannot see them..." [al-A'raaf 7:27] Because the jinn can see us while we cannot see them.

43. The jinn live on this earth where we do. They are mostly to be found in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards. The jinn were created from fire.

44. That if a Mushrikoon dies, (e.g. -those who worship graves etc.,) it is not permissible to walk in their funeral procession, or to pray over him, or to make du'aa' and seek forgiveness for him, or to perform Hajj on his behalf or give charity on his behalf. (9:113).

45. That in festivals of the kuffaar - It is not permissible under any circumstances to take the strength of the kuffaar and the weakness of the Muslims as an excuse for imitating and resembling them, as some hypocrites and defeatist Muslims claim.

13. Deviant Groups

1. Ahmediyya:

ALL MUSLIMS ARE INFIDELS (KAFIRS)

The founder of Ahmadiyya Movement, Mirza Ghulam Ahmad Qadiani, claims to be a Prophet !

2. FARRAKHANISM

Nation of Wallace Fard Muhammad, of uncertain origin, taught what he termed Islaam among Blacks in Detroit from 1929 to 1931. Elijah Poole (1897-1975) secured leadership of the group and claimed that Fard was actually God in person and that he, Elijah, was the messenger of God sent to Black Americans.

3. Ansaru Allah: "THE ANSARU ALLAH COMMUNITY"

ALSO CALLED "THE NUBIAN ISLAMIC HEBREWS."

The earliest of these groups is the "Moorish Science Temple of America" founded by Timothy Drew from North Carolina (1886-1929). Drew renamed himself Prophet Noble Drew Ali and opened the first branch of his cult in New York in 1913.

4. Moors: MOORISH SCIENCE TEMPLE OF AMERICA

The Moorish Science Temple of America is an American organization founded in the early 20th-century by Timothy Drew. He claimed it was a sect of Islam but he drew as well from Buddhism, Christianity, Freemasonry, Gnosticism and Taoism

5. Waarith-Deen>IMAAM (WALLACE) WARITH DEEN MOHAMMED IN MATTER OF 'AQEEDAH'

WARITH DEEN MOHAMMED is son of Elijah, pseudo-Islamic groups in America was "The Lost Found Nation of Islam" ("Black Muslims")

6. Baha'is

Bahai's: Mirza `Ali Muhammad ("Bab"), born 1235 AH. Claimed to be the bab (precursor to the Mahdi) in, 1260. Arrested and imprisoned, then executed in 1265 AH.

2. Mirza Husayn `Ali ("Baha'ullah") was imprisoned for four months, then was released and fled to `Iraq in 1269 AH. Remained there 12 years inviting to his religion, then was exiled to Istanbul, and imprisoned for 5 years, after which he was moved to `Aka, where he died in 1309 AH.

7 ShiitesSHIITES AND SHIAISM

Shiaism (The Rafidah) and Islam are indeed different religions. This sect has developed into what we now know as the Shia whose beliefs and thoughts are repugnant beyond belief.

8 Baatiniyya: THE BAATINIYYAHS

Over the years, many movements have arisen bent on fighting Islaam, and destroying its values and teachings. The greatest danger of these Baatinite movement lies in the fact that they wear the cloak of Islaam while striving to destroy it from within.

9 THE ISMAA'EELIS (BOHARAS)

The Ismaa'eelis are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. Syedna Burhanuddin is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

During the rule of the sixth faatimid caliph, al-haakim bin Amrilaah (996-1021), an Ismaa'eelee missionary by the name of ad-Darazee claimed that he did not die and a new sect was born under the name of the Haakimeeyah, later called the Druzes, Ad-Darazee and his followers were forced to leave Egypt and settled

around Damascus in the mountains of Hawran and Lebanon, (Mustafaa Ghaalib, al-Harakaat,pp.184 and 242)

10 Dawoodi Borah: THE DAWOODI BORAH

The Dawoodi Borah are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. and, in their view their supreme leader, has characteristics and attributes similar to those of Allaah.

11 Nusayri: ISLAMIC RULING ON THE NUSAYRI/ALAWI/ALAWITE SECT

Those who want to see the question in full, they can refer to Ibn Taymiyyah's Fatawa 35/145. In summary, the questioner mentioned, among other things their legalization of intoxicants, belief in reincarnation; disbelief in resurrection, Paradise and Hellfire; belief that "Five Prayers" (as-Salawat al-Khams) is an expression referring to five names: "Ali, Hasan, Husayn, Muhsin and Fatimah", and that mentioning these five names suffices one instead of making ghusl from major impurity, or ablution, or fulfilling other conditions and obligatory actions of the five daily prayers; that `Ali is the creator of the heavens and the earth, and that he is their god in heavens and imaam on the earth etc.

12 Druze: DRUZE

Druzes Believe that Allah came down in the body of al-Hakim bi-Amrillah, and that a man named Muhammad (i.e. a Muhammad other than Muhammad ibn `Abdillah the Prophet of Islam) was his messenger to the Levant.

Believe in reincarnation

13. Agakhani: THE ISMAA'EELIS (AGAKHAANI

The Ismaa'eelis are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. Aga Khan is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

14 Jamaat e islami: JAMAT-E-ISLAMI AND ITS OFFSHOOTS

Why should we expose the evils of all the groups of Al-Jamaa'atul-Islaamiyyah and its off shoots because if you see the Aqeedah and Manhaj of their founding leaders, who are looked upon as mujaddid and great scholars you will be shocked, AND PLUS THEY have led to the birth of destructive political movements, as well as promoting un-Islamic revolutionary modes of thought. the Jamat-e-islami, SIM, SIO, SIMI, Hizb-ut-tahreer, Ikhwaani, IY, ICC etc. they all have same Methodology, means they all have same Manhaj.

And would like to respond to those who feel that speaking against deviant pseudo-Islaamic groups is a waste of time and energy is in fact total contradiction to Qur'ân and Sunnah.

15 Sufism: SUFISM-THE DEVIATED PATH

Sufism (Tasawwuf) was not known in the time of the Prophet (may Allah raise his rank and grant him peace) or his Companions, nor was it well known in the first three generations after them.

16 Deobandism: DEOBANDISM

The Deobandis are one of the groups of Muslims. This group is connected to and named after the Madrasa of Deoband – Saharanpur – in India, With regard to basic tenets of belief ('aqeedah), they follow the madhhab of Abu Mansoor al-

Maatreedi. They follow the madhhab of Imaam Abu Haneefah with regard to fiqh. And They follow the Sufi tareeqahs of the Naqshbandiyyah, Chishtiyyah, Qaadiyyah and Saharwardiyyah with regard to spiritual development as they say.

17 Tabliqi Jamaat: TABLIGI JAMAT

TABLIGI-JAMAT was Founded by Muhammad Ilyas who had pledged allegiance to **Soofee Tariqahs**, this group has exceeded all bounds in innovations and aspects of shirk, Muhammad Illiyaas, the heretical Deobandee who founded Jamaa'at ut-Tableegh in the 1920s

18 Barilwiyat: BARELWIYAT

Originating in the Indian Subcontinent, the belief and practices of this sect are founded upon superstition, folklore and many innovatory practices. It is a sad fact that the masses of ignorant Muslims do not know the real meaning of 'Ibaadah (worship); they address their worship (unknowingly) to other than Allah, thereby committing a kind of shirk. They turn in awe and submission to the graves of Prophets and Righteous people, Invoking them, seeking their help, making vows and offering sacrifices to them.

19 Naqshabadis: NAQSHABANDEES

The present-day Naqshabandis are determined in their war against Islaam and the Muslims and seek to pull in unsuspecting and ignorant Muslims by their "populist" and cleverly devised approach.

Music of all forms is forbidden by the majority of scholars, and remains attached to forbidden practices such as drinking,

fornication and parties. However, after the Muslim conquest of the Deccan under Malik Kafur (c. 1310), a large number of Hindu musicians were taken with the royal armies and settled in the North. The acceptance of the Sufi doctrines, in which music was an accepted means to the realisation of God, enabled Muslim rulers and noblemen to extend their patronage to this art.¹⁴ At the courts of the Mughal emperors Akbar, Jahangir, and Shah Jahan, music flourished on a grand scale, and Sufi Dervishes used music as a means to enter ecstatic trances.

20 Hisbut tahrir: THE HIZB UT-TAHREER

Founded by Taqi ud-Din an-Nabahani, a MU'TAZILEE and ASH'AREE in thought and belief, this group has made the restoration of the Khilafah the main focus of its call why we should expose the evil of this group and its offshoot because if you see the Aqeedah and manhaj of their founding leaders, who are looked upon as mujaddid and great scholars you will be shocked, AND PLUS THEY have led to the birth of destructive political movements, as well as promoting unIslamic revolutionary modes of thought. jamaa'at-e- islaami, sim ,sio, simi, Hizb ut-Tahreer, Ikhwaani, iy, icc, etc. they all have same methodology, means they all have same manhaj.

THE GRAVE MISTAKE OF HIZB UT-TAHREER A LOOK AT ONE OF THE SERIOUS ERRORS OF HIZB UT-TAHREER AND ITS FOUNDER - THE DENIAL OF THE PUNISHMENT OF THE GRAVE.

21 AL-IKHWAN AL-MUSLIMOON
(THE MUSLIM BROTHERHOOD)

AL-IKHWAN AL-MUSLIMUN (THE MUSLIM BROTHERHOOD) WAS FOUNDED IN EGYPT IN 1928 BY HASAN AL-BANNA

(1906-1949), A **SUFI** REVIVALIST THINKER AND ACTIVIST. A GROUP FOUNDED BY HASSAN AL-BANNA AND WHICH SERVES AS AN UMBRELLA ORGANISATION TO ACCOMMODATE ALL AND SUNDRY, REGARDLESS OF DEVIATION IN CREED AND METHODOLOGY.

Following Britain's military occupation of Egypt, al-Banna's sensitivity towards Western imperialism was heightened due to his country's economic exploitation and cultural domination. Consequently, al-Banna saw fit to create an Islamic group which would oppose the secularist tendencies and corruption of state and society which existed by asserting a return to Islamic values and ways of life. He introduced this organization into Egyptian society

22 `JIHAADIS

THE JIHAADIS HAVE MADE OFFENSIVE JIHAD AS THE STARTING POINT IN THEIR CALL TO ALLAAH AND HAVE SHUNNED THE ULAMAA, WITHOUT RETURNING TO THEM AND THEIR VERDICTS IN THE GRAVE AND SERIOUS ISSUES SUCH AS JIHAD IN THE CURRENT TIMES.

23 MUTAZILITIES (QUR'ÂNITES)

The Mu'tazilah are from the Rationalist school of thought and have very many deviations in their methodological principles These people are the Rejecters of the Sunnah, and spring from the works of Ghulaam Ahmad Parwez and Rashad Khalifa, both of whom were declared apostates, due to their very clear and apparent kufr.

24. THE QADARIYYAH

Then, in the latter days of the Sahabah, there emerged the despicable sect of the *Qadariyyah*, of whom it is reported in one narration (whose authenticity is debatable) that the Prophet had warned, saying, "the Qadariyyah are the Magians of this ummah."

The deniers of Divine Pre-Determination who claimed that Allaah has no power of His creation and that mankind is totally independent of His Will and Power. Qadariyyah are people who claim that Allaah forces us to choose the wrong religion.

The sect was initiated at the hands of Ma`bad al-Juhani, and they denied destiny. Ja`d ibn Dirham, another pioneer of the sect, was the first to claim the Qur`ân is created. The remaining Sahabah, among them `Abdullah ibn `Umar, Jabir ibn `Abdullah, Abu Hurayrah, `Abullah ibn `Abbas and Anas ibn Malik, abjured the Qadariyyah. They instructed people not to greet them with salaam, nor to pray over their dead, nor even to visit their sick.

25 KHAWARIJI

The very first sect to split away from the main body of the Muslims. They will remain in the Ummah till they fight alongside Dajjal against this Ummah.

The Khawaarij are a sect which came out to kill 'Alee ibn Abee Taalib (radhi-yallaahu 'anhu) concerning the issue of Ruling/ leadership.

Their chosen path was one of distancing themselves from 'Uthmaan ibn 'Affaan and 'Alee ibn Abee Taalib (radhi-yallaahu 'anhumaa), and condoning walking out against the Imaam (leader) and seeking to overthrow him if he opposes the Sunnah. Likewise, they would make takfeer (render someone a kaafir) of anyone who commits a major sin and claim that he will forever abide in the Fire of Hell.

26. THE JAHMIYYAH

Also around this time, there emerged the Jahmites, who are named after Jahm ibn Safwan. Their beliefs included:

- That Hell is not eternal
- That human beings are under compulsion
- Negation of divine attributes.

NUH HA MIM KELLER

ONE OF THE MAIN SPOKESMEN OF THE JAHMIYYAH (DENIERS OF THE NAMES AND ATTRIBUTES) OF TODAY. MOST OF HIS WRITINGS ARE DIRECTED TOWARDS ATTACKING AND NULLIFYING THE WAY OF THE SALAF US-SAALIH. PSEUDO-INTELLECTUALISM AT ITS WORST.

27 ASHARIYYAH

A SECT THAT DENIES THE ATTRIBUTES OF ALLAAH, TA'WEEL BEING ONE OF ITS OUTSTANDING HALLMARKS.

The Ash`aris are a doctrinal school of thought named after Imam Abul-Hasan Ash`ari.

28 MATURIDIYYAH

The Maturidiyyah are another sect named after Imam Abu Mansur al-Maturidi. Like some latter Ash`aris resorted to interpretation of some of the allegorical attributes, initially in an effort to curb the waves of anthropomorphism which were raging in their time.

29 AL-MURJI'AH

One of the earliest sects. They did not include actions in the definition of faith and claimed that sins do not affect a persons faith Murji'ah are people who separate faith from acts, which means that they say if you believe in Allaah, you

will enter paradise no matter what you do and say (even if you curse Allaah and worship stones!)

30 THE KHALIFITES (19ERS)

This group is actually outside the fold of Islaam and its adherents are not considered Muslims. Its founder, Rashid Khalifah, came up with a mathematical formula around the number 19 and claimed that the Qur'ân was constructed around this number.

SYMPATHY FOR THE KHALIFITE [KHALIFITES - BELIEVERS IN THE MATHEMATICAL MIRACLE OF THE QUR'ÂN] These are the Rejectors of the Sunnah, and spring from the works of Ghulaam Ahmad Parwez and Rashid Khalifah, both of whom were declared apostates, due to their very clear and apparent kufr.

31 TAKFIRIS

The Takfiris make unlicensed Takfeer of Governments and scholars and call the common-folk to bloody revolution as a way to remove such governments and establish Islaamic Law.

32 THE HABASHIS

This group called Ahbash relating to their first leader Abdullah Al-Harari Al-Habashi. The Habashis are merely an extension of the Mu'tazilah and Ash'arees, their beliefs being one and the same, along with idiosyncrasies unique to their own movement.

The Habashis are currently functioning under the name of al-Furqan Islamic Foundation, stationed in Bellevue, WA. They also publish Al-Muhajir.

33 MAHDAVIS

Originating from the Indian Subcontinent, the belief and practices of this sect are founded upon many innovatory practices.

Like other movements mahdavia is also bent on fighting Islaam, and destroying its values and teachings by giving a Baatinee (Lit. Esoteric) meaning of Qur'ân.

This movement is also destroying the Islamic faith and leading a revolt against the teachings of Islamic law by employing free interpretations of the religious texts, claiming that all texts have an outer obvious meaning known only to the masses and an inner hidden intended meaning known only to a select few initiates.

34 GOHARSHAHI

We have another Mahdi in the person of Riaz Ahmad Goharshahi. He is operating his own website and is juxtaposed to headquarters of Qaadiyaanis in UK. His (Riaz Ahmad Goharshahi's) image has already begun appearing in celestial bodies like sun and moon, in Vishnu Mandir and other places of worship of different cults and creeds.

35. OTHER DEVIATED CALLERS AND INDIVIDUALS

HAMZA YUSUF

NUH HA MIM KELLER

ONE OF THE MAIN SPOKESMEN OF THE JAHMIYYAH (DENIERS OF THE NAMES AND ATTRIBUTES) OF TODAY. MOST OF HIS WRITINGS ARE DIRECTED TOWARDS ATTACKING AND NULLIFYING THE WAY OF THE SALAF US-SAALIH. PSEUDO-INTELLECTUALISM AT ITS WORST.

ABDAL-HAKIM MURAD

HASSAN ALI SAQQAF

ARCH-LIAR AND REVILER OF THE COMPANIONS OF ALLAAH'S MESSENGER, SAQQAF HAS SWORN HATRED OF THE CREED AND METHODOLOGY OF THE SALAF AND ITS CARRIERS.

SAQQAAF ON THE COMPANION MU`AAWIYAH (RA)

HASAN TURABI

MODERNISM IN ITS UGLIEST FORM FROM SOMEONE WHO IS UNFORTUNATELY HAILED AS A SPOKESMAN FOR ISLAM. A DISCUSSION OF THE STATEMENTS AND VIEWS OF DISBELIEF EXPRESSED BY TURABI IN HIS LECTURES AND WRITINGS.

DR. SAEED RAMADAN AL-BUTI

NUMEROUS REFUTATIONS AGAINST AL-BUTI WHO TRIES, BY CLEVERLY DEVISED ARGUMENTS, TO NULLIFY THE WAY OF THE SALAF, CLAIMING THAT SALAFIYYAH WAS ONLY A SHORT AND HISTORICAL PERIOD OF TIME.

IMAAM AL ALBAANI' S SUBJUGATION OF RAMADAN AL-BUTI

IMAAM (WALLACE) WARITH DEEN MOHAMMED

PROFESSOR ABDUL HADI PLAZZI

SECRETARY GENERAL OF THE ITALIAN MUSLIM ASSOCIATION AND DIRECTOR OF THE CULTURAL INSTITUTE OF THE ITALIAN MUSLIM COMMUNITY IN ROME

HISHAM KABBANI

ONE OF MINOR DAJJAL'S OF THIS TIME. A PERSISTENT AND UNABATING SLANDERER OF THE ULAMAA OF AHL US-SUNNAH AND THEIR CREED AND METHODOLOGY. THE GRAVE ERRORS AND VICIOUS LIES OF HISHAAM KABBAANEE AND HIS TEACHER NAAZIM AL-QUBRUSEE AGAINST THE SALAFEE DA'WAH AND THE RELIGION OF ALLAAH THE EXALTED.

'ABDUR-RAHEEM AT-TAHHAAN
AN AFFIRMER AND DEFENDER OF THE SHIRK OF THE VERY FIRST
PAGANS.

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14 REGARDING BLIND FOLLOWING OF THE MADHABS

Linguistically, taqleed means: Placing something around the neck, which encircles the neck. Technically it means: Following he whose sayings is not a proof (hujjah).

So long as a Muslim is following the correct evidence (daleel) and has the desire to follow the Sunnah properly, there is no harm in following any of the Imams when it comes to rules of fiqh. In the case of the ordinary Muslim (who is not educated in fiqh), his madhhab (school of thought) is that of the mufti whose knowledge he trusts. But problems of the worst type occur when people become fanatically devoted to one particular Imam or Madhhab, to the extent that they reject the truth or ignore other sound evidence because of this.

Allaah warns against rejecting the word of the Prophet (peace and blessings of Allaah be upon him) (interpretation of the meaning): "... And let those who oppose the Messenger's commandment (i.e., his Sunnah) (among the sects) beware, lest some fitnah (disbelief, trials, afflictions, etc.) befall them or a painful torment be inflicted on them." [al-Noor 24:63]

"Indeed the people of Truth and the Sunnah do not follow anyone [unconditionally] except the messenger of Allaah SAW, the one who does not speak from his desires - it is only revelation revealed to him."

📌 Blind Following (Part -1) (English) By Shaykh Yahya Silmy As-Saylani

15 WHAT IS TAQLEED?

WEAK ; FABRICATED, REJECTED & FALSE AHAADEETH

Analysis of the narrators and chains of narration of some commonly Quoted Da’eef (Weak), Munkar (Rejected), False (Baatil), fabricated (Mawdoo) and Laa Asla Lahu (Baseless) ahaadeeth. It is important to note that there are numerous unfounded narrations that are declared Da’eef, Munkar, Baatil, Mawdoo or Baseless ahaadeeth. They are popular and are commonly circulated among all levels of society - the elite as well as the commoners. As such, it is our obligation to discuss them and indicate their erroneousess

✗	He who recites (Surah Fatihah) behind the Imaam, his mouth is filled with fire.....
✗	He who raises his hands during the prayer, there is no prayer for him.....
✗	There will be a man among my ummah known as Abu Haneefah, who will be the lamp of my ummah.....
✗	The Hadeeth Endorsing Ikhtilaaf disagreement differing.....
✗	My Companions are like the stars: whichever of them you follow, you will be rightly-guided.....
✗	Disagreement will occur at the death of a Khaleef and a Man of the People of Madeenah will come forth.....

✖	We have returned from the Lesser Jihaad, to the Greater Jihaad (i.e. the Jihaad against oneself.....
✖	Seek knowledge even if it be to Chinafor indeed seeking knowledge is an obligatory duty upon all...
✖	Love of ones homeland is part of faith.....
✖	Allaah says, 'neither My Heaven or My earth can contain Me.....
	The One who knows himself, knows his Lord.....
✖	I was a Prophet while Adam was between clay and water....
✖	I was a hidden treasure, and I wished to be known, so I Created (Human Being).....
✖	"Allaah says, 'were it not for you (O Muhammad ﷺ) I would not have created the universe.'"
✖	The Ahaadeeth on the Abdaal (The Substitutes)
✖	"The Example of my Companions is that of the stars: he who follows any of them will be rightly-guided."
✖	If there is no previous example (sunnah) of mine, then (act upon) what my Companions say.....
✖	"I asked my Lord about that which my Companions would disagree about after me, so Allaah inspired me:
✖	"Verily, my Companions are like the stars: so if you accept any of their sayings, you will be guided."

✗	Wiping the Face with the Hands After Du`aa' (Supplication).....
✗	"When he ه raised his hands in Du'aa', he would not put them down until he had wiped his face with them."
✗	Whoever visits me after I die, it is as if he visited me when I was still alive...
✗	KISSING THE FINGERS.....
✗	KISSING THE THUMBS IN ADHAAN.....
✗	EATING FROM THE DECEASED'S HOUSE
✗	You will indeed battle the Mushrikeen until the last of you fight the Dajjaal at a river in Jordan
✗	If I am someone's mawla (friend) then 'Ali is his mawla too"
✗	The weakness of the hadeeth about placing the hands below the navel.
✗	"Whoever sleeps after 'Asr and loses his mind has no one to blame except himself"?
✗	"I am a tree, 'Ali is its trunk, Faatimah is its branches and al-Hasan and al-Husayn are its fruits."
✗	"Learn Witchcraft (Sihr), But do not use it"?
✗	The Story of 'Umar Being Corrected by a Woman
✗	"I am a tree, 'Ali is its trunk, Faatimah is its branches and al-Hasan and al-Husayn are its fruits."

16 SHIRK MEANS SETTING UP PARTNERS IN WORSHIP WITH ALLAH, SWT WHICH IS UNFORGIVABLE SIN

VERILY, ALLAH FORGIVES NOT THAT PARTNERS SHOULD BE SET UP WITH HIM IN WORSHIP, BUT HE FORGIVES EXCEPT THAT (ANYTHING ELSE) TO WHOM HE PLEASES, AND WHOEVER SETS UP PARTNERS WITH ALLAH IN WORSHIP, HE HAS INDEED INVENTED A TREMENDOUS SIN [AL-QUR'AN SURAH:4:48]

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ۝ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ 4:48

4:48. நிச்சயமாக அல்லாஹ் தனக்கு இணைவைப்பதை மன்னிக்கமாட்டான்; இதைத்தவிர, (மற்ற) எதையும் தான் நாடிவவர்களுக்கு மன்னிப்பான்; யார் அல்லாஹ்வுக்கு இணைவைக்கிறார்களோ அவர்கள் நிச்சயமாக மிகவும் பெரிய பாவத்தையே கற்பனை செய்கின்றார்கள்.

නියත වශයෙන්ම අල්ලාහ් තමන්ට සමානයන් තැබීමට සමාව දෙන්නේම නැත. මෙය හැර, (අන්) කිසිවක් වුවත්, තමන් අදහස් කරන්නන්ට සමාව දෙන්නේය. කවුරුත් අල්ලාහ්ට සමානයන් තබන්නෝද, ඔවුන් නියත වශයෙන්ම අති විශාල පාපයම මනස්කල්පිත කරන්නාහ. (4/48)

AND ALLAH JUDGES WITH TRUTH, WHILE THOSE TO WHOM THEY
 INVOKE BESIDES HIM, CANNOT JUDGE ANYTHING. CERTAINLY,
 ALLAH! HE IS THE

ALL-HEARER, THE ALL-SEER. [AL-QUR'AN SURAH GHAFIR (40) AYAH 20]

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ
اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).

40:20. மேலும், அல்லாஹ் உண்மையைக் கொண்டே தீர்ப்பளிப்பவன்.

அன்றியும், அவனையன்றி அவர்கள் (வேறு) எவர்களை அழைத்துப் பிரார்த்தித்தார்களோ, அவர்கள் யாதொரு விஷயத்தைப் பற்றியும் தீர்ப்புச் செய்ய மாட்டார்கள் - நிச்சயமாக அல்லாஹ் (யாவற்றையும்) செவியேற்பவனாகவும், தீர்க்கமாகப் பார்ப்பவனாகவும் இருக்கின்றான்.

HADITH - QUDSI 5: I AM SO SELF-SUFFICIENT THAT I AM IN NO NEED OF HAVING AN ASSOCIATE. THUS HE WHO DOES AN ACTION FOR SOMEONE ELSE'S SAKE AS WELL AS MINE WILL HAVE THAT ACTION RENOUNCED BY ME TO HIM WHOM HE ASSOCIATED WITH ME.

THE ORIGINS OF SHIRK

SHIRK: THE ULTIMATE CRIME

THE CATEGORIES OF SHIRK

ON TYPES OF KUFR

SAINT WORSHIP

THE INVALIDATORS OF ISLAM

WHAT NEGATES ONE'S ISLAM?

SHIRKIYA-DU'A CALLING ON OTHER THAN ALLAH

THE DECISIONS OF THE HANAFEE FUQAHAA' ON THE ISSUE OF HAADHIR NAADHIR

Various kinds of Shirk

SHIRK

It is to attribute Allah's qualities to someone else. This is called SHIRK because Allah's qualities are unequalled by any of His creatures, be they angels, prophets, Auliya, martyrs, Imam or other devoted person. Their qualities cannot match that of Allah.

SHIRK fil Quadrat. Attributing Allah's quality of power to anybody else. To believe that a certain Wali or martyr can bring about rains, fulfil desire or cause the birth of babies. Or to kill or bring anything into life or to bring benefit or damage is in their power.

SHIRK fil'Ilm, attributing Allah's power of knowledge to others. To say a pious person has the knowledge of unseen or like Allah knows about everything, or they are aware of all our affairs or, they can tell what is happening far and near.

SHIRK fil Sama' and Basr. Attributing Allah's power of Seeing and Hearing others,. To say a 'pious person could hear far and near or could see all of our acts

SHIRK fil Hukum, accepting any other person as superior and obey him like Allah. Say a 'pious' person has told one to say certain prayers before Asr, and the person does it and even delays the Asr Prayers and makes it Makruh; it will be Shirk.

SHIRK fil'Ibadat, accepting any other person as worthy of worship like Allah.

To do Sajada or bow before a grave of a 'pious' person, or doing Ruku' likewise or to keep a fast in the name of a Prophet, Wali or Imam, or to give Nazar or to promise an offering like that etc., or to go round a house line one goes around Kabah (Tawaf).

SHIRK MISC:

To ask about heavenly secrets from astrologers.
To show hands to a palmist to know about the future
To offers sacrifice sweets,flowers etc., on graves
To put pictures and pay respect to them
To call any “pious” person one’s rescuer or serviors
To grow hair in the name of a wali
To turn fakir in Muharram in the name of an imam

17 BIDAH (INNOVATIONS IN ALLAAH'S RELIGION)

Linguistically Bid'ah (innovation) means 'a newly invented matter'.

The Sharee'ah definition of Bid'ah is: "A newly invented way [beliefs or action] in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed." Al-I'tisaam of ash-Shaatibee (1/37).

The Messenger of Allaah (sallallaahu alaihi wasallam) said: **"Every innovation is misguidance and going astray"** Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137).

And he (sallallaahu alaihi wasallam) also said: **"... and every innovation is misguidance and all misguidance is in the Hellfire."**

Reported by an-Nasaa'ee (1/224) from Jaabir bin Abdullaah and it is saheeh as declared by Shaikh ul-Islaam Ibn Taymiyyah in Majmoo' ul-Fataawaa (3/58).

The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: "Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind." Reported by Bukhaaree (12/41) and Muslim (9/140)

And in his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity, since it is innovations which have divided the Ummah and split it asunder.


Ibn Abbaas (d. 68H) said: "Indeed the most detestable of things to Allaah are the innovations." Reported by al-Bayhaquee in as-Sunan al-Kubraa (4/316)

Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." Reported by Abu Shaamah (no. 39)


Ahmad Ibn Hanbal once said, "The greatest sinner (faasiq) from the Ahl-Sunnah Wal Jamaah is better than the most pious person from Ahl-"Bid'ah".

'Abdullaah ibn Mas'ood رضي الله عنه, said, "Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance." Reported by Abu Khaithamah in Kitaab Ul-'Ilm (no. 540) and declared saheeh by Shaikh al-Albaanee.

Abdullah Ibn Abbaas رضي الله عنه said, "When "Bid'ah" is created then the Sunnah dies and this continues until that "Bid'ah" is living and the Sunnah is dead."

Al-'Irbaad ibn Saariyah, , reports that the Prophet said, ".... I have left you upon clear guidance. Its night is like its day. No one deviates from it after me except that he is destroyed." Reported by Ahmad, Ibn Maajah (no. 43) and al-Haakim. It is declared saheeh by Shaikh al-Albaanee in as-Saheehah (no. 937).

Al-Marwazee reports in as-Sunnah (no. 95) that 'Umar ibn 'Abd Allah-'Azeez said, "There is no excuse for anyone, after the Sunnah, to be misguided upon error which he thought was guidance."

Hasan Ibn Attiya, one of the Ta'baeen  said, "When the people accept the "Bid'ah" , Allah removes the Sunnah from among them and doesn't return it until the day of judgment."

One of the early scholars, Al-Barbahaaree, one of the companions of Ahmed Ibn Hanbal, said, "Beware of "Bid'ah", because every "Bid'ah" started out as something small and resembling the truth and people were fooled by it and followed it until it became bigger and bigger and were trapped by it and it took them out of Islaam."

Shaykh al-Barbaharee (D. 329H Rahimahullah) Also states: May Allah have mercy upon you. Know that the Religion is what came from Allaah, the Blessed and the Most High. It is not something left to the intellect and opinions of men. Knowledge of it is what comes from Allaah and His Messenger, so do not follow anything based upon your desires and so deviate away from the Religion and leave Islam. There will be no excuse for you since Allaah's Messenger explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah and they are the Main Body, and the Main Body is the truth and its followers.

This matter has also been indicated by Imaam Maalik (rahimahullaah) in a reported saying of his that ought to be recorded in golden ink. And it is his saying: "Whosoever

introduces into Islaam an innovation, which he deems is good, then he has claimed that Muhammad has betrayed (the trust of conveying) the Message. Read the saying of Allaah, the Mighty and Majestic: 'This day I have completed your Religion for you, and I have perfected My favour upon you, and I am pleased with Islaam as a Religion for you.' [Surat-ul-Maa'idah: 3] So whatever was not (part of) the Religion on that day, is not (part of) the Religion on this day. And the last part of this ummah (nation) will not be rectified, except by that which its first part was rectified by."

Ibn Taymiyyah has a nice passage in one of his books showing that: "In fact, the kufr of Jews and Christians is because of "Bid'ah". They introduced new things into the religion and those things took them completely away from the true message of Musa (Moses) and Isaa (Jesus) Alaihumma Salam".

So just as the condition of the Arabs during the Days of Ignorance (Jaahiliyyah) was not rectified except by the coming of their Prophet Muhammad with revelation from the heavens - which aided them in this world and which will save them in the next - then the foundation that the good Islaamic well-being must be set upon in this time, is nothing else but the return to the Qur'ân and the Sunnah.

In spite of this, this matter needs a little bit more of articulation, due to the vast number of Islaamic groups and parties that are present on the arena and which claim for themselves to be upon the way by which Islaamic society and Muslim rule can be actualized.

IMAAM IBNUL QAYYIM AL-JAWZIYYAH The war against the innovators is greater than the war against the Mushrikeen.

18 To Remind: "The first of the facts that ought to be realized and reminded of is that nothing occurs in this Universe, no matter how small or

So not a lip whispers nor a drop of rain falls nor an ant moves or resides except in accordance with that - ("Eminent Sheikh Safar bin 'Abdir-Rahmaan al-Hawaali")

Allah's Attributes:

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. 24:41 So Praise Him

24:41. (நபியேநீர் பார்க்கவில்லையா (!? வானங்களிலும் பூமியிலும் உள்ளவையும், பறவைகள் துப்)இறக்கைகளை விரித் (விண்ணில் தங்கள்) து)த வண்ணமாக நிச்சயமாக அல்லாஹ்வைத் தஸ்பீஹு செய்(பறந்தின்றன(துதிக்க; ஒவ்வொன்றும் தன் தொழுகையையும், (அல்லாஹ்வை (தஸ்பீஹு செய்யும் வழியையும் திட்டமாக அறிந்தே இருக்கிறது - அல்லாஹ்வும் அவை செய்பவற்றை நன்கறிந்திருக்கிறான்

41. අගයනින් පොළොවෙහිත් අඳ පියාමින පසෙහිද අල්ලාන සුවිශුද්ධ කෙරෙහිසි මුමි නොදත්තෙහිද? සියල්ලේම තමතමන්ගේ සලාත්හිදි සුවිශුද්ධ පිරිමෙහිද පිළිවෙත් දත්තාදය. අල්ලාන මවුන් කරන දය දත්තේය.

Commented [d1]:

19 BAD COMPANY; You should know that all acts of disobedience are poison to the heart and cause its sickness and ruin. They result in its will running off course, against that of Allah, and so its sickness festers and increases. Ibn al-Mubarak said:

Unnecessary companionship is a chronic disease that causes much harm.. In keeping such company one can find the roots of loss, both in this life and in the next life.If he takes any by mistake, then he should hasten to wipe out their effect by turning in repentance and seeking forgiveness from Allah, as well as by doing good deeds that will wipe out his wrong actions.

20 Weakness of Faith The phenomenon of weak faith has become very widespread among Muslims, and many people complain about the hardness of their hearts.

“... Allaah comes in between a person and his heart (i.e., He prevents an evil person from deciding anything)...” [al-Anfaal 8:24 –

Allaah is the One Who turns hearts around and controls them. “O Allaah, Controller of the hearts, direct our hearts to obe The first ten days of Dhu’l-Hijjah:

ALLAH

21 ALLAH- Turn to- North -South -East or West

Surah Al-Ikhlaas

قُلْ هُوَ اللَّهُ أَحَدٌ .

112:1. (நபியே?!) நீர் கூறுவீராக அல்லாஹ் அவன் ஒருவனே :

(அநியே! தேவதூதர்) ஓம் மெசை பபிசது: ஈஸாஹ் பித் கெதெகி.

112: 1 Say: He is Allah the One and Only;

اللَّهُ الصَّمَدُ

112:2. அல்லாஹ் .தேவையற்றவன் (எவரிடத்தும்)

(එම) අල්ලාහ් (கிசிவேது) අවශ්‍යතායක්ද නොවන්නෙකි.

112:2 Allah the Eternal Absolute

لَمْ يَلِدْ وَلَمْ يُولَدْ

112:3. அவன் பெறவுமில்லை (எவரையும்); (எவராலும்) (பெறப்படவுமில்லை

(සියල්ලන්ම මනුෂ්‍ය වරප්‍රසාදයන්ම බලාපොරොත්තුවෙන් සිටින්නාහ).

112:3 He begetteth not nor is He begotten;

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

112:4. அன்றியும், அவனுக்கு நிகராக எவரும் இல்லை.

මනු (கிசிவேது) ප්‍රසූත කළේ නැත. (கிசிவேது வீசின) ප්‍රසූත කරනු

ලැබුවේද නැත. (එබැවින් මනුට පියෙක්ද නැත. දරුවන්ද නැත). තවද මනුට සම වන කිසිවක්ද නැත.

112:4 And there is none like unto Him. +

avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah.His nature is so sublime, so far beyond our limited conceptions, feel that He is a Personality,

He is near us; He cares for us; we owe our existence to Him.

He is the One and Only God, Only One to Whom worship is due. all other

things or beings that we can think of are His creatures and in no way comparable to Him.

He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality. not think of Him as having a son or a father,

not like any other person or thing. He is dependent on no person or things, but all persons or things are dependent on Him,

Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil.

Seek Him, at all times. No other WAY !

Cast off fear and take refuge in divine guidance and goodness.6309

(Be partners in Proclaiming the Message) !!!!

Sunan of Abu-Dawood

Hadith 4329 Narrated by

Abdullah ibn Amr ibn al-'As

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

22 MOST PRECIOUS GIFT OF ALL TO MAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SOUL:

Allah makes it,

Gives it order,

Gives it proportion, &

Relative perfection.

He Breathes into it an understanding of:

What is Sin,

What is Impiety,

What is Wrongdoing,

What is Piety,

What is right Conduct.

A Faculty of distinguishing between right and wrong.

So keep your soul pure as Allah made it.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

Al Shams: 91:9 – Truly he succeeds that purifies it,

91:10 – And he fails that corrupts it.

His failure.....His Decline.....His perditiondepends on his soiling
his soul by choosing evil.

23 Defending the Religion:

In fact, when Imaam Ahmad Ibn Hanbal was asked about a man who fasted, prayed and secluded himself in the mosque for worship; if he was dearer to him than a person who spoke against the people of innovation (Ahlul-Bid'ah), he replied: "When he fasts and prays and secludes himself, then he does so for the benefit of his own self. However, when he speaks out against the innovators, he does so for the benefit of the Muslims in general, and this is more virtuous."

>So it is clear that openly opposing the innovators is of general benefit to the Muslims and is considered one of the types of jihaad (struggle) in the path of Allaah.

28. BURIAL:

It is mustahabb for those who are at the grave to throw handfuls of earth, three handfuls scooped up in both hands, after the *lahd* has been sealed.

10- The pressing-in of the grave, which no-one will escape. From Ibn 'Abbas (RA), who said: The Messenger of Allah (SAAS) said: «If anyone could escape from the pressing-in of the grave, it would be sa'd Ibn Mu'adh, but even he was pressed by his grave before he was released»².

11- Mental faculties will be restored to the dead in the grave.

From 'Abdullah Ibn 'Umar (RA): The Messenger of Allah (SAAS) mentioned the tormentor of the grave, and 'Umar asked: «Will our mental faculties be restored to us, O Messenger of Allah?» The Messenger of Allah (SAAS) said: «Yes, just as they are now». 'Umar said: «I will put a stone in his mouth!»³.

24 Talking while eating

End quote from Sharh Saheeh Muslim (14/7) Ibn al-Qayyim said: The Prophet (bles sings and peace of Allah be upon him) used to speak whilst eating,

End quote from Sharh Saheeh Muslim (14/7) Ibn al-Qayyim said: The Prophet (bles sings and peace of Allah be upon him) used to speak whilst eating,

Al-Nawawi said: This shows that it is mustahabb to talk whilst eating, so as to put the diners at ease.

25 Counting with the fingers

' Ibn Hijr said: Counting the tasbeeh with the fingertips is better than using the subhah (prayer-beads or "rosary").

It was said in Haashiyat al-Tahtaawi: "It is correct that he (peace and blessings of Allaah be upon him) used to count the tasbeeh on his right hand. It was reported that he said: 'Count with your finger tips, for they will be asked and they will be made to speak. The sunnah is to count with the fingertips by putting them on the palm of that majority of the time He -sallahu 'alayhi wasallam- was shoed.

Taken from:<http://www.aloloom.net/vb/showthread.php?t=900>:

the hand. As to precisely which finger of the right hand one should start with, I have no specific information on this.

And Allaah knows best. Sheikh Muhammed Salih Al-Munajjid



Fiqh-us-Sunnah



Fiqh 4.106

Counting on One's Fingers is Better than [Counting Beads](#)

26 Forgotten Sunnah : Walking without shoes -sometimes-.

Forgotten Sunnah- Fawaa'id: Sheikh Al-Albaani -may Allah have mercy upon him- says in As-Silsilah As-Saheehah:This (hadeeth) is a reminder about an unknown sunnah in the minds of many of the people and it is the sunnah of Walking without shoes -sometimes-. It is a sunnah that many people are ignorant of save a few. And if some would try and implement this the people would see this as a strange affair. Perhaps they would even criticize them for this act of theirs. [Until he said]... So imitate your loved one and your Prophet -sallahu 'alayhi wasallam- and walk barefooted sometimes and shoed at others..... As this has been authenticated on the Prophet -sallahu 'alayhi wasallam- that He walked barefooted occasionally! Except

1. 32. Ablution –

1. Declare the intention that the act is for the purpose of worship and purity, start by saying Bismillah.
2. Wash the hands up to the wrists, three times.
3. Rinse out the mouth with water, three times, preferably with a brush whenever it is possible.

4. Cleanse the nostrils of the nose by sniffing water into them, three times.

5. Wash the whole face three times with both hands, if possible, from the top of the forehead to the bottom of the chin and from ear to ear.

6. Wash the right arm three times up to the far end of the elbow, and then do the same with the left arm.

7. Wipe the whole head or any part of it with a wet hand, once.

8. Wipe the inner sides of the ears with the forefingers and their outer sides with the thumbs. This should be done with wet fingers.

9 Wash the two feet up to the ankles, three times, beginning with the right foot.

At this stage the ablution is completed, and the person who has performed it is ready to start to start his prayer. When the ablution is valid a person may keep it as long as he can, and may use it for as many prayers as he wishes. But it is preferable to renew it as often as possible. It is also preferable to do it in the said order, although it will be accepted from those who fail to keep this order. Ablution in the said way is sufficient for prayer unless it is nullified by any reason.

Much virtue is attached to Wudhu which is properly performed-as can be noted from the following saying of the Prophet (peace be upon him): “ *A person who performs Wudhu properly will have his sins removed from his body, so much that the sins are removed even from underneath his nails*” (Reported by Imam Muslim).

Much virtue is attached to Wudhu which is properly performed-as can be noted from the following saying of the Prophet (peace be upon him): “ *A person who performs Wudhu properly will have his sins removed from his body, so much that the sins are removed even from underneath his nails*” (Reported by Imam Muslim).

Having completed the Wudhu, the person may recite the "SHAHADA", i.e. the

words of witness and the supplication for concluding the Wudhu as follows: ASH-HADUANLAA ILAHA ILLA-LAAHU WA ASH-HADU ANNA MUHAMMADAN ABDUHU WA RASUULUHU. ALLAHUMMA IJ'ALNII MINA T-A WABIIN WA IJ'ALNII MINA-L MUTADAHIRIIN, which means: I bear witness that there is no god but Allah and that Muhammad is His servant and messenger... O Lord, make me among those who return to you in repentance and of those who are undefiled. Regarding the virtue of the above supplication, the leader of the faithful, Umar Ibn-ul Khattab (may Allah be pleased with him) reported the Prophet (peace be upon him) as saying: “ *If anyone performs the Wudhu completely and then says, I testify that there is no god but Allah alone, He has no partner: and I testify that Muhammad is His servant and messenger, the eight gates of Paradise will be opened for him and may enter by whichever of the gates he wishes* ” (Related by Imam Muslim).

Much importance has been attached to the performance of two rakaats after performing Wudhu as can be noted from the following conversation between the Prophet (peace be upon him) and Bilal, the first Muadhin (may Allah be pleased with him): “ *O Bilal! tell me which of your acts is most meritorious since joining Islam, for I heard the sound of your shoes in Paradise ahead of me? Bilal replied. - I do not have any action more meritorious than that whenever I performed Wudhu (purification) during the day or night, Each time I offered a prayer as much as Allah has destined for me* ” (Reported by Imams Bukhari and Muslim).

Matters which Invalidate the Wudhu

The person will remain in a state of Wudhu until any of the following matters is committed:

1. Passing of excrement, urine or wind.
2. However, in the case of persons afflicted with permanent wetting or permanent passing of wind, or of women who are suffering from prolonged flows of blood, such persons are required to perform Wudhu only once before the start of each prayer and their Wudhu would remain valid even if the above problems may occur later in the course of the prayer.
3. Eating of camel's meat.
4. Sleeping in which the person losses consciousness.
5. Loss of consciousness resulting from insanity, fainting, etc.
6. Touching of the sexual organs intentionally, directly and unclothed.

7. Renouncing of Islamic Faith.

28 Prayers at Home:

- The consensus of the Sahaabah -Ibn al-Qayyim said:
- There was consensus among the Sahaabah and we will quote what they said:
- We have mentioned the words of Ibn Mas'ood above: "I saw us (at the time of the Prophet (peace and blessings of Allaah be upon him)) and no one stayed behind from these prayers except a hypocrite who was known for his hypocrisy."
- It was also narrated that Ibn Mas'ood (may Allaah be pleased with him) said: "Whoever hears the muezzin and does not respond with no excuse, his prayer is not valid."
- It was narrated that Abu Moosa al-Ash'ari said: "Whoever hears the muezzin and does not respond with no excuse, his prayer is not valid."
- It was narrated that 'Ali said: "There is no prayer for a neighbour of the mosque except in the mosque." It was said, "Who is the neighbour of the mosque?" He said, "Whoever can hear the muezzin."
- It was narrated that al-Hasan ibn 'Ali (may Allaah be pleased with him) said: "Whoever hears the call to prayer and does not come, his prayer does not go beyond his head, except for one who has an excuse."
- It was narrated that 'Ali (may Allaah be pleased with him) said: "Whoever among the neighbours of the mosque hears the call to prayer, and he is in good health and does not have any excuse, his prayer is not valid."
- Al-Salaah wa Hukm Taarikiha, p/ 153
- There is a great deal of evidence, but what we have quoted above is sufficient. You can refer to the book by Ibn al-Qayyim, al-Salaah wa Hukm Taarikiha (Prayer and the Ruling on one who abandons it), which has a lot more information. Shaykh Ibn Baaz wrote a useful essay entitled Wujoob Ada' al-Salaah fi Jamaa'ah (The obligation of offering prayers in congregation).
- And Allaah knows best.

29 Salatut Tasbeeh

Salaatut-Tasbih ...Salman Bin Fahd al-Oada says "we know the prayer is not lawful. This is why none of the great legal scholars

recommended it."

I read a fatwa by Shaykh Salman Bin Fahd Al-Oadah (in <http://islamtoday.net/english/showanswer.cfm?id=163>) that Salaatut-Tasbih is not from the Sunnah and that the hadeeth referring to it is weak. He says his fatwah is based upon the following reasons: (1) The hadîth about this prayer is contradictory in many ways, (2) It was not recommended by any scholar. Ibn Taymiyah said: "Ahmad and his companions stated their dislike of it and no scholar recommended it." He also said: "Abû Hanîfah and al-Shafi`î knew nothing about it." (3) The Salman Bin Fahd al-Oada says "...we know the prayer is not lawful. This is why none of the great legal scholars recommended it.". Please could you clarify situation and also provide References? May Allaah enable me to join the most beneficial service you're providing and also give you istiqamaat in all the good you are doing.

30. Qunoot during salaah

I would like to about the Qonute in Salat(raising hand after rukoo) was that the common practice of Prophet Salalaho Alehy Wasalm or was it exceptional as the situation arouses. Please respnod me cause Ameer of our masjid said Prophet (pbuh) once asked which of the salat is best He (pbuh) replied the one which has longer Qonute.

Praise be to Allaah.

Qunoot, according to the definition of the fuqaha', "is the name of a du'aa' (supplication) offered during prayer at a specific point while standing." It is prescribed in Witr prayer after the rukoo' (bowing), according to the more correct of the two scholarly opinions.

If a calamity (naazilah) befalls the Muslims, it is prescribed to say Du'aa' al-Qunoot after standing up from rukoo' in the last rak'ah of each of the five daily obligatory prayers, until Allaah relieves the Muslims of that calamity.

(See Tasheeh al-Du'aa' by Shaykh Bakr Abu Zayd, p. 460).

With regard to saying Du'aa' al-Qunoot in Fajr prayer all the time, in all circumstances, there is no saheeh report that the Prophet (peace and blessings of Allaah be upon him) singled out Fajr for Qunoot, or that he always recited it in Fajr prayer. Rather what is proven is that he (peace and blessings of Allaah be upon him) said Du'aa' al-Qunoot at times of calamity with words that were appropriate to the situation. He said Du'aa' al-Qunoot in Fajr and in other prayers, praying against Ra'l, Dhakwaan and 'Usayyah for killing the Qur'aan-readers whom the Prophet (peace and blessings of Allaah be upon him) had sent to them in order to teach them their religion. And it was proven that he prayed in Fajr prayer and other prayers for the weak and oppressed believers, that Allaah would save them from their enemies. But he did not do that all the time. The Rightly-Guided khaleefahs after him followed the same practice. It is better for the imam to limit Qunoot to times of calamity, following the example of the Messenger of Allaah (peace and blessings of Allaah be upon him), as it was proven that Abu Maalik al-Ash'ari said: "I said to my father, 'O my father, you prayed behind the Messenger of Allaah (peace and blessings of Allaah be upon him) and behind Abu Bakr, 'Umar, 'Uthmaan and 'Ali (may Allaah be pleased with them). Did they used to say Du'aa' al-Qunoot in Fajr?' He said, 'O my son, this is a newly-invented matter.'" (Narrated by the five, apart from Abu Dawood; classed as saheeh by al-Albaani in al-Irwa', 435). The best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him).

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and upon his family and companions. (al-Lajnah al-Daa'imah li'l-Buhooth al-'Ilmiyyah wa'l-Iftaa', 7/47)

31. ERRORS IN PRAYERS THAT MUST BE AVOIDED

Source Ad-Deen an-Naseehah

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- 1. Wearing pants, or garments that hangs below the ankles.
- 2. Consuming food of bad smell such has garlic or onion, or smoking¹⁰ before coming to prayer.
- 3. Proceeding to mosque for prayer with brisk walk, or even

running for fear of missing part of the prayer.

4. Saying Takbeer al-Ihram while in rukoo'.
5. Mumbling the niyyah or intention, and uttering it in a low audible voice.
6. Neglecting raising the hands in the opening takbeer of salah and before and after rukoo', and upon standing up for the third rak'ah.
7. Neglecting the opening du'a of prayer, t'awwudth, and basmalah.
8. Neglecting praying facing a sutrah.
9. Reluctance to stand in the front line in congregational prayer.
10. Gazing upward during prayer, or looking at the imam, right or left.
11. Leaving gaps in lines of congregational prayer.
12. Reciting surat al-Fatiha fast without pausing after each verse.
13. Fidgeting during prayer, or looking at a watch or fiddling with one's fingers, clothes or moving feet or other parts of the body restlessly.
14. Holding the Qur'an and reciting from it by the muqtadi in congregational prayer to check the imam's recitation.
15. Racing with the imam, or moving with or before him in congregational prayer.
16. Lowering the head excessively, or pushing it up, and arching the back during rukoo'.
17. Sticking the arms to the sides of the body, in rukoo' or sujood, and sticking the belly to the thighs in sujood.
18. Praying while part of the back is exposed.
19. Neglecting ta'meen (to say 'Aameen) loudly when the imam recites the concluding verse of surat al-Fatiha, "waladh-dhalleen".
20. Resting only the tip of the head on the floor during sujood.
21. Hasty performance of prayer which does not allow repose and calmness in rukoo' or sujood.

22. Sitting in tawarruk position in the last rak'ah of Fajr and Jum'ah prayers.
23. Moving the two palms upon saying, 'assalamu aleikum warahmatul-lah' to end prayer.
24. Counting tasbeeh with the left hand.
25. Shaking hands with other praying people right after fardh prayer is over, saying, 'taqabbala-llah', or 'haraman'
26. Raising hands for dua' soon as prayer is over.
27. Walking away right after tasleem, at the end of prayer, and neglecting dthikr.
28. Crossing in front of a praying person.
29. Neglecting prayer when one is sick or ill.
30. Praying in a graveyard

32. The Supplication after the Adhaan

Upon the completion of the Adhaan, it is recommended that the listener recite the following supplication: ALLAHUMMA RABBA HADHIHID DA'WATI - TAMMAH,

WASALATIL QA'IMAH, ATI MUHAMMADAN AL WASILATA WAL FADHILATA, - WAAB'ATHUHU MAQAMUM MAH- MUDAN-ALLADHII WAAD

TAHU. which means: "O Allah, Lord of this complete call and of the prayer to be held, grant Muhammad the most favored and excellent position in the Paradise and raise him to the praise worthy place that You have promised him".

It is prohibited to offer voluntary prayers after Iqamah has been called out. The Prophet

(peace be upon him) says:“ When Iqamah is called out, no prayer is permissible except

the obligatory one” (Reported by Imam Muslim).

“If anyone of you enters the mosque, do not sit until you have performed two rakaats” (Reported by Imam Al-Bukhari).

Upon completing the Jumah prayer, a person may come up with voluntary prayers which if done at the Mosque consists of four rakaats (each two rakaats performed separately) but if, done at home (upon one's return from the mosque), consists only of two rakaats as the Prophet (peace be upon him), used to do

Extraneous Additions to the adhan

The adhan is a form of worship. Muslims are not allowed to add or subtract anything from it. There is an authentic hadith which states, "Whoever introduces something to this affair of ours will have it rejected." We will discuss some of these acts here:

The caller saying, "I bear witness that our leader (Muhammad) is the Messenger of Allah." Ibn Hajr is of the opinion that the word 'leader' may not be added, although it is permissible on other occasions.

Shaikh Isma'il al-'Ajluni records in Kashfal-Khafa', "Wiping the eyes with the index fingers and then kissing them after hearing the caller say 'I bear witness that Muhammad is the messenger of Allah,'" None of these practices can be attributed to the Prophet or his companions

Fiqh-us-Sunnah
Fiqh 1.107b

To say aloud "Peace and blessings upon the Messenger" after the adhan .This is a hated innovation

33. IHRAM-day of Tarwiya

Some of the mistakes made when entering ihraam for Hajj on the day of al-tarwiyah. Sunnah is for the one who wants to enter ihraam for Hajj to enter ihraam from the place where he is staying.((From Daleel al-Akhta allatiyaqaâ fiha al-Haaj waâl-

Muâtamir)

34 The Beard

(The teachings of Hadhrat Ammar Bin Yaasir, Abdullah Ibn Umar, Sayyidina Umar, Abu Hurairah and Jaabir (R.A.), indicate that ALL used to keep **beards** that were one fist length or more. Hadhrat Jaabir (R.A.) had said: "We used to grow long beards and only during Hajj and Umrah did we trim them to the required length (i.e. fist length)."

Rasulullah (Sallallahu Alayhi Wasallam) says: "Trim closely the moustache, and let the beard flow (Grow)." - Narrated Ibn Umar (R.A.) in Muslim, Hadith no. 498

Rasulullah (Sallallaahu layhi Wasallam) said : Glory (to Allah) who beautified men by the beard and (similarly) women by their lock of hair. (Takmila e Bahr Raiq vol. 3 p. 331)

7) By nature, Allah Ta'ala has distinguished men from women respectively in their beauty, e.g. externally the masculine beauty of a man is in the beard and the feminine beauty of a woman is in her long hair.

It is reported from Hadhrat Ali (Radhiyallaahu nhu) that Rasulullah (Sallallaahu layhi Wasallam) prohibited a woman from shaving her hair.

Hence, for men to shave the beard is like the women shaving their head.

35 TARAWEEH PRAYERS

Abu Hurairah reports that the Prophet (saws) would encourage the believers to perform the 'qiyam ul-layl' night prayers during Ramadan (tarawih) without commanding them as obligatory and he (saws) said: "Whoever prays during the nights of Ramadan

[tarawih] with a firm belief and hoping for reward, all of his previous sins would be forgiven."
Related by Bukhari and Muslim.

The 'tarawih' or 'qiyam-ul-layl' or the late night prayers are considered optional voluntary prayers; if one offers them they would receive a huge reward from their Lord, and if one abstains for any reason, there is no sin upon them.

Hadrat Aishah (r.a.) reported that the Prophet (saws) would not pray more than eleven rak'at (eight rakahs + three rakahs witr) during Ramadan, or otherwise.

It is reported on the authority of Jabir (r.a.) that the Prophet (saws) prayed eight rak'at and the witr prayer with the companions (and this was during Ramadan).

It is reported that during the times of the Khilafah of Hadrat Umar (r.a.), Hadrat Uthman (r.a.), and Hadrat Ali (r.a.), the believers would offer twenty rakahs of 'qiyam ul-lyal' (or tarawih) in congregation, and whatever else Allah blessed them to offer individually.

There is absolutely no minimum or maximum limit to the number of 'rakahs' one may offer in their optional 'qiyam-ul-layl' (or another name: tarawih) prayers.....one may offer two or four or six rakahs or one may offer two or four or six hundred rakahs, if one so wills and pleases.

Sahih Al-Bukhari Hadith 2.112 Narrated by Abdullah bin Umar

The Prophet (saws) said, "Make Witr as your last prayer at night."

- _Three Common Mistakes made after Prayer
- 1 Greeting and Shaking Hands after Prayer:

- 2. Prostrating to Supplicate after the Prayer is Over:
- 3. Making Tasbeeh and Du'aa in Congregation while Disturbing those Praying:
 Chatting after Isha Salat: Some of the well-versed scholars believed that the Muhammad (Sallalaahu Alaihi wa Sallam) warned against staying awake late at night after performing 'Isha' Salat because after one's sins are forgiven due to

36 DU'AA ACCEPTABLE ?

4:146- Except for those who repent mend (their life) hold fast to Allah and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. 652

Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to Allah, which strengthens their faith and protects them from the assaults of evil, and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith.

⁴⁷⁴ - If Uhud was a reverse to the Muslims, they had inflicted a reverse twice as great on the Makkans at Badr. This reverse was not without Allah's permission, for He wanted to test and purify the faith of those who followed Islam, and to show them that they must strive and do all in their power to deserve Allah's help.
If they disobeyed orders and neglected discipline, they must attribute the

disaster to themselves and not to Allah. (3.165)

Imaam Ibn al-Qayyim (may Allaah have mercy on him) said:

“Du’aa’s and ta’awwudhaat [prayers seeking refuge with Allaah] are like a weapon, and a weapon is only as good as the person who is using it; it is not merely the matter of how sharp it is. If the weapon is perfect and free of faults, and the arm of the person using it is strong, and there is nothing stopping him, then he can lay waste the enemy. But if any of these three features is lacking, then the effect will be lacking accordingly.”

(*al-Daa’ wa’l-Dawaa’*, p. 35).

Beseeching, humbling oneself, hoping for Allaah’s reward and fearing His punishment. This is the spirit, essence and purpose of du’aa’. Other aspects of the etiquette of making du’aa’, although they are not waajib (obligatory), are: to face the Qiblah; to make du’aa’ in a state of tahaarah (purity); to start the du’aa’ with praise of Allaah and blessings upon the Prophet (peace and blessings of Allaah be upon him). It is also prescribed to raise the hands when making du’aa’. The reason why one’s du’aa’ is not answered may be because he has done something that Allaah has forbidden, such as having haraam wealth – whether it be food or drink or clothing or accommodation or transportation, or he has taken a haraam job, or the stain of sin is still in his heart, or he is following bid’ah (innovation) in religion, or his heart has been overtaken by negligence, or when the person who is making du’aa’ is weak in himself, because he is faint-hearted in his turning towards Allaah.

Making du’a while reciting Qur’an

Hudhayfah (may Allah be pleased with him) narrated, “Whenever the ,” (Qur’an, 87:1), he says, “Subhana Rabbiyal Prophet (peace be upon him) read a verse about Allah’s punishment, he would seek refuge in Allah. And whenever He read a verse mentioning Allah’s mercy, he would ask Allah for His mercy.” (Ahmad, 6/24, Abu

Dawood, no. 873, and others; graded Hasan by Al-Albani)

Sheikh Abdul Aziz Bin Baz said: It's Sunnah for every Muslim who reads the Qur'an – during prayer or elsewhere – to ask Allah for His bounty at the verses of mercy; and to seek refuge from the Hell-fire when he reads about Allah's punishment. Furthermore, when a Muslim reads a verse that deems Allah above something, he declares it by saying, "Subhanahu wa Ta'ala."

It's recommended for every Muslim who reads "Is not Allah the Best of judges?" (Qur'an, 95:8) to say, "Indeed! I believe that to be true." When one reads, "Is not He (Allah Who does that) Able to give life to the dead?" (Qur'an, 75:40), he should say, "Indeed! I bear witness to this."

When one reads, "Then in what statement after this (the Qur'an) will they believe?" (Qur'an,), he should say, "I believe in Allah." (Qur'an, 77:50)

After the slave recites the verse, "Then which of the Blessings of your Lord will you both (jinns and men) deny? (Qur'an, 55:13), he should say, "We don't deny any verses from our Lord." And after reading, "Glorify the Name of your Lord, the Most HighA'la."

All these acts are recommended for the Imam, followers, or a person reciting the Qur'an. These words are du'a. They resemble saying "Ameen" after Fatihah, and Ameen should be said in prayer

and elsewhere after reciting Fatihah.

(Majmoo Fatawa Bin Baz, vol. 26, p. 62-63)

46. Who Should be the Imam in Prayers?

Ahadeeth:

1) Abu Saeed Khudri (RA) relates that Rasul-ullah (SAW) said, “ if there are three people, then one should be the Imam, and the person who is the most “AQRA” (the one who reads the most) has the right to be the Imam.

(Bukhari and Muslim).

2) Ibn-Masud (RA) relates that Rasul-ullah (SAW) said, “ A person should become the Imam of people who is the most “AQRA” amongst them. If all are equal then the one who has the most knowledge of Sunnah. If they are equal in knowledge of the Sunnah then the one who made Hijrah (migration) first. If they are equal in regards to hijrah then the most who is the oldest. And NO ONE should perform Imamatus in place of an individual; and one SHOULD NOT sit in some one else’s house (at their place of sitting i.e. the owner’s place of sitting) without seeking permission.

(Ahmed, Muslim)

38 What is TAQWA: (Note: 6234) The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8) (This is TAQWA)

39 Severe strife and Confusion among Muslims ? See Hadhis below:-

2394 ■ Biographies of Companions

Ubayy ibn Kab

- 2395
- One of Ubayy's major fears for the Muslim ummah was that a day would come when there would be severe strife among Muslims. He often became overwhelmed with emotion when he read or heard the verse of the Quran." "Say: He (Allah) has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other." (Surah al-An'am, 6: 65)
- 2396
- Sunan of Abu-Dawood

Hadith 4251 Narrated by

AbuHurayrah
- 2397
- The Prophet (peace be upon him) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

40. For Success !

The divine promise of help and success is contingent upon our striving and faith. Nothing comes to the poltroon and the sceptical idler. Dangers and difficulties, and conflict with Evil, are foretold us, and we must meet them with fortitude and courage.

- 23: The Believers must (eventually) win through 2865
- 1
- 2 Those who humble themselves in their prayers; 2866

3	Who avoid vain talk;	
4	Who are active in deeds of charity;	
5	Who abstain from sex 2867	
6	Except with those joined to them in the marriage bond or (the captives) whom their right hands possess for (in their case) they are free from blame 2868	
7	But those whose desires exceed those limits are transgressors	
8	Those who faithfully observe their trust and their covenants; 2869	
9	And who (strictly) guard their prayers 2870	
10	Those will be the heirs 2871	
11	Who will inherit Paradise: they will dwell therein (forever).	
	قَدْ أَفْلَحَ الْمُؤْمِنُونَ	
	23:1. ஈமான் கொண்டவர்கள் நிச்சயமாக வெற்றி பெற்று விட்டனர்.	
	الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ	
	23:2. அவர்கள் எத்தகையயோரென்றால், தங்கள் தொழுகையில் உள்ளச்சத்தோடு இருப்பார்கள்.	
	وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ	
	23:3. இன்னும், அவர்கள் வீணான (பேச்சு, செயல் ஆகிய)வற்றை விட்டு விலகியிருப்பார்கள்.	
	وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ	
	23:4. ஜகாத்தையும் தவறாது கொடுத்து வருவார்கள்.	
	وَالَّذِينَ هُمْ لِفُرُوحِهِمْ خَافِظُونَ	
	23:5. மேலும், அவர்கள் தங்களுடைய வெட்கத் தலங்களைக் காத்துக் கொள்வார்கள்.	
	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ	
	23:6. ஆனால், அவர்கள் தங்கள் மனைவிகளிடமோ அல்லது தங்கள் வலக்கரம் சொந்தமாக்கிக் கொண்டவர்கள். நிச்சயமாக அவர்கள் பழிக்கப்படமாட்டார்கள் (கொள்வது கொண்டும்	
	فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ	
	23:7. ஆனால், இதற்கு அப்பால் வர்கள் தாம்(த்தகைய)எவர் நாடுகிறாரோ அ (வேறு வழிகளை)வரம்பு மீறிய	

வரம்பு மீறியவர்களாவார்கள்.

وَالَّذِينَ هُمْ لِأَمَانَائِهِمْ وَعَهْدِهِمْ رَاعُونَ

23:8. இன்னும், அவர்கள் தங்கள் அமானிதப் பொருட்களையும் (இடம் ஒப்படைக்கப்பட்ட), தங்கள் வாக்குறுதிகளையும் காப்பாற்றுவார்கள்.

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

23:9. மேலும் அவர்கள் தம் தொழுகைகளை.பேணுவார்கள் (காலத்தில் முறையோடு க் குறித்த)

أُولَٰئِكَ هُمُ الْوَارِثُونَ

23:10. இத்தகையோர் தாம் .வாரிசுதாரர்கள் (சுவர்க்கத்தின்)

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

23:11. இவர்கள் ஃபிர்தவ்ஸ் .என்றென்றும் தங்கியிருப்பார்கள் அனந்தரங் கொண்டு அதில் இவர்கள் (என்னும்) .நென்றும் தங்கியிருப்பார்கள் وَرَاءَ ذَٰلِكَ مُمْرُسُونَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ

1-5. විශ්වාසවන්තයින්ම නියත වශයෙන්ම ජයග්‍රහණය කළහ. ඔවුන් කෙබන්දු අයදයන්, තමන්ගේ සලාතයන් ඉතාමත් මනස තුළ බියෙන් යුතුව සලාත් කරන්නාහ. ඔවුන් පුහු කාරණාවලින් අන් වී සිටින්නාහ. ඔවුන් සකාන්ද් ගෙවමින් සිටින්නාහ. ඔවුන් තමන්ගේ රහස් ස්ථානයන් (අපවාරයෙන්) ආරක්ෂා කර ගන්නාහ.

6-7. එහෙත් ඔවුන් තමන්ගේ භාය්‍යියාවන් වෙත හෝ නැතහොත් තමන්ගේ දකුණු අත් හිමි කර ගත් (වහල්) ස්ත්‍රීන් වෙත හෝ (එක්කාසු වීමෙන්) නියත වශයෙන්ම (ඔවුන් වැරදිකරුවන් නොවන්නාහ. එබැවින් මෙම කාරණාවෙහි) ඔවුන් නින්ද කරනු නොලබන්නාහ. මෙයට පටහැනි දෑක් කවුරුන් හෝ කැමති වුවහොත් ඔවුන් සීමාව ඉක්මවූ අය බවටද, (වැරදිකරුවන් බවටද) පත් වන්නාහ.

8-11. තවද ඔවුන් (විශ්වාස කර බාර දෙනු ලැබූ) තමන්ගේ විශ්වාසයට අයත් දෑද, තමන්ගේ පොරොන්දුවද ගෞරව කරමින් කටයුතු කර, තමන්ගේ සලාතයන්ද නියමිත කාලයන්හි (නොකඩවා) ඉටු කර සලාත් කරන්නාහ. මෙවැන්නන්ම සත්‍ය උරුමක්කාරයින්ය. එබැවින් මොවුන් *ගිර්දවුස්* (තමැති ස්වර්ගය) උරුම කරගෙන එහි සදකල් ෫෦෦ සිටින්නාහ.

23:1. ஈமான் கொண்டவர்கள் நிச்சயமாக வெ

41. TO BESTOW HONOUR COVERING WITH BROCADES

TO BESTOW HONOUR – COVERING WITH BROCADE or THE AWARD OF GOLDEN SHAWL GOLD MEDALS or SILVER SALVER

■ Sahih Al-Bukhari Hadith
Hadith 8.253A Narrated by
Al Bara bin Azib

Allah's Apostle forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol. 7)

■ Al-Tirmidhi Hadith

Hadith 4404 Narrated by

Uqbah ibn Amir

Allah's Messenger (peace be upon him) used to restrain people who adorned themselves and wore silk, saying, "If you want the adornment and silk of Paradise, do not wear them in this world."

42. Various kinds of Shirk

SHIRK

It is to attribute Allah's qualities to someone else. This is called SHIRK because Allah's qualities are unequaled by any of His creatures, be they angels, prophets, Auliya, martyrs, Imam or other devoted person. Their qualities cannot match that of Allah.

SHIRK fil Qudrat. Attributing Allah's quality of power to anybody else. To believe that a certain Wali or martyr can bring about rains, fulfil desire or cause the birth of babies. Or to kill or bring anything into life or to bring benefit or damage is in their power.

SHIRK fil'Ilm, attributing Allah's power of knowledge to others. To say a pious person has the knowledge of unseen or like Allah knows about everything, or they are aware of all our affairs or, they can tell what is happening far and near.

SHIRK fil Sama' and Basr. Attributing Allah's power of Seeing and Hearing others,. To say a 'pious person could hear far and near or could see all of our acts

SHIRK fil Hukum, accdpting any other person as zxup[erior and obey him like Allah.Say a 'pious' person has told one to say certain prayers before Asr, and the person does it and even delays the Asr Prayers and makes it Makruh; it will be Shirk.

SHIRK fil'Ibadat, accepting any other person as worthy of worship like Allah.

To do Sajada or bow before a grave of a 'pious' person,or doing Ruku'likewise or to keep a fast in the name of a Prophet , Wali or Imam, or to give Nazar or to promise an offering like that etc., or to go round a house line one gouges around Kabah (Tawaf).

SHIRK MISC:

To ask about heavenly secrets from astrologers.

To show hands to a palmist to know about the future

To offers sacrifice sweets,flowers etc., on graves

To put pictures and pay respect to them

To call any "pious" person one's rescuer or serviors

To grow hair in the name of a wali

To turn fakir in Muharram in the name of an imam

43. Prior Sunnah of Jum'ah

Before Jumua there is no sunnath ratiba (i.e regularly observed supererogatory prayers). But there are many encouragements to pray as much as one can from the time one enter to the masjid till the Imam ascent on the pulpit.

Majority of scholars agree that there is no specific time or number for the volunteer prayer before Jum'ah Prayer and this voluntary prayer is considered a good deed, not a sunnah ratibah (a regularly observed supererogatory prayer). Thus, according to the soundest view, a Muslim is not legally blamed whether or not he performs voluntary prayer before the Jum'ah Prayer. However, if ignorant people believe that it is Sunnah ratibah, then, in this case, giving up this voluntary prayer will be better.

However, there is a Sunnah Ratibah after the Jum'ah Prayer for it is recorded in Sahih Muslim that the Prophet (PBUH) said:- " When anyone of you performs the Jum'ah Prayer , he should perform four supererogatory rak'ahs (units of prayer) afterwards.

It is also recorded in the two Sahihs that the Prophet (PBUH) used to pray two supererogatory rak'ahs when he (PBUH) performed it in the house, and he performed in the mosque four rak'ahs.

It is also permissible for a Muslim to perform six supererogatory rak'ahs after the Jum'ah Prayer according to Ibn Omer (may Allah be pleased with him)

- 1, Beautifying oneself in ways that are not Islamically acceptable, such as shaving one's beard, men wearing silk or gold, imitating the disbelievers in their best attire.
2. Intentionally wearing an imamah (turban) as an act of worship,
3. The Imam standing at the bottom of the minbar making supplications
4. Saying Azan in the mosque in front of the Khateeb.
5. The Khateeb leaning on a sword or a wooden sword during the Khutbah.
6. To read Surah al-Ikhlās three times while the Imam sits between the two Khutbahs.
7. People supplicating and raising their hands while the Imam sits between the two Khutbahs.
8. The Khateeb being silent after making supplications in order for the congregation to say, "Ameen", after his supplications.
9. The Khateeb raising his hands while making supplications during the Khutbah,
10. The congregation raising their hands and saying, "Ameen", while the Khateeb is making supplications. The Hanafi scholar ibn Abideen said that if they raise their hands, they are certainly sinners. (Quoted in Salman, p.394)
11. Prolonging the Khutbah and making the prayer short.
12. Performing the Dhur Prayer after praying the Friday Prayer.
13. Performing two rakats of "sunnah" after the first call to Prayer,
14. Wiping one's hand over the Khateeb as he comes down from the minbar in order to get blessings.
15. The congregation wiping their faces with their hands after the Khateeb has finished his supplications.
16. Performing the sunnah prayer right after finishing the Friday Prayer without speaking or moving to another place in the mosque, thus making a break without connecting one prayer with another.
17. Using the miswak during the Imam's delivering of the Khutbah,
18. Playing with pebbles, rosary beads or whatever during the Khutbah.
19. Avoid separating two persons standing up for prayers by creeping in between them.
20. Performing prayers between the two khutbahs while the Imam is sitting.

21. Making Dhikr (remembrance of Allah) in congregation after the prayer or reciting Surah-al-Fatihah aloud after the prayer.
22. To recite Surahs al-Fatihah, Ikhlas, Falaq, and Nass, 7 times each before moving after the Friday Prayer. (This is based on a fabricated Hadith –see al-Albani, Dhaeef al-Jami al-Sagheer 1988 p.830)
23. The newly wed not attending the Friday Prayer etc.
(See al-Albani, al-Ajuba, pp.65-75, Wanaly, pp.312-348 etc)

54. Banks:

Question:

In the case of interest, is it acceptable to keep track of it and then give it to a masjid or an Islamic relief organization in addition to the regular zakat?

Answer:

1997 Dear Br. M . As-salaamu alaykum. Yes, you should give the interest for poor people or for relief organizations that do relief work. But since interest is Haram, you should give it away and not expect any reward for it, which is different from the regular charity you give for which Allah rewards you. Still, the best option is to minimize interest and invest your money in a Halal manner or with an Islamic investment firm. Thank you for asking and God knows best.

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performing Salat, it is not proper to chat with others lest one articulate words that incur sins on oneself. One should preferably go to sleep immediately after being completely free of sins.

44. Days of virtue and righteous deeds

Virtues of the Ten Days of Dhul Hijjah

The Muslim must understand the value of his life, increase his worship of Allaah and persist in doing good deeds until the moment of death. Allaah says (interpretation of the meaning ("And worship your Lord until there comes unto you the certainty." [al-Hijr 15:99]

Among the special seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has preferred over all the other days of the year.

You should know, my brother in Islaam, that the virtue of these ten days is based on many things:

1. Allaah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allaah says (interpretation of the meaning): "By the dawn; by the ten nights" [al-Fajr 89:1-2]. Ibn 'Abbaas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhu'l-Hijjah. Ibn Katheer said: "This is the correct opinion." (*Tafseer Ibn Katheer*, 8/413)
2. The Prophet (peace and blessings of Allaah be upon him) testified that these are the best days of this world, as we have already quoted above from *saheeh ahaadeeth*.
3. The Prophet (peace and blessings of Allaah be upon him) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place - for the *Hujjaaj* (pilgrims) to the Sacred House of Allaah.
4. The Prophet (peace and blessings of Allaah be upon him) commanded us to recite a lot of *Tasbeeh* ("Subhan-Allaah"), *Tahmeed* ("Al-hamdu Lillaah") and *Takbeer* ("Allaahu akbar") during this time. 'Abdullaah ibn 'Umar (may Allaah be pleased with him and his father) reported that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days greater in the sight of Allaah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of *Tahmeel* ("La ilaaha ill-Allaah"), *Takbeer* and *Tahmeed*." (Reported by Ahmad, 7/224; Ahmad Shaakir stated that it is *saheeh*).
5. These ten days include *Yawm 'Arafaah* (the Day of 'Arafaah), on which

Allaah perfected His Religion. Fasting on this day will expiate for the sins of two years. These days also include *Yawm al-Nahar* (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

6. These ten days include the days of sacrifice and of Hajj.

45. Giving Thanks to Allah:

.” Recognizing the bounties Allah has bestowed upon His slaves. These bounties [are so many that they] cannot be counted or enumerated. Allah says in the Qur’an: “If you count the blessings of Allah, never will you be able to count them. (14: 34.)

Hearts naturally have love for those who do good to them. Love for a blessing is from the general aspects of thanking the one who has bestowed a bounty. It is said that thanks is with the heart, tongue and limbs.

2. Another cause is to have knowledge of Allah by His Names, Attributes and Actions. The one who knows Allah, loves Him. Whoever loves Him, obeys Him. Whoever obeys Allah is honoured by Him. Whoever Allah honours, He will have him live close to Him. Whoever lives close to Him, has attained the glad

46 Greetings & Prayers

Giving Salaam to one another after finishing the prayer is an innovation . 6

"Supplicating to Allaah for forgiveness in congregation, in one unified voice, after finishing the prayer is an innovation.

They shake hands with one another after completing the Fajr and 'Asr prayers and the two 'Eed and Jumu'ah prayers. This is in spite of the prescription that shaking hands is to be done upon first meeting one another."

It is not permissible for a Muslim to interrupt the tasbeeh of his Muslim brother,

unless there is a legitimate reason for it.

After the congregational prayers, they are confronted suddenly by hands that are extended in their direction from the left and the right for shaking, due to what it brings about from vexation and annoyance. This act is not permissible,

Do not prostrate It is not from the Sunnah for people to sit together after the prayer in order to recite some remembrances (dhikr) or supplications (du'aa) by raising the voice and joining in unison. in supplication, after the prayer is over.

Likewise, their saying after the supplication: "O Most Merciful of those who show mercy, have mercy on us" (Yaa Arhamar-Raahimeen Arhamnaa) in congregation is an innovation.

For the growth of unity, eradication of hatred and the bringing about of love. Greet those who are present in the masjid with Salaam, regardless if they are in prayer or not. If one of you meets his brother, (encounters) then he should greet him with Salaam.

Then if a tree or a wall or a rock should come between the two of them and then he meets him again, he should greet him with Salaam again."

Ash-Shaatibee (ra) said: "It is concluded that making du'aa in the form of congregation, all the time, was not from the actions of the Messenger of Allaah nor from his statements or silent approvals."

Ibn Al-Qayyim (ra) said: "As for making du'aa (supplication) after finishing the prayer, whether facing the Qiblah or facing the followers in prayer, then this was not from his (SAW) guidance at all

One should make Istighfaar(i.e. say Astaghfirullaah) three times and then say the tasbeeh, the tahmeed, and the takbeer thirty three times each and then finish that with the tahleel, after the prayer. One should observe quietness in any state he is in after the prayer, such as standing, sitting or walking. And indeed, gathering to perform that (dhikr after prayer), participating in it and raising the voice out loud

whilst doing it, are all innovations.

47 Keep Away from them

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversion.

On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah.. (6:69 -

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ
ذَكَرُوا لَهُمْ بَيِّنَاتٍ

உதவிகள் இவைகள்
(மேலேன் வந்தன) னம் மனவியைத் துரு அம் வலையைத் துருவன் னோடி
தெருவன் தீம் (மேலுடன் கெடுக) அறிவாய்மம் துருவலகி வந்தனம்.

:69. (வீண் விவாதத்தில் ஈடுபட்டுக் கொண்டிருக்கும் அவர்களுடைய (கணக்கில் (செய்கைகளின்)பயபக்தியுடையவர்களுக்கு யாதொரு பொறுப்பும் இல்லை; எனினும் அவர்கள் பயபக்தியுடையவர்களாகும் பொருட்டு, அவர்களுக்கு நல்லுபதேசம் செய்வது பொறுப்பாகும்.

(Be partners in Proclaiming the Message) !!!!

Sunan of Abu-Dawood
Hadith 4329 Narrated by
Abdullah ibn Amr ibn al-'As

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue,

accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

48 MOST PRECIOUS GIFT OF ALL TO MAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SOUL: Allah makes it, Gives it order, Gives it proportion, & Relative perfection.

He Breathes into it an understanding of:

What is Sin, What is Impiety, What is Wrongdoing, What is Piety, What is right Conduct.

A Faculty of distinguishing between right and wrong.

So keep your soul pure as Allah made it.

زَقَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

Al Shams: 91:9 – Truly he succeeds that purifies it,

91:9. அதை ப் பரிசுத்தமாக்கியவர் திடமாக வெற்றியடைந்தார் (ஆத்மாவை)

பிச வினோதெச கல ஸச ஸபிலலிந் டூமெச

91:10 – And he fails that corrupts it.

91:10. ஆனால் எவன் அதைபுகுத்தினானோ அவன் (ப் பாவத்தில்)

.திட்டமாகத் தோல்வி அடைந்தான்

එය (වැඩිමෙන්) වළක්වන අය නටුවන්වන දූමය

His failure

His Decline His perdition**depends on his soiling his soul by choosing evil.**

49 Women: her hair

Similarly, a woman is required to keep and wear her hair without cutting it short.

From among the restriction imposed on her during Hajj is (as the text appears in the Fiqh book, Al-Quduri).

'She will not shave but trim'

'Because Rasulullah (Sallallaaahu layhi Wasallam) forbade women from shaving but commanded them to trim (the hair).'

The fact that women are only allowed to trim - a short length (2cm) and not more - explains the issue under discussion.

"It is not necessary for a woman to release her plaits when taking a bath, if the water reaches the root of her hair." 4) Sheikh Hafiz says in Fathul Qadeer :

Rasulullah (Sallallaaahu layhi Wasallam) said : Glory (to Allah) who beautified men by the beard and (similarly) women by their lock of hair. (Takmela e Bahr Raiq vol. 3

50- 7 Conditions For a Woman's Dress

Hijab is a word that indicated the following conditions :

1. Clothing must cover the entire body, only the hands and face may remain visible (According to some Fiqh Schools) .

2. The material must not be so thin that one can see through it.
3. The clothing must hang loose so that the shape / form of the body is not apparent.
4. The female clothing must not resemble the man's clothing.
5. The design of the clothing must not resemble the clothing of the non believing women.
6. The design must not consist of bold designs which attract attention.
7. Clothing should not be worn for the sole purpose of gaining reputation or increasing one's status in society.

The reason for this strictness is so that the woman is protected from the lustful gaze of men. She should not attract attention to herself in any way. It is permissible for a man to catch the eye of a woman , however it is haram (unlawful) for a man to look twice as this encourages lustful thoughts.

Islam protects the woman, it is for this reason that Allah gave these laws. In today's society womankind is being exploited, female sexuality is being openly used in advertising, mainly to attract the desires of men and therefore sell the product. Is the woman really free in today's society ? The answer is obviously no, the constant bombardment by the media as to how the ideal woman should look and dress testifies to this.

Islam liberated woman over 1400 years ago. Is it better to dress according to man or Allah ?

Allah has stated in the Quran that women must guard their modesty.

" Say to the believing women that they should lower their gaze and

guard their modesty ; that they should not display their beauty and ornaments except what must ordinarily appear thereof. " [Quran : 24.31]

" Say to the believing man that they should lower their gaze and guard their modesty ; that will make for greater purity for them, and Allah is well aquatinted with all they do. " [Quran : 24.30]

" And O ye believers turn ye all together toward Allah, so that ye may attain bliss. " [Quran : 24.31]

51- TARAWEEH PRAYERS

Abu Hurairah reports that the Prophet (saws) would encourage the believers to perform the 'qiyam ul-layl' night prayers during Ramadan (tarawih) without commanding them as obligatory and he (saws) said: "Whoever prays during the nights of Ramadan [tarawih] with a firm belief and hoping for reward, all of his previous sins would be forgiven."
Related by Bukhari and Muslim.

The 'tarawih' or 'qiyam-ul-layl' or the late night prayers are considered optional voluntary prayers; if one offers them they would receive a huge reward from their Lord, and if one abstains for any reason, there is no sin upon them.

Hadrat Aishah (r.a.) reported that the Prophet (saws) would not pray more than eleven rak'at (eight rakahs + three rakahs witr) during Ramadan, or otherwise.

It is reported on the authority of Jabir (r.a.) that the Prophet (saws) prayed eight rak'at and the witr prayer with the companions (and this was during Ramadan).

It is reported that during the times of the Khilafah of Hadrat Umar (r.a.), Hadrat Uthman (r.a.), and Hadrat Ali (r.a.), the believers would offer twenty rakahs of 'qiyam ul-lyal' (or tarawih) in congregation, and whatever else Allah blessed them to offer individually.

There is absolutely no minimum or maximum limit to the number of 'rakahs' one may offer in their optional 'qiyam-ul-layl' (or another name: tarawih) prayers.....one may offer two or four or six rakahs or one may offer two or four or six hundred rakahs, if one so wills and pleases.

Sahih Al-Bukhari Hadith 2.112 Narrated by Abdullah bin Umar

The Prophet (saws) said, "Make Witr as your last prayer at night."

52- Three Common Mistakes made after Prayer

- 1 Greeting and Shaking Hands after Prayer:
2. Prostrating to Supplicate after the Prayer is Over:
3. Making Tasbeeh and Du'aa in Congregation while Disturbing those Praying:

53 SUNNAH:

Do we all clearly know and understand what is the definition of the Sunnah? The Sunnah is the legal way or ways, orders, acts of worship and statements of the Prophet Sall Allahu alaihi wa sallam (means: may the peace and blessings of Allaah be upon him), that are ideals and models to be followed by Muslims.

What is the Sunnah?

Linguistically, Sunnah is an Arabic word which means a path or a way.

However, Islamically, it is a primary source of law taken from the sayings, actions and approvals of the Prophet Muhammad Sall Allahu alaihi wa sallam. As Muslims, we believe that the law Prophet Muhammad Sall Allahu alaihi wa sallam came with, is a divine revelation from our Creator, Allah Subhanahu wa Ta'ala. However many people believe that the Qur'an is the only form of divine revelation, as it is the literal word of Allah Subhanahu wa Ta'ala. This view is incorrect as it contradicts the Qur'an itself. About the Prophet Muhammad Sall Allahu alaihi wa sallam, Allah Subhanahu wa Ta'ala says:

Thus as Muslims, we are required to believe that the Qur'an and Sunnah go hand in hand together as our sources of legislated law. Both are revelation from Allah Subhanahu wa Ta'ala, the most High. The Qur'an is composed of the actual words of Allah Subhanahu wa Ta'ala, whereas the Sunnah is expressed through the words, actions and approvals of the Prophet Muhammad Sall Allahu alaihi wa sallam. Another difference is that the Qur'an is recited formally in the prayers whereas the Sunnah is not.

Our need for the Sunnah is so great, that without it our religion would be incomplete atawa Bin Baz, vol. 26, p. 62-63)

Sunna prayers always at home

Fiqh-us-Sunnah

Fig 2.144a

Nawaf 'I before al-Jumu'ah

Concerning any sunnah prayer before the Friday salah, Ibn Taimiyyah writes: "The Prophet sallallahu alehi wasallam never offered any salah after the adhan and before the Friday salah, and no one has ever related such an act from him."

For any prayer to be considered sunnah, it must be confirmed that the

Prophet (Sal) either did it or approved of it. No one can establish a sunnah prayer except the Prophet (Sal). If anyone claims that a particular prayer is sunnah, the burden of proof is upon him to show that the Prophet (Sal) performed it.

54- MAHRAM

husband,

your own children from your husband or ex-husband,

the children of your husband from his ex-wife,

- the person who is related to you by breastfeeding i.e. those whom your mother breastfed and those whom you breastfed

These are your *mahaarim*. Other than that we have the temporary *mahram*. A temporary *mahram* is one who can marry the woman later on when she is free of her husband. He is not a *mahram* as she cannot travel with him nor can she stay alone with him in any place. And Allaah knows best.

The brother of your husband is not a *mahram* for you because you are temporarily forbidden from marrying him. However, if your husband dies or divorces you, you can marry his brother; therefore it is prohibited (i.e. your husband's brother is not your mahram).

Who are the ones that can be *mahram*? They are:

- the father,
- the grandfather,,j
- the uncle,
- the husband,

55- . Signs and Traits of the hypocrites as is described in The Quran
Translated by Yahya Adel Ibrahim

* Traits: Causing Corruption and Mischief upon the earth

"And when it is said to them: "Make not mischief on the earth," they say: 'We are only peacemakers.' Verily! They are the ones who make mischief, but they perceive not." Al-Baqarah 2:11,12

* Trait: Inspiring one another with evil words

"And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications." Al-An'âm 6:112

* Traits: Deception and Mendacity

"They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!" al-Baqarah 2:9

* Traits: Mocking the believers

"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." Al-Baqarah 2:14

* Traits: Laziness, heedlessness and forgetfulness of Allâh

"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little." An-Nisâ (4:142)

* Trait: Squandering their mental faculties to use in sin

"They are deaf, dumb, and blind, so they return not (to the Right Path)." Al-Baqarah 2:18

* Traits: They lay in wait to chastise and defame the believers

"Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers."

An-Nisâ 4:141

* Trait: Rejection of the Hukm (rulings) of Allah and His Prophet.

"And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion." An-Nisâ 4:61

* Traits: Seeking to rationalize and explain their sinful deeds when they are confronted with the evilness of their actions. They seek to conceal their evil intentions by swearing that their sinful deeds were unintentional.

"How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" an-Nisâ 4:62

"They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh, so they shall have a humiliating torment." Al-Mujadilah 58:16

* Traits: Focusing on the visible ornaments and beautifications. They are eloquent speakers who do not act upon their many words. They weave mirages of sensibility and grandeur.

"And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path." Al-Munafiqûn 63:4

* Trait: They rejoice at the misfortune and sadness of the believers.

"If good befalls you (O Muhammad SAW), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing." At-Taubah 9:50

* Trait: Seeking to please humanity at the expense of displeasing Allah.

"They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh)." At-Taubah 9:96

* Trait: Mocking and defaming the believers

"Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and those who could not find to give charity (in Allâh's Cause) except what is available to them, so they mock at them (believers), Allâh will throw back their mockery on them, and they shall have a painful torment." At-Taubah 9:79

* Trait: They discourage the believers from fighting the disbelievers. They seek to cause discord and Fitnah in the ranks of the believers and spread corruption and mischief throughout the earth. As such Allah ordained upon them that they not join the believers in the battles (out of their own fears).

"And if they had intended to march out, certainly, they would have made some preparation for it, but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home). Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers, etc.)." at-Taubah 9:46,47

* Trait: They seek the future in the present, the temporal rather than the permanent and the finite happiness to the infinite pleasure. They are the foremost

in seeking share from the spoils while being the last in earning them by setting out for Jihad.

"Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are liars." At-Taubah 9:42

56- Muslim Rebels:

52:11 فَوَيْلٌ لِلْمُصَدِّقِينَ

52:11 - Then woe that Day to those that treat (truth) as Falsehood 5045

(சன்மார்க்கத்தை எதிர்த்து அதைப்பொய்யாக்கிக் கொண்டிருந்தோருக்கு (.அந்நாளில் கேடுதான்

பிலிப (ஈஸா) லெர்சு ஹர்ஷ்வைனெர்ட் லீனா

6216 1). the rebels against Allah and Allah's Truth, just as it will be a Day of Joy and Thanksgiving to the Righteous, (2) those who openly defied Truth and plunged into wrong-doing, (3) or who trifled with truth, (4) who jested with serious matters, who had not the courage to plunge openly into wrong-doing but who secretly took profit out of it, who wasted their life in and petty quibbles.

6217 The righteous man has no fear. He can disregard all the forces of evil that are brought against him. But he must learn humility: that is his defence. He will bow down in adoration to Allah. He must have the will to bring himself closer to Allah. For Allah is always close to him,-closer to him than his life blood in the jugular vein (l. 16). Man's humility and adoration remove him from being an insolent rebel on the one hand and, on the other, prepare his will to realise his nearness to Allah. (96.19)

38:86

74. Mutakallif: a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind.
(38.86)

38:86. (நபியே (!நீர் கூறும்) : “இக் குர்ஆனுக்காகநான் உங்களிடம் (கூலியும் கேட்கவில்லை யாதொரு; அன்றியும், (இதை இட்டுக் கட்டி (சிரமம் எடுத்துக் கொண்டவனும் அல்லன்
இம லேஸொ னோபுரென் லெபுரென் னோஹிஸுன்ஹே மெ பூயெஹொர்ஹென்ஹே
ஹோஹே கிஹெ

Haram and Halal – ignored in many respects'

Sunnah or Farlu (Obligatory) not adhered to;
 Iddah for 4 months and 10 days or 40 days!
 Treat innovations as permissible,
 Hadith – authentic or weak, not concerned
 Community – a bunch of spendthrifts in weddings etc., for prestige, not fearing Allah,
 They join in worship others with Allah – false worship – even though this is indeed the highest wrong-doing etc.
 Birthday celebrations of Muslim leaders and prominent people invoking blessings from Muslims and non-Muslims and their deities in their Temples!
 They are forming various sects – all the 73 sects said in the Hadhis are there.!
 To Bestow Honour – they are covering with Silk/Silver/Woolen and Gold BROCADES, contrary to Hadhis,
 Crazy for palatial buildings and luxury limousines. Ignore good neighbourliness and giving Salam to one another,
 Arrogance and superiority complex in their dealings with men, etc.,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ

6:69 - On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah. 892

6:69. (வீண் விவாதத்தில் ஈடுபட்டுக் கொண்டிருக்கும் அவர்களுடைய (கணக்கில் பயபக்தியுடையவர்களுக்கு யாதொரு (செய்கைகளின்) பொறுப்பும் இல்லை; எனினும் அவர்கள் பயபக்தியுடையவர்களாகும் பொருட்டு, அவர்களுக்கு நல்லுபதேசம் செய்வது பொறுப்பாகும்

89. டிரீன் லீவீன் ரகீன்ஹின் ஹேரேகி ஹின் ஹன் ஹகீஹேகி கிஹி (ஹகீஹன் ஹஹீ) ஹக.ஹஹன் ஹஹன் ஹஹ ஹஹ ஹஹன் ஹஹ²⁰⁰

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

27:58 - And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

27:58. இன்னும், நாம் அவர்கள் மீது மழை பொழியச் செய்தோம் (கல்); எனவே, எச்சரிக்கப்பட்ட அவர்கள் மீது பெய்த அம்மழை மிகவும் கெட்டது.

අපි ඔවුන් මත වැස්සක් වැස්සෙව්වෙමු නපුරැයෑ අවවාදිකයන්ගේ වැස්ස

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا

Sahih International: And man supplicates for evil as he supplicates for good, and man is ever hasty.

Yusuf Ali - The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).(17:11)

17:11. மனிதன், நன்மைக்காக பிரார்த்தனை செய்வது போலவே (சில சமயம்) தீமைக்காகவும் பிரார்த்திக்கின்றான்; (ஏனென்றால் மனிதன் (அவசரக்காரனாக இருக்கி ன்றான்.

17:11- මිනිසා හොඳ ගැන යිදින්නේමෙන් නපුරු ගැන යිදින්නේ මිනිසා ඉක්මනේ කෙනෙකි

57- . MISSED Prayers

The words of Rasulullah(sal) in a hadith of Muslim are as follows:

عز و جل يقول اقم الصلاة لذكري اذا رقد احدكم عن الصلاة او غفل عنها فليصل اذا ذكرها فان الله " Whenever one of you misses a Salah due to sleeping or due to negligence, it is obligatory upon him that he pray the Salah when he

remembers it because Allah (SWT) has mentioned, "Perform Salah when you remember me" (Hadith 1569)

58- Few Janaza rules:

Some of the present day practices – (with Firdouse in mind) are :-

- 1). By publication in the newspapers by “Appreciations” and ending by saying “May Allah grant Jennathul Firdhouse”
- 2). By the publications of “In Memorium” notices, seeking Allah to grant Jennathul Firdhouse.
- 3). By the publication of “Death Anniversaries, “Death Remembrance of 1st year 2nd year and so on” (with photographs)
- 4). By photographing and video filming the Janaza, (funeral procession, burial etc) probably to exhibit and gain blessings,
- 5). By placing the telephone receiver (for the Janaza to hear!) of the blessings of children or friends abroad,
- 6). By vowing that one’s funeral arrangements should not be carried out by a certain Alim due to minor religious practices – (wrongly disputed by the deceased and thereby carry this rivalry – to the grave!)
- 7). By reciting Asmahul Husman, Surah Ihlal, Ghousul Waraya, Burudha, Halara – (by groups transported from place to place, Long Duwas, Dhikr etc.
- 8). By inviting the public to view the body even in the mosque – by opening the shroud and calling upon the people lined up for prayer saying, “Now those who have not seen, come and view the body” – before or after the Janaza prayer – probably with the idea of getting their blessings! Etc. Etc.
- 9). Recital of Talkeen – after burial - squatting by the head side of the grave (this is Mustahab – a weak hadith (Laeef) amounts to an innovation

according to Imam izziban Abdusalamai (Rah). They should supplicate for the forgiveness of the deceased.

- 10). By the recital of Kaththams – after 3 days, 7th day, 15th day, 20th day, 40th day, 60th day, 100th day, annually etc.
- 11). By giving wide publicity over the T.V., Radio, Newspapers, Notices, Telephone Messages, through special Messengers etc., to ensure a large gathering at the Funerals by incurring heavy expenses (See 17:26 & 17.27 & Notes below) – probably to put up a show of popularity of the deceased and his family, whereas some of them don't even attend the Janaza Prayers and stay outside the mosque chatting worldly affairs! (See Fiqh us Sunnah 4.20) invitation to mourning – below etc.

Sitting for Condolences :

Ash —Shafii in his A I Umm said, “ I dislike gathering in groups together to give condolences even if those gathered do not cry

Fiqh-us-Sunnah Fiqh 4.82 Sitting for Condolences

The sunnah concerning this is that one should offer condolences to the bereaved family and leave .Neither the consoler nor the consoled should sit down .

The most important function after washing the janaza – is the shrouding and carrying the janaza for burial. Reciting anything or lamenting around the dead is not permissible in Islam as it is an innovation (Bidaat) in Islam.

Fiqh-us-Sunnah

Fiqh 4.16

What should be Done When Someone Dies

It is sunnah to do the following when a person dies;

1. Advise the dying person to say: “La ilaha illa-Allah” (there is no god but Allah). This prompting (talqin) is necessary only when the dying person is

unable to utter the shahadah (

2. Ahmad reported that Fatimah, the daughter of the Prophet, peace be upon him, at the time of her death, turned toward the Ka'bah and placed her right hand under her head. This is the sleeping position recommended by the Prophet, peace be upon him, and in a grave, a dead body should also be placed in the same position. A report recorded from Ash-Shafi'i: The body of the deceased should be laid flat on his back with his feet toward the Ka'bah, and his face raised a little, facing it. The majority of scholars, however, favor the first position and hold it to be preferable.

make immediate preparations for his burial, for a Muslim's remains should not be left long with his family after his death." Abu Said Al Khudri

The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

Fiqh-us-Sunnah Fiqh 4.86

The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him'." (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a

rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.’ (Ibn Majah).

1. Carrying a coffin and accompanying it to the graveyard is recommended. A funeral procession must proceed at a fast pace.

Fiqh-us-Sunnah Fiqh 4.56

Actions to be Discouraged in a Funeral Procession

While accompanying a funeral procession, it is disliked to:

1. Recite or raise one’s voice or any similar activity.
2. Carrying torches of fire in a funeral procession.
3. Sitting down, when one is following a funeral before those carrying the coffin is put down.
4. Remain seated when a funeral procession passes by.
5. Permit women to accompany a funeral procession.

Fiqh-us-Sunnah

Fiqh 4.54-The most worthy Person to lead a Funeral Prayer

This is the opinion of Ash Shafi’i and Hanifah and Muhammad ibn Al-Hasan, however, are of the opinion that the preferred order is the (Muslim) ruler if present at the funeral, then the judge, then the imam of the locality, then the guardian of a deceased woman, then the nearest blood relatives, if both father and his son are present, the father should be given precedence.

Fiqh 4.53b

Women are Permitted to offer funeral Prayers

A woman, like a man, may offer a funeral , singly or in a congregation . In fact, once when Umm’Abdallah offered funeral prayer for’Utbah, Umar waited until she finished. ’Aishah ordered the body of Sa’d ibn Waqqas to be brought to her so that

she could offer a funeral prayer over him.

An-Nawawi said: “Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan al-Thawri, Ahmad and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

us-Sunnah Fiqh-

Fiqh 4.64 Throwing three Handfuls of Soil over the Grave

It is desirable to encourage those attending the burial to throw three handfuls of soil - over the grave from the head of the body. Ahmad said : Nothing is required to be said while throwing handfuls of soil over the grave because this is a weak hadith. Condolences may be offered in any words so long as they lighten the distress

It is mustahabb for those who are at the grave to throw handfuls of earth, three handfuls scooped up in both hands, after the *lahd* has been sealed

59- Janaza Prayer by women

Praying the janaazah (funeral) prayer is prescribed for both men and women, because the Prophet (peace and blessings of Allaah be upon him) said: “Whoever attends the janaazah until he offers the prayer will have one qeeraat (of reward), and whoever attends until (the deceased) is buried will have two qeeraats.” It was said, “O Messenger of Allaah, what are the two qeeraats?” He said, “Like two great mountains,” meaning, of reward. (Saheeh – agreed upon). But women should not follow the funeral procession to the graveyard, because they are not allowed to do that, as it was reported in al-Saheehayn that Umm Salamah (may Allaah be pleased with her) said: “We were forbidden to follow the funeral procession but it was not made absolute on us.” (narrated by Muslim). But women are not forbidden to offer the janaazah prayer, whether it is offered in the mosque, in a house or in a prayer-place. Women used to offer the janaazah prayer with the Prophet (peace and blessings of Allaah be upon him) in his mosque and after his lifetime. Visiting graves, however, is something which is only for men, as is following the funeral procession, because the Messenger (peace and blessings of Allaah be upon him)

cursed women who visit graves. The reason for that – and Allaah knows best – is that there is the fear that if women were to follow funeral processions to the graveyard or visit graves, that would cause fitnah (temptation) to others or to themselves. The Prophet (peace and blessings of Allaah be upon him) said, “I have not left behind any fitnah more harmful to men than women.” (Saheeh – agreed upon). And Allaah is the Source of strength.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh ibn Baaz , vol. 13, p. 133

60-. Salah without and with Imam

Sheikh Munajjid

If you pray at your homes and then you come while the imam has not yet performed the prayer, you must pray with him, and it will be a voluntary prayer for you." (Reported by Ahmad with his wording and Ath-Thalatha. Al-Tirmidhi and Ibn Hibban graded it Sahih (authentic)

61- FAMILY BONDING:

Communicate with the members of your family, we know that we are loved and respected and that we belong. Each person in your family needs to:

Show your love to each family member. Let the members in your family know you love them for who he or she is, not for what he or she does. Make it a habit to show your love for your family members in at least two ways each day.

Make a contentious effort to let the members of your family know that he or she is special. List at least three good qualities of each family member. Praise each other. Make positive comments about each other. It may not hurt to tell dad that you missed him or how good mom’s cooking is. Notice the positive qualities in each other and try to not focus on the negative qualities.

Listen to the members in your family just don’t let it go in one ear and come out the other. Don’t give advice unless asked for it.

Have family times. Have regular times for the family to have fun together,. Don't discuss problems or concerns during these times unless it is absolutely necessary.

Encourage family bonding time. Look for activities with the whole family can bond together and spend special moments together where everyone can feel close, a feeling of acceptance, and unconditional love from the people who mean the most in their lives.

Remember, without love there is no healing. With Love, healing is foreseeable.

62. PRAYERS DISLIKED TIMES

One would not pray this during the 3 prohibited times:
as the sun is rising after fajr time is over,
just before zuhr time enters,
and towards the end of Asr time, when the sun's rays dim such that one can look towards it without being dazzled.

It is also disliked to pray any nafl prayers
After Fajr time comes in, except the 2 rakats of the sunna of Fajr, After praying the fard of Fajr,
After praying the fard of Asr,
After Maghrib time enters, until one has prayed the fard,
After the khutba has commenced for the Friday prayer (or effectively, if the khatib has risen on the minbar).

63- CHILDREN OF SHAIYTAN

Which from the children of Shaytaan are leading us astray (if any)? Allah save us from all of them. Ameen Watch out for the next three part series Insha-Allah

coming soon.

`The Little Devils.'

Hadhrat Umar Radhi-Allahu-Anhu has said that the children of shaitaan are many from which nine are prominent : Zaleetoon, Watheen, Laqoos, Ra'waan, Haffaaf, Murrah, Mussawwit, Daasim, Walhaan. Each of their occupations and methods of leading people astray are different.

- 1) **Zaleetoon's** occupation is to sit in the streets and at shops with his fellow companions, spreading mischief and evil, leading Allah's people astray so that in the hereafter they may be used as fuel for the fire of hell.
- 2) **Watheen's** work is to influence people in such a way that his own actions lead him to calamities, thus, driving him away from the Lord.
- 3) **Laqoos'** task is to make the actions of fire-worshippers appear more decorative and to prevent them from discontinuing this form of worship, so that due to fire worshipping they themselves will become the prey of the fire of hell.
- 4) **Ra'waan's** victims are people who possess power and money. His aim is to induce them towards insolence and evil so that they make decisions without consulting Allah's guidance. Thus, in this way they themselves will fulfill Ra'awaan's needs and accomplish his tasks, whilst this cursed sits back calmly. This reality can be witnessed today in the world where decisions are made merely by strength and leadership.
- 5) **Haffaaf** has been allocated the job of creating mischief by tempting people towards the drinking of wine and spirits.
- 6) **Murrah's** responsibility is to attract people towards musical instruments due to which they will become negligent of their compulsions of life, and that no-one is saved from this wicked sin is his constant worry.
- 7) **Al-Mussawit** spread's false and dangerous rumours amongst people which creates arguments and evil.
- 8) **Daasim** enters homes especially when the head of the house enters without uttering salaam and remembering the Almighty. He causes conflict between man,

his wife and the family. On occasions it leads to violence and divorce between a couple.

9)Walhaan's duty is to distract man when carrying out ablution and wavers his intent when performing salaah, consequently corrupting salaah.

64- Vicissitudes of this uncertain Life !

2:266 أَيَوَّدُ أَخْذُكُمْ أَنْ تَكُونَ لَهُ حَنَّةٌ مِّنْ خَيْلٍ وَأَعْنَابٍ تَخْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝ ضَعْفَاءٌ فَأَصَابَهَا إِغْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

[Yusufali 2:266]

Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.

The whirlwind is the wrath to come.Provision against it is a life of true Charity and righteousness. Could be spoilt by insisting on the obligation which others owe to us or by doing some harm, because our motives are not pure.

2:266. உங்களில் யாராவது ஒருவர் இதை விரும்புவாரா? - அதாவது

அவரிடம் பேரிச்ச மரங்களும், திராட்சைக் கொடிகளும் கொண்ட ஒரு

தோட்டம் இருக்கிறது; அதன் கீழே நீரோடைகள் ஓடுகின்றன (ஒலித்து);

அதில் அவருக்கு எல்லா வகையான கனி வர்க்கங்களும் உள்ளன;

(அப்பொழுதுஅவருக்கு வயோதிகம் வந்துவிடுகிறது (; அவருக்கு

வலுவில்லாத),) பலஹீனமான சிறு குழந்தைகள் தாம் இருக்கின்றன -

இந்நிலையில் நெருப்புடன் கூடிய ஒரு சூறாவளிக் காற்று, அந்தத்)

இதையவர்) .விடுகின்றது (ச் சாம்பலாக்கி)எரித்து தை(தோட்டத்

விரும்புவாரா?) நீங்கள் சிந்தனை செய்யும் பொருட்டு அல்லாஹ் (தன்)

.அத்தாட்சிகளை உங்களுக்குத் தெளிவாக விளக்குகின்றான்

65- Remembrance !

[Yusufali 40:60] And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

பிரார்த்தியுங்கள்; நான் உங் பதிலளிக்கிறேன் களுக்கு(கள் பிரார்த்தனை); எவர்கள் என்னை வணங்குவதை விட்டும் பெருமையடித்துக் கொண்டிருக்கிறார்களோ, அவர்கள் சிறுமையடைந்தவர்களாக நரகத்தில் நுழைவார்கள்.”

ALLAH will hear us, Forgive us, Guide us, and make our path smooth – if we pray to Him and seek His Grace with patience, and confess our human frailties by humbly approaching Him in

earnest and in private – feeling a tremor in our hearts in giving Him sincere devotion and invoke with sure conviction that it will be granted – with a full attentive mind with absolute surrender to the ALMIGHTY for His help. The hands raised up towards Allah in humble submission are not generally returned empty !

ABU HURAIRAH – reported that the Apostle of Allah said:-

ALLAH BECOMES DISPLEASED WITH ONE WHO DOES NOT INVOKE HIM – Tirmizi

SALMAN AL-FARESI – reported that the Apostle of Allah said:-

.YOUR LORD IS ASHAMED TO TURN AWAY EMPTY THE HANDS OF HIS SERVANT WHEN HE RAISES THEM UP BEFORE HIM. Tirmizi, AbuDaud, Baihagi

ANAS – reported that the Apostle of Allah said:-

LET EVERYONE OF YOU IMPLORE HIS LORD FOR ALL THAT HE NEEDS EVEN FOR THE THONG OF HIS SHOES WHEN IT IS TORN. Tirmizi.

66- . The Philosophy of "DU'AA"

Du'aa is the weapon of a believer. It will protect you from the evils of enemies.

Du'aa is the shield of a believer. It will increase your sustenance.

Du'aa is more forceful than a sword.

Du'aa replaces what has been destined and also creates that what has not been destined.

Du'aa is a form of ibaadat.

Du'aa removes both the present suffering and that which will come down later.

Du'aa and sufferings challenge each other until the Day of Judgment, and

Du'aa comes out victorious.

Du'aa is so powerful that only Du'aa and nothing other than Du'aa itself has the power to create and alter fate!

Du'aas are not answered when requirements of Du'aa have not been fulfilled.

Whoever obeys Allah’s order and offers his Dua properly, they will be answered. Praise Allah Almighty. Remember Him and thank Him for His blessings. Send greetings to the Holy Prophet. Pray your Salaah regularly , Recite Quran regularly , Seek Tauba , Attain Taqwa That is the right way for Dua. Du'aa which is not made properly does not even ascend towards Allah.

67 - It is not obaligatory to visit the Prophet’s Mosque:

Warning: Visiting the Prophet’s GRAVE is neither obligatory nor a condition for Hajj, as it is erroneously held by some people.

“Do not make my grave a place of festival. One should take a religious journey to only, three mosques: the Sacred Mosque, my mosque and Al-Aqsa Mosque. Had it been lawful to taker a journey to visit the Prophet’s or some one’s grave, the Prophet (sal) would have certainly instructed his Ummah to do so. “

“Send Blessings upon me. Your blessings, no matter where you live, would reach me.”

Hold fast to my way and after me hold fast to the way of the Righty-Guided Caliphs. Adhere close to it and bite upon it (ie.cling to it) with your molar teeth. And avoid invented things, for everything invented is a heresy which is in turn a misguidance.

68-___Righteous man:

84:6 يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَتَمْلَأُ فِيهِ

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou

shalt meet Him. 6036

84:6. மனிதனே நிச்சயமாக நீ உன் இறைவனிடம் சேரும் வரை முனைந்து !

பின்னர் அவனைச் சந்திப்பவனாக - உழைப்பவனாக உழைக்கின்றாய்
இருக்கின்றாய்

உமீலா மிதிஈ அந்நென்து மூல மூலனே நிமீலெனடு பிஹா கர் டதீநயெகித்
டதீநகர்நென்தி மூல

உலு டமீலுல வந்நென்தி

84:19 لَنُصَلِّيَنَّكَ طَبَّاءٌ عَنْ طَبِّ

84:19 - **Ye shall surely travel from stage to stage.** 6047

84:19. நீங்கள் ஒரு நிலையிலிருந்து மற்றொரு நிலைக்கு நிச்சயமாக

ஏறிப்போவீர்கள்

அந்நென்து பிஹா டாடுன்து பிஹா டாடுன்து டாடுன்து டாடுன்து

96:6 كَذٰلِكَ اَنۡزَلۡنَا عَلٰى طٰٓئِفَةٍ مِّنۡ رَّاۤءِ

Surah Al-Alaq - 96:6-Nay but man doth transgress all bounds 620

டா டிஹ் அந்நென்து மிதிஈ டிமாதிகுமதூஹ் கர்ந்நென்து

96:6. எனினும் நிச்சயமாக மனிதன் வரம்பு மீறுகிறான்.

96:18 سَنَدُعِ الْمَلَائِكَةَ

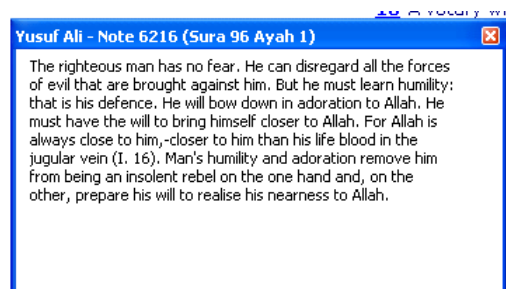
96:18- We will call on the angels of punishment (to deal with him)! 6215

96:18. நாமும் நரகக் காவலாளிகளை அழைப்போம்.

அபி கிரஹ் பரீலந் அமந்நென்து

96:19 كَذٰلِكَ اَنۡزَلۡنَا عَلٰى طٰٓئِفَةٍ مِّنۡ رَّاۤءِ

96:19- Nay heed him not: but bow down in adoration and bring thyself the closer (to Allah)! 6216



96:19. (அவன் கூறுவது போலல்ல;) அவனுக்கு நீர் வழிபடாதீர்; (உம் இறைவனுக்கு. நெருங்குவீராக (வணங்கி அவனை) ஸுஜுது செய்து (

96:19- நோ சிஸீ மூஹி மஹு கிஹர் நோலி ஸுஜுது கர்லி வலி (அல்லஹு) ஸல்லி

كَلَّا لَا تَطِعْهُوَ وَأَسْجُدْ وَاقْتَرِبْ ۝

6216The righteous man has no fear. He can disregard all the forces of evil that are brought against him. But he must learn humility: that is his defence. He will bow down in adoration to Allah. He must have the will to bring himself closer to Allah. For Allah is always close to him, -closer to him than his life blood in the jugular vein (I. 16). Man's humility and adoration remove him from being an insolent rebel on the one hand and, on the other, prepare his will to realise his nearness to Allah. (96.19)

فَادْخُلِي فِي عِبَادِي ۖ وَاَدْخُلِي جَنَّاتٍ

89:30"Yea enter thou my Heaven"! 6129

89:30. NkYk;> eP vd; RtHf;fj;jpy; gpuNtrpg;ghahf (vd;W ,iwtd; \$Wthd;).

;තවද මුඛ මගේ ජන්නාවෙහි ඇතුළු වව

69– Fiqh of the Friday Prayer (J.Zarabozo)

The Friday Prayer is one of the most important acts of worship in Islam. Allah has vouchsafed wonderful blessings and benefits through this magnificent act. Hence Muslims should do their best and strive and sacrifice for the sake of this prayer by performing it in the best way possible.

Prophet (Sal) said: *There are three types of people who attend the Friday Prayer. One is a man who is present but speaks during the Khutbah and that is his portion of the prayer. Second is a man who is present and makes supplications. In his case, Allah may give him what he asks, if He wishes, or He may not give him what he asks. Third is a person who is present and observes silence and does not step over the necks of the Muslims nor does he harm anyone. For him, there is an expiation from that Friday until the previous Friday plus an additional three days. One should do his best to fulfill a number of acts and then, upon doing so, the Friday Prayer will be an expiation for him for ten days of deeds.

. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part?-the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

The BEST WAY:

Salman al-Farisi narrated that the Messenger of Allah (peace be upon him) said: “Anyone who takes a bath on Friday, oils his hair or scents himself, does not force his way between two persons sitting together in the mosque..and remains quiet while the Imam delivers the Khutbah, all his sins between the present and the last Friday will be forgiven.” (al-Bukhari)

*Going early to the Friday Prayer Not run or rush. Preferred to walk.(Al-Nawawi,Majmu,vol.2,p.536 & Ahmad, Abu Dawud &others)

*Not Making someone stand and then taking his place. (al-Bukhari)

Avoid stepping over people to get to a place in the mosque. The Prophet (Sal) saw a man stepping over the people’s neck while he was delivering a Khutbah and he told the man, “Sit down. You have harmed the people and have come late.” (Abu Dawud & others)

Sitting close to the Imam (Ahmad, Abu Dawud, al-Tirmidhi, al-Nasai, ibn majah, ibn Khuzaima, ibn Hibban,al-Hakim)It is a dreadful sight when even those who come to the mosque early do not sit in the front rows waiting for the prayer. Instead, they prefer to sit in the back of the mosque to lean against the wall or talk to their friends. The Prophet (Sal) said : “People will continue to withdraw to rows behind the first one until Allah puts them in a back place in Hell.”(Abu Dawud)

The positioning of the young and the women

The Messenger of Allah placed the men in front of the young boys and the women behind the young boys. This is related by Ahmad and Abu Dawud.

Fiqh-us-Sunnah

Fig 2.144a

Nawaf 'I before al-Jumu'ah

Concerning any sunnah prayer before the Friday salah, Ibn Taimiyyah writes: "The Prophet sallallahu alehi wasallam never offered any salah after the adhan and before the Friday salah, and no one has ever related such an act from him.

The majority of the early scholars, including Imams Malik, al-Shafi'i and Ahmad, never stated that there is any such thing as a specific sunnah prayer before the Friday Prayer. Instead of a specific sunnah prayer before the Friday Prayer, the person is free to pray whatever he wishes of a voluntary nature. But to claim that such prayers are sunnah is incorrect and is tantamount to creating an innovation in the religion

For any prayer to be considered sunnah, it must be confirmed that the Prophet (Sal) either did it or approved of it. No one can establish a sunnah prayer except the Prophet (Sal). If anyone claims that a particular prayer is sunnah, the burden of proof is upon him to show that the Prophet (Sal) performed it.

IBN Umar said :The Messenger of Allah (peace be upon him) never prayed after the Friday prayer until he departed (from the mosque) and he would then pray two rakats at home recorded by al-Bukhari

Ibn al-Qayyim says: "After the Prophet finished the Jumu'ah, *he would enter his house and pray two rak'at*, and he ordered those who prayed the Jumu'ah to pray four rak'at after it.

FEW SUCH MISTAKES AND INNOVATIONS:

1. Beautifying oneself in ways that are not Islamically acceptable, such as shaving one's beard, men wearing silk or gold, imitating the disbelievers in their best attire.
24. Intentionally wearing an imamah (turban) as an act of worship,
25. The Imam standing at the bottom of the minbar making supplications
26. Saying Azan in the mosque in front of the Khateeb.
27. The Khateeb leaning on a sword or a wooden sword during the Khutbah.
28. To read Surah al-Ikhlās three times while the Imam sits between the two Khutbahs.
29. People supplicating and raising their hands while the Imam sits between the two Khutbahs.
30. The Khateeb being silent after making supplications in order for the congregation to say, “Ameen”, after his supplications.
31. The Khateeb raising his hands while making supplications during the Khutbah,

- 32. The congregation raising their hands and saying, “Ameen”, while the Khateeb is making supplications.The Hanafi scholar ibn Abideen said that if they raise their hands, they are certainly sinners. (Quoted in Salman, p.394)
- 33. Prolonging the Khutbah and making the prayer short.
- 34. Performing the Dhur Prayer after praying the Friday Prayer.
- 35. Performing two rakats of “sunnah” after the first call to Prayer,
- 36. Wiping one’s hand over the Khateeb as he comes down from the minbar in order to get blessings.
- 37. The congregation wiping their faces with their hands after the Khateeb has finished his supplications.
- 38. Performing the sunnah prayer right after finishing the Friday Prayer without speaking or moving to another place in the mosque, thus making a break without connecting one prayer with another.
- 39. Using the miswak during the Imam’s delivering of the Khutbah,
- 40. Playing with pebbles, rosary beads or whatever during the Khutbah.
- 41. Avoid separating two persons standing up for prayers by creeping in between them.
- 42. Performing prayers bwetween the two khutbhas while the Imam is sitting.
- 43. Making Dhikr (remembrance of Allah) in congregation after the prayer or reciting Surah-al-Fatihah aloud after the prayer.
- 44. To recite Surahs al-Fatihah,Ikhlās, Falaq, and Nass, 7 times each before moving after the Friday Prayer.(This is based on a fabricated Hadith –see al-Albani, Dhaeef al-Jami al-Sagbeer 1988 p.830)
- 45. The newly wed not attending the Friday Prayer etc.
(See al-Albani,al-Ajuba,pp.65-75, Wanaly,pp312-348 etc)

A Few more to Note:

Offer Salam (greetings) to the known and the unknown on confrontation, Do not sit before praying Tahiyyatul Masjid, Do not lean against the walls and pillars, Avoid annoying others when praying Nafil prayers which should be done on a side; Avoid fondling & Fiddling with the beard and the face. Standup for prayer when HaialalFalaq is mentioned in the Iqama, Avoid reciting Mahshar (not in Sharia) and the Muazzin should recite the Azan and the Iqama. Make the Khutbah short and the prayer long.Fingers should be stretched out fully and together facing kibla in sujood (forearms not touching the floor) and in ruku fully stretched out wide apart. Go down into sujood on the hands first before the knees. In Sujood, the toes should be bent pointing towards the Ka'bah, and heels together. [It is mustahaab to offer a lot of du'aa' during sujood, because it is a time when du'aa' is likely to be answered. He should make his sujood almost as long as his rukoo'](#),

- [It is Sunnah to make the essential parts of prayer equal in length.](#) All two rakat prayers should be seated on the folded legs, but in four rakats prayers on the buttocks on the floor. The four rakts sunnah prayers after the obligatory two rakats, should be in twos. In Sunnah prayers, in the first rakat recite surah 109 and in the second rakat surah 112.

72:14 - `Amongst us are some that submit their wills (to Allah) and some that swerve from justice. Now those who submit their wills they have sought out (the path) of right conduct: ⁵⁷³⁸

15 `But those who swerve they are (but) fuel for Hell Fire ` ⁵⁷³⁹

⁵⁷³⁸ - *Any one who responds to true Guidance, and submits his will to Allah, finds that he makes rapid progress in the path of right conduct and right life. He gets more and more assurance that his destination is the Garden of Bliss. (72.14)*

70 THE CLIMAX !

⁶¹²⁹ - [The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! \(89.30\)](#)

– May Allah, Praised and Exalted be He, guide us to His Way, and may He, Praised and Exalted be He, make us eligible for His pleasure, and may He, Praised and Exalted be He, make us worthy of carrying the message of His religion, and worthy of being the followers of His Prophet Mohammed, Peace and Blessing be upon him.

