

Bi'dah - The Innovation In Religion (Truth Exposed)

1. Bid'ah (Innovation in religion) Advised not to practice, if one in believer of Allah (swt) & Prophet Muhammad (sws)
2. Introduction Bid'ah There are few topics that generate as much controversy today in Islam as what is sunna and what is bid'ah or reprehensible innovation, perhaps because of the times Muslims live in today and the challenges they face. Without a doubt, one of the greatest events in impact upon Muslims in the last thousand years is the end of the Islamic caliphate at the first of this century, an event that marked not only the passing of temporal, political authority, but in many respects the passing of the consensus of orthodox Sunni Islam as well. No one familiar with the classical literature in any of the Islamic legal sciences, whether Qur'anic exegesis (tafsir), hadith, or jurisprudence (fiqh), can fail to be struck by the fact that questions are asked today about basic fundamentals of Islamic Sacred Law (Sharia) and its ancillary disciplines that would not have been asked in the Islamic period not because Islamic scholars were not brilliant enough to produce the questions, but because they already knew the answers . Now let's we should now what actually Bid'ah means. Allah (swt) says " Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it." Surah Ar-Room Aya 32
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4. Some Hadith About Bid'ah (Innovation) Bukhari :: Book 8 :: Volume 80 :: Hadith 747 Narrated Ali: "whoever innovates in it an heresy (something new in religion) or commits a crime in it or gives shelter to such an innovator, will incur the curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection . Bukhari :: Book 3 :: Volume 49 :: Hadith 861 Narrated Aisha: Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." Bukhari :: Book 8 :: Volume 76 :: Hadith 585 Narrated Abu Hazim from Sahl bin Sa'd: The Prophet said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them." Abu Hazim added: An-Nu'man bin Abi Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abu Said Al-Khudri saying the same, adding that the Prophet said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me.' Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as

renegades (reverted from Islam)." Muslim :: Book 18 : Hadith 4266
'A'isha reported Allah's Messenger (may sws) as saying: He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected. Dawud :: Book 2 : Hadith 538 Narrated Abdullah ibn Umar: Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called). He said: Go out with us (from this mosque) because this is an innovation (in religion).

5. General rules to recognize Bid'ah Any act of worship is based on a fabricated Hadeeth is a Bid'ah, like the prayer in the month of Rajab which is called the prayer of Raghaa'ib. Any act of worship which the Prophet sallAllah(swt)u'alayhi wa sallam did not perform, although there were no preventing factors is a Bid'ah, like uttering the intention before beginning the prayer, calling Adhaan for any prayer other than the five obligatory ones or praying after finishing Sa'y between mount Safaa and Marwah. Any habitual act performed with the intention of pleasing Allah(swt) which Islaam did not consider as an act or worship is a Bid'ah, such as for example: wearing coarse woolen clothes, continuous silence, refraining from eating bread or meat, not drinking cold water or standing in the sun. Performing prohibitions acts with the intention of pleasing Allah(swt) is a Bid'ah, such as singing songs about Him.
6. Moreover, all acts of worship must be performed in exactly the same manner as the Prophet (sws) did them. This cannot be achieved unless the following six conditions are fulfilled: 1. The act of worship must coincide with the Sharee'ah in the reason for which it is done, or else it would be rejected. Therefore, celebrating Al-Mawlid is a Bid'ah because it is performed as a reward able act, despite the fact that it has not been legislated. 2. The act of worship must coincide with the Sharee'ah in its category. Therefore, it is not acceptable if a person were to slaughter a horse instead of a camel or goat as a sacrifice after Hajj. 3. The act of worship must coincide with the Sharee'ah its quantity. Therefore, if somebody were to add two Rak'ah to t h e Zuhar prayer,making a total of six Rak'ah instead of four, this would be unacceptable as it would not be coinciding with the Sharee'ah in its quantity. 4. The act of worship must coincide with the Sharee'ah in the manner in which it is performed. Therefore, if someone were to begin their wudoo' by washing their feet instead of their hands, then this act would be unacceptable. 5. The act of worship must coincide with the Sharee'ah in the timing of its performance. Therefore, praying the Zuhar prayer after sunset is unacceptable. 6. The act of worship must coincide with the Sharee'ah i n the place it which it is performed. Therefore, one cannot perform stand on a mountain other than 'Arafah during Hajj.
7. Bid'ah In Faith (Shirk)
8. 1. Blind passion for Saints : This has always been a trouble. It does not mean that one should have no love or respect for saints or pious persons. In fact it is recommended to remain in their company to benefit from them. But the problem arises when this love for them goes blind! Everyone knows what blindness means i.e. one is unable to see. Thus when someone has blind love for them, then even their errors and mistakes are thought of as good deeds and are added in religion. People start following them, having this belief in mind that they are doing good deeds. So much so that dreams, practical experiences and personal observations of the saints and pious persons are considered as part of the religion and are followed while the Sunnah is violated. The outcome is obviously Bid'ah From the time immemorial saints , who had came, considered to be the messengers of Prophet (swt) & they accordingly has done splendid jobs for spreading the religion of Islam.

But, from some decades people specially in this subcontinent, have been treating saints, next to Allah. And surprisingly enormous of people are spell bounded by the speech of so called Pir & becoming murid (student). But, unfortunately this kind of practice was not present during the regime of Prophet (swt) & not in following Caliphs. The murid think, none but the Pir has the power to take them in heaven (nazubibillah), they often say (a) "The servant has this to say: he has laid his life at the feet of his Pir-it's for him to do whatever he likes. Why do I need to get into a tug-of-war over all this? (b) My Pir is my holy ground. If I have the dust of his feet, there's nothing else this servant needs to worry about. It is enough for the poor to earn the virtues of going on haj. Let people say whatever they say, it doesn't matter to me. My Pir is my holy ground- I won't go to Kaaba" They kiss hands, lick the feet and often do shajdah to their teachers (saints) which is nothing but Shirk. Instead of reading Quran, Tafsir & Hadith, they regularly recite Wazifa, which are whimsically written by the so called "Pir". To cure people Pirs are doing wrong & illegal practices, but, the students (Murids) have no say against their Pir. They are captivated with their saints & following the religion in a misleading way.

9. 2. Priority giving worldly law in stead of Islamic law : Allah is our lord and we are none but His slaves. As a slave we follow His order accordingly. In Surah Nisa Aya 150-151 Allah (swt) says : Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment." As a slave of Allah, we should abide by the Islamic laws which, if one does not follow this, he will fall in Shirk & be treated as Kafir. However, Islam recognizes that morality and ethics are the roots of every good society. One finds abundance of social and spiritual traits in the fabric of Islam geared for producing a better social living. These traits, however, are not enough insurance against misconduct. Shari'ah, the Islamic Law, is a community moral law used to manage and govern a Muslim society and to control the behavior of its members to ensure its safety. Shari'ah is backed by the power of the state that enforces the law by means of appropriate penalties or remedies. In modern societies, authorized bodies, such as a legislature or a court create the law. While this is also true in Islam, however, the basic rules of Shari'ah are divine in nature. Rationality of Islam's philosophy with respect to the spread of misconduct is prevention. Part of the prevention mechanism is severe penalty. The severity of punishment of a Muslim serves as a giant deterrent to committing a crime. Because of the severity of punishment, the majority of people would not commit the violation or even begin to think of carrying it out. The likeness of this policy is much like the common practice of law-suits in the United States that are costing violators millions of dollars in penalty, which has effectively kept many violators away from committing a violation.
10. In Syria where Islamic law is implemented shows that common expensive lawsuits are the stiffer penalties in traffic laws that are implemented to reduce accidents and death. In the same way, today's courts of law are stiffening the penalties and sentences to limit violations. For example, a traffic citation point in 2003 requires eighteen months to be removed off the driver's record versus six months requirement in the middle of 1980s. Similarly, the level of intoxicant found in drunk-driving citations has risen from 0.12% in the mid seventies to 0.1% to 0.08% in the 2000's. This restriction has saved thousands upon thousands of lives from death in drunk driving accidents. Just as for example, I just want to reveal the status of

women, before Islam, which might help you to know how Islam help women. Surprisingly, flipping through the pages of history to learn about the treatment of women, one would not find much justice for women, who constitute practically one half the world population and who play a crucial role for man and the human society. In ancient societies in much of Europe, Asia and the Middle East, woman came to be considered inferior to man. Superstition, speculation and other forms of perverted thinking fostered this unreasonable approach. The main reason for the ill treatment of women in ancient times was the prevalence of superstition. Superstition became elevated to the status of religion and, as such, had pervasively influenced human relations. In this regard, the Encyclopedia Britannica says: "In Athens woman's status had degenerated to that of the slaves. Wives were secluded in their homes, had no education and few rights, and were considered by their husbands no better than chattels. In ancient Rome, a woman's legal position was one of complete subordination, first to the power of her father or brother and later to that of her husband, who held paternal power over his wives. In the eyes of the law, women were regarded as imbeciles ." Encyclopedia Britannica, (1984) vol. 19, p. 909.

11. Ridiculing the trend of ancient Greeks regarding women, Bernard Russell writes: "Aristotle maintained that women have fewer teeth than men; although he was married twice, it never occurred to him to verify this statement by examining his wife's mouths." Bernard Russell, *The impact of Science on Society* (1976), p 17. The Christian teaching, on the other hand, did little to improve the situation. The Bible's teachings that Eve caused Adam's ejection from the Garden of Eden had even worsened her condition. The Encyclopedia Britannica, stated: "(According to Christianity) they were regarded as temptresses, responsible for the fall of Adam, and as a second class human beings." Encyclopedia Britannica, (1984) vol. 19, p. 909. Before Islam, widowed and divorced women were not permitted to remarry. Women in Arabia, like their sisters elsewhere in much of the world were not allowed to inherit property, and in certain tribes female infanticide was practiced. It was considered dishonorable to give birth to a female baby. Daughters were not a source of strength like boys and could become a source of disgrace and humiliation as a result of raids. The Holy Qur'an made a reference to this criminal habit: "And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision." Surah : Nahal Aya 58-59 By implementation of Islamic Law, Islam helps women in : 1- Raising the status in the society to that of the man. 2- Limiting the woman's responsibilities to the functions that are fit with her nature. 3- Honoring and respecting women for their role of motherhood and education. 4- Restoration of women's legal rights such as the right to inherit, to wed and to divorce.
12. The revolution of change adapted by Islam in moving woman out from inferiority and humiliation into a new age of enlightenment and dignity is important and complicated. Liberation and equality were about to be established in a society where women never thought they would be equal to men. In such a society many unfair civil and social laws regarding women were discounted in Islam. For example, women in many places in the world were not allowed to inherit real property - Islam changed this unfair tradition. Allah said: " There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small

or large - a legal share.” Surah ; Nisa (Women) Aya 7 Similarly , women were forced to marry or were sold in the market. Islam changed all of that. In marriage, women’s consent is a condition of the validation of the marriage. As far as slavery, Islam weaned the society out of it for both male and female. Woman’s Head Cover & Veil Muslim women wear the scarf & veil as a means of modesty. Modesty requires that she does not show off parts of her body (except her face and hands) or wear tight or transparent clothes in public. The scarf & veil do not construe a limitation or incapacity with respect to her nor make her inferior to man or other women. Over exposure of sexual attractiveness can steer spouses away from one another. Over exposure of sex is also a key to committing crimes of rape and murder in which much of the modern societies have fallen victims to. Women with head cover & veil help her : “Recite poetry before the Prophet and a group of men,” can share the public meetings along with men, “conducts a speech before men and presents her argument, “women receive (welcome) men during social functions, “women go along with men after their business, “practice politics and give asylum (protection) to men, “prayed as a prayer leader for their household that includes men, “conduct their own professional business, “conduct social and judicial tasks, “women teach men, “women sit along with men on the food tables, and “women argued to make a judicial change in the Islamic Law. Not only Islamic law help women, it helps total mankind to live in a secured society, which other laws fails even in so called civilized Western societies.

- 13.3. Touch feet of elders : The bowing or touching or kissing of the knees or the feet of elders is a pagan practice, not of those who sincerely believe in Allah and the Last Day! It is one kind of Shirk.
4. Revering (Tabarruk) from certain places or personal effects : Tabarruk means to ask for blessing, by means of which a thing is preserved and protected and increases in goodness. Tabarruk can be asked to Allah Alone, for He is the One who sends down the Barakah and preserves it. Companions (radhi allahu anhu) of Prophet (radhi allahu anhu) used to seek Barakah of Allah by the hairs of Prophet Muhammad (sallallahu alahi wa-sallam), and his personal effects. This special status is only for the Prophet and only during his lifetime. After his death, none of his companions (radhi allahu anhu) carried out such practice, to seek Barakah from certain places, people or thing is prohibited and considered Shirk. To believe that Barakah can be reached if one visits or touches certain thing, place or people, or Allah grants Barakah if one visiting some certain thing, place or people is a way to Shirk.
5. Erecting a monument to the Unknown Soldier & martyrs : Nowadays erecting monument to the Unknown Soldier and for martyrs, become a common practice. Erecting monuments to famous prominent people who played a role in building the nation in the fields of knowledge, economy and politics, and erecting a monument to what is known as the “Unknown Soldier” are all actions of jaahiliyyah and a kind of exaggeration, because we see them holding remembrance ceremonies around these monuments on special occasions and putting flowers on them to honour them. This is akin to the idolatry of ancient times, and is a means that leads to major shirk . It is essential to put an end to these customs so as to preserve the belief of Tawheed (belief in the Oneness of Allah(swt)) and to prevent extravagance for no benefit and so as to avoid imitating or resembling the kuffaar in their customs and traditions in which there is nothing good, and which rather lead to serious evil.
- 14.6. Believing Fortune-Teller : Fortune-telling is the belief that some people possess the ability of telling other people what will happen to them in the future by using

magical or mystical methods. These rulings also apply to people who claim knowledge of the unseen, such as geomancers, palmists, shell-diviners, etc. A fortune-teller uses devils who eavesdrop in the Heavens; Allah says in the Qur'an: 'Shall I inform you (O people!) Upon whom the devils descend? They descend on every lying, sinful person. Who lends an ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.' (26:221-223) This knowledge of what the angels may have said is then passed to the people who are often prepared to believe what the fortune-teller says. The problem is that what people believe is true, has been embellished or changed, omitting the truth. Fortune-telling is considered 'Shirk Akbar' (the major and serious form of polytheism) for two reasons. First, it implies the acquisition of knowledge of the Unseen, which is unique to Allah, (alone). 'Say: 'None in the Heaven and the Earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected.' (Qur'an 27: 65). 7. Saying Prophet Muhammad (saw) is created from light & calling him for help : Saying that the Prophet Muhammad (saw) is not like the rest of humanity, and that he is created from the Light of Allah (swt) is not a proper belief, because it contradicts Allah's word, the Qur'an itself. Allah has stated that the Prophet Muhammad (saw) is human and is created exactly like us as we have been created, but has also explained what makes the Prophet different from the rest of mankind. Allah (swt) says : " Say (O Muhammad SAW): 'I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord " [Surah al-Kahf 18:110] So when people say that Prophet Muhammad (saw) is created from Allah's light then they are associating him as a partner with Allah (swt) they do such a thing which leads us to our next example Shirk.

- 15.8. Charms and Amulets : In the same category is the hanging of charms, seashells and the like in the belief that they will bring about the cure of a disease or act as a protection from it. There are still some people in the twentieth century who hang a horseshoe on the door. Moreover, we still find today charlatans in various countries who exploit the ignorance of simple people by writing amulets and charms for them, drawing lines and talismans and reciting strange incantations, with the claim that these practices will protect the bearer from the aggression of evil spirits, the influence of demons, the evil eye, envy, and so on. As far as the prevention and treatment of disease are concerned, Islam has prescribed measures which are well known, condemning those who turn away from them to the deceitful methods of swindlers. The Prophet (peace be on him) said, 'Seek the remedy, for He Who created illness also created its cure.' (Reported by Ahmad.) He also said, 'There is a remedy in three things: a drink of honey, bleeding by a cupper, and cauterization by fire.' (Reported by al-Bukhari and Muslim.) In our time these three types of cures include, by analogy and extension, all medicines which are taken by mouth, surgical intervention, and therapies utilizing heat or electricity. As for wearing beads, seashells, charms and amulets, or reciting certain incantations to treat or prevent illness, such practices are sheer ignorance and error, are contrary to the laws of Allah Ta'ala, and constitute a denial of tauhid. 'Uqba bin Amir narrated that he came to the Prophet (peace be on him) in a group of ten persons. The Prophet (peace be on him) accepted the oath of allegiance (bay'ah) from nine of them, withholding himself from the tenth. 'What about him?' they asked There is an amulet on his arm,' the Prophet (peace be on him) replied. The man tore off the amulet and the Prophet (peace be

on him) then accepted his oath, saying, "The one who wears it is a polytheist." (Reported by Ahmad and al-Hakim; the words are from al-Hakim. Ahmad's transmitters are reliable)

16. The Prophet (peace be on him) also said, May Allah not fulfill the hopes of the one who wears a charm; may Allah not protect the one who hangs seashells. (Reported by Ahmad, by Abu Y'ala with good transmitters, and by al-Hakim, who classified it as sound.) 'Umran bin Hasin narrated that the Prophet (peace be on him) saw a man wearing a brass bracelet on his arm and he said to him "Woe to you, what is this?" He replied, "To protect me from weakness." The Prophet (peace be on him) said, "IndEid, this only increases your weakness. Throw it away, for if you die wearing it, you will never attain success. (Reported by Ahmad, by Ibn Hibban in his Sahih, and by Ibn Majah without "Throw it away" to the end.) These teachings of the Prophet (peace be on him) penetrated the minds of his companions, and they rejected such erroneous and false practices, neither accepting nor believing in them. 'Isa bin Hamzah narrated, "I visited 'Abdullah bin Hakim who had a fever. I said, "Why do you not wear a charm?" He replied, "I seek refuge in Allah from that." In another version he said, "Death is preferable to that." The Messenger of Allah (peace be on him) said, "Whoever wears a charm will be left to rely on it." (Reported by al-Tirmidhi.) 'Abdullah bin Mas'ood once saw his wife wearing a knotted thread around her neck. He pulled at it and broke it, saying, "The family of 'Abdullah is free of associating anything with Allah for which He has sent no authority." Then he said, "I heard the Messenger of Allah (peace be on him) say, "Incantations, amulets and spells are shirk."
- 17.9. Visiting Wali's Graveyards : In Islam it is permissible (Sunnah) to visit Wali's graveyards & make supplication for them. But it is Bid'ah to make tomb on the grave, placing Gilaf with Quranic Aya, pouring flavored water (Rose Water), make Sajdah, weeping, asking worldly matter to them, lighting candles, placing Agorbati, kissing, touching & erecting epitaph. And above all in a specific day arranging Qawali song, feeding to the miskeens, fair and so on are all acts considered to be Bid'ah. Instead of making Dua for wali, they engaged in Shirk. In Surah Fatir Aya 22, Allah (swt) says : Nor are (alike) the living (believers) and the dead (disbelievers). Verily, Allâh makes whom He will hear, but you cannot make hear those who are in graves. But unfortunately, the misleading actions performed by the people in the graveyards, will take them to hell. However, there are lots of people from around the worlds visits shrines in foreign countries with the intention of getting benefited thinking none but walis has the power to help them to attain their objectives. Through a media they asking for their benefit, which is a Shirk. Allah (swt) says : " And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." Surah : Baqarah Aya : 186 Visiting graves for help : Seeking the help of the dead or asking them for support or calling upon them and asking them to meet needs and to help alleviates calamity and to bring benefits and ward off hardships are all forms of major shirk which put a person beyond the pale of Islam and make him a worshipper of idols, because no one can relieve a person of worries and distress except Allah alone with no partner or associate. Allaah says (interpretation of the meaning): "Such is Allaah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the

thin membrane over the date stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything” [Faatir 35:13-14]

18. “ Say (O Muhammad): ‘Call upon those — besides Him whom you pretend [to be gods like angels, ‘Eesa (Jesus), ‘Uzayr (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.’ Those whom they call upon [like ‘Eesa (Jesus) - son of Maryam (Mary), ‘Uzayr (Ezra), angel and others] desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest; and they [‘Eesa (Jesus), ‘Uzayr (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!” [al-Isra’ 17:56-57] It is not permissible to prostrate on grave s, rather that is a kind of idolatry and ignorance, and a sign of intellectual deviation and backwardness. It is not permissible for the visitor to those grave s or anyone else to seek blessings from them by touching them, kissing them, clinging with any part of the body to them, or to seek healing from its dirt by rubbing one’s hands or face with it or to take anything from them in order to dilute it with water and wash oneself with it. It is not permissible for visitors to the grave or others to bury any part of their hair or body or handkerchiefs in them, or to put their pictures or anything else that they may have with them in their soil in order to seek blessing (barakah). It is not permissible to throw money or any kind of food such as grains etc. on them. Whoever does any of these things has to repent, and not do it again. It is not permissible to perfume them, or to swear to Allaah by their occupants. It is not permissible to ask of Allaah by virtue of their occupants or their status, rather that is a haraam kind of beseeching Allaah and is one of the means that lead to shirk. It is not allowed to build up the grave s or erect any structure over them, because this is a means of veneration that leads to shirk. It is not permissible to sell food or perfume etc to one who it is known will use them for such seriously wrong actions. .
19. 10. Believing in magic : For thousands of years people have been fascinated, awed and fearful at the unknown and mystical, being headless of the dangers and harm that they inflict. As Muslims it is imperative to understand these evil-filled practices and to protect ourselves from them. Having the power to do supernatural and seemingly impossible things is referred to as `magic`. It can be categorized as either sorcery, which is magic that uses the power of evil spirits for evil purposes; or as illusionism, which is the skill of performing tricks in which you seem to make things appear, disappear or change, as if by magic. Both sorcery and illusionism are unlawful in Islam. Sorcery can only be performed with the aid of devils whose help is attained when the performer attributes them as partners to Allah in worship. Illusionism does not involve polytheism (Shirk), but may none-the-less lead one astray. It is a sin because it implies an act of disobedience. Magic is a destructive act, and therefore Islam warns against it. Believers should avoid magic and magicians; take precautions to hEid the danger they represent and attempt to expose their false allegations. The following evidence from the Qur`an and Sunnah has asserted this ruling. Allah (swt) says: ` And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. [Surah Baqara Aya :102] Abu Hurairah, radhiallahu anhu, related that `The Prophet, (sws), said: `Avoid seven most dangerous things.` The Companions asked: `O Messenger of Allah! What are these things` He, (sws),

answered: `Making anyone or any thing a partner of Allah; practicing magic; killing a living being whose life has been declared sacred by Allah without justification; practicing usury; misappropriating the property of an orphan; running away from the infidels in a battle; and slandering chaste, innocent, believing women.` (Bukhari and Muslim)

20. Visiting graves and attending occasions on which people say that the souls of the Awliyaa' are present : Visits to graves fall into two categories: (i) visits which are prescribed in Islam and are required for the purpose of making du'a; for the dead, praying for mercy for them, remembering death and preparing oneself for the Hereafter. In a hadith Muslim :: Book 4 : Hadith 2130 Abu Huraira reported: The Apostle of Allah (may peace be upon him) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me. So visit the graves, for that makes you mindful of death. The Prophet (saws) used to visit graves, as did his Companions, may Allah be pleased with them. It was reported that 'A'ishah said that when it was her night for the Messenger of Allah (saws) to stay with her, he would go out during the latter part of the night to (the cemetery of) al-Baqee' and say, 'Peace be upon you, dwellings of the believing people. There has come to you that which you were promised, ..., and if Allaah wills we will follow you soon. O Allaah, forgive the people of Baqee' al-Gharqad.' (Narrated by Muslim, 974). (ii) the second type is bid'ah (innovation), which is visiting graves for the purpose of calling upon their occupants, seeking their help, offering sacrifices to them and making vows to them. This is forbidden and is a major form of Shirk (shirk akbar). Connected to this is the practice of visiting graves to offer du'a, perform salaah and read Quran there. This is all bid'ah and is not prescribed in Islam.
21. Dogs in Muslim house : From the time immemorial many Muslim keep dogs in their house as a pet animal or believe that dog will protect their wealth in the house from theft & burglary . Rely on dogs for protection, is a kind of Shirk. Because, Allah (swt) says : " And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped". Surah Hud Aya 113 In hadith Bukhari :: Book 3 :: Volume 39 :: Hadith 515 Narrated Abu Huraira: Allah's Apostle said, 'Whoever keeps a dog , one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle.' Abu Huraira (in another narration) said from the Prophet, 'unless it is used for guarding sheep or farms, or for hunting.' Narrated Abu Hazim from Abu Huraira: The Prophet said, 'A dog for guarding cattle or for hunting.' Bukhari :: Book 4 :: Volume 54 :: Hadith 448 Narrated Abu Talha: I heard Allah's Apostle saying; 'Angels (of Mercy) do not enter a house wherein there is a dog or a picture of a living creature (a human being or an animal).' As a believer of Allah (swt) one should adhere the rulings about keeping dogs in ones house, otherwise they will be in danger & involve in Bid'ah Seeing an angel, who would call one by ones name and identify himself as a slave of God and order one to follow Dalaail Al-Khayraat (Book equates Quran), and to bring a witness. The one who orders people to read 'Dalaail Al-Khayraat' is not an angel but an accursed devil because angels do not enjoin evil and do not disobey Allah (swt). Ordering someone to read this book is an evil as this book contains exaggerations in religion and Shirk terms and ways of exalting the mention of the Prophet (saws) which are not authentic. It also contains other innovations . It is

disbelief to consider this book as a Qur'an, because if one does so, he parallels this book which is the words of strayed innovators to the Word of Allah (swt) , we seek refuge in Allah (swt) from this betrayal. If a person relies on this book when exalting the mention of the Prophet is either an ignorant person who needs to be taught and advised with wisdom and soft words, or an innovator.

22. Believing the hadith "Who Ever Visits My Grave After I Die ,It Is As If He Visited Me When I Was Still Alive" : This is a Ahaadeeth which many of the scholars of Ahaadeeth judged to be false and not to have been reported with a Saheeh isnaad from the Prophet (sws). Among the scholars who voiced this opinion was al-Haafiz al-Dhahabi in *Lisaan al-Meezaan* (4/285), in his biography of one of the narrators, Haaron ibn Abi Qaz'ah. Al-Dhahabi said: "...Haaron ibn Abi Qaz'ah al-Madani [reported] from a man" – about visiting the grave of the Prophet (sws). Al-Bukhaari said: "This is not to be accepted or followed."

23.

24. Innovative Practices in Adhan

25. Saying (aqaamahaa Allah(swt) wa adaamahaa) after the iqamah : It has been mentioned in a hadith of the Messenger (sws) that when the muazzin calls the iqamah and says (qad qaamatis-salaah) that he (the Prophet) used to say ((aqamahaa Allah(swt) wa adaamahaa). However, this hadith is weak and is not sufficient proof (for this action). Pronouncing the adhaan and the iqamah at the graveside : There is no doubt that this is an innovation and not from that which Allah(swt) has revealed. This has not been transmitted from the Prophet (sws) nor from his Companions, and all good is derived from following their manner and path, as Allah(swt) (swt) says: And the first to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. [Surah Towbah, Aya 100]. Starting the adhaan by reciting Aayah 56 of Soorah al-Ahzaab : This has not been confirmed in his (sal - Allah(swt)u `alayhe wa sallam) life nor the era of any of the Khulafaa . ar-Raashideen (radhi - yAllah (swt)u `anhum). Rather, it is an innovation and it is confirmed on his (sal -Allah(swt)u `alayhe wa sallam)

26. Saying of the muazzin "and say all Praise for Him who has no offspring" (wa qulil-Hamdu lillaahil-ladthee lam yat-takidh waladan) : This saying "and say all Praise for Him who has no offspring" is an innovation. Source : Shaykh Ibn 'Uthaymeen Kissing the thumbs when the mu.adhdhin says: "Ash-hadu anna Muhammadar-Rasool Allah(swt)" : From what we know, (the act of) kissing the thumbs when the mu . adhdhin says "Ash-hadu anna Muhammadar-Rasool Allah(swt)" has not been confirmed on the authority of the Prophet (sal -Allah(swt)u `alayhe wa sallam). Source : The Permanent Committee for Islaamic Research and Fataawa Sending prayers and salutations upon the Messenger before the Adhaan : Sending prayers and salutations upon the Messenger before the adhaan and, similarly, raising one's voice is an innovation in the religion. Source : The Permanent Committee for Islamic Research and Fataawa Saying "O Allah(swt), improve our standing before You" (Allah(swt)umma ahsin wuqoofanaa bayna yadayka) after the Iqaamah : Saying "O Allah(swt), improve our standing before You" has no origin. Source : Shaykh Ibn 'Uthaymeen

27. Bid'ah (Innovations in Worship)

- 28.1. Uttering the intention (niyyah) in acts of worship : The intention of purifying oneself by doing wudoo' ghusl or tayammum, of praying, fasting, paying zakaah, offering kafaarah (expiation) and other acts of worship does not need to be uttered verbally, according to the consensus of the imaams of Islam. Rather the place of intention is the heart, according to the consensus among them. If a person utters something by mistake that goes against what is in his heart, then what counts is what he intended, not what he said. No one has mentioned any difference of opinion concerning this matter, except that some of the later followers of al-Shaafa'i expressed approval of that, but some of the leaders of this madhhab said that this was wrong. But in the dispute among the scholars as to whether it is mustahabb to utter one's intention, there are two points of view. Some of the companions of Abu Haneefah, al-Shaafa'i and Ahmad said that it is mustahabb to utter the intention so as to make it stronger. This is the more correct view. In fact, uttering the intention is a form of irrational thinking and falling short in religious commitment. In terms of falling short in religious commitment, that is because it is bid'ah (an innovation). In terms of irrational thinking, that is because it is like a person who wants to eat some food saying, "I intend to put my hand in this vessel, take out a morsel of food, put it in my mouth and chew it, then swallow it, and eat until I have had my fill." This is sheer foolishness and ignorance. Intention is connected to knowledge. If a person knows what he is doing then he has obviously made an intention. It cannot be imagined, if he knows what he wants to do, that he has not formed an intention. The imaams are agreed that speaking the intention out loud and repeating it is not prescribed in Islam, rather the person who has made this a habit should be disciplined and told not to worship Allah(swt) by following bid'ah and not to disturb others by raising his voice.
- 29.2. Celebrations commemorating some of the scholars : Among the innovated matters that have appeared in some Muslim societies are celebrations to commemorate some of the dead, especially the scholars. These celebrations take place on the anniversary of the death of the person who is being commemorated, and they may take place a year or more after his/her death. These celebrations vary from one person to another. If he was one of the common people or one of those who was thought to have knowledge even though he was ignorant, on the fortieth day after his death, his family commemorate his death, calling it " al-arba'een " (forty). They bring people together in a special tent or in the house of the deceased, and they bring Qur'aan-readers to recite Qur'aan, and they prepare a meal like a wedding feast, and they adorn the place with lights and comfortable furnishings. They go to great expense, and their purpose in doing this is to show off. No doubt this is haraam, because it involves wasting the money of the deceased for no legitimate purpose. It brings no benefit to the deceased himself and results in loss for his family. Organizing celebrations in their memory, or seeking blessing by visiting the places where they lived and taught, and their relics, or circumambulating their graves – all of that is bid'ah, some of which may even reach the degree of shirk .
3. False belief that reading Qur'aan remains suspended if the reward for reading is not given to the deceased : Allah(swt) says "To Him ascend (all) the goodly words, and the righteous deeds exalt it" [Faatir 35:10] So our reading Qur'aan, if it is done for the sake of Allah(swt) and from a pious heart, is accepted and ascends to Him, It is not detained between the heavens and the earth. Allah(swt) says "Verily, Allah(swt) accepts only from those who are Al-Muttaqoon (the pious)" [al-Maa'idah 5:27] Part of being pious is avoiding bid'ah and shunning false beliefs which are based on ignorance. The commonly held belief that the reward for reading Qur'aan reaches the dead cannot be taken as definitive. The evidence (daleel) of sharee'ah does not indicate that, so

giving the reward for reading Qur'aan to the deceased is not an action that is prescribed by sharee'ah. And Allah(swt) is the Source of strength. in fact it is one of the innovations (bid'ah) of which we must beware .

- 30.4. Eid al-Abraar which is celebrated in Shawwaal every year : One of the innovated things that happen in Shawwaal is the bid'ah (innovation) of "Eid al-Abraar" (the "festival of the righteous"), which is on the eighth day of Shawwaal. After the people have completed the fast of Ramadaan, and they broke their fast on the first day of Shawwaal – the day of Eid al-Fitr – they start to fast the first six days of Shawwaal, and on the eighth day they celebrate an "eid" which they call Eid al-Abraar. Shaykh al-Islam Ibn Taymiyah (may Allah(swt) have mercy on him) said: "With regard to celebrating occasions which are not prescribed in sharee'ah – such as some nights in Rabee' al-Awwal which are called 'Mawlid', or some nights in Rajab, or the eighteenth of Dhu'l-Hijjah, or the first Friday in Rajab, or the eighth of Shawwaal which the ignorant call Eid al-Abraar – these are innovations which were not approved of by the salaf and they did not do these things. And Allah(swt) knows best." (Majmoo' Fataawa Shaykh al-Islam Ibn Taymiyah , 25/298) He also said: "With regard to the eighth of Shawwaal, it is not an Eid, neither for the righteous nor for the evil. It is not permissible for anyone to take it as an Eid or to do any of the things connected with celebrations on that day." (al-Ikhtiyaaraat al-Fiqhiyyah , p. 199)
5. Salat tasbeeh nafil prayer : There is a difference of opinion amongst the scholars of Islam in regards to Salat ul Tasbeeh. The most authentic opinion is that this Salah is not established in Shariah. The Hadith that mentions this Salah is weak . Imaam Ahmad Bin Hanbal (may Allah have mercy on him) said there is no sound evidence for it. (Keep in mind Imaam Ahmad was one of the greatest judges of hadith and even Imaam Bukhari was his student). Some of the scholars have approved it, but we do not see any of the 4 great imaams (Imaam Abu Hanifah, Malik, Shafi'ee and Ahmad bin Hanbal) having approved it, in fact they did not approve it. And there is no authentic hadith to prove this so it seems this is not an established prayer.
- 31.6. Attending a feast for a child's birthday and eating that food : Celebrating birthdays is an innovation in the religion of Allah, and it is not permissible to do this. It is not permissible to eat the food that has been prepared for this occasion. Their claim that the food for the birthday celebration is for the guests does not make it excusable to eat it. Hospitality is subject to its own rulings, and matters are judged according to the intentions behind them. It is very clear that the food is being prepared for this innovated occasion, and eating this food is one of the things that helps them to persist in doing this. It is a kind of co-operation in sin and transgression. Allah(swt) says "Help you one another in Al Birr and At Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression" [al-Maa'idah 5:2] However, as it is practiced by Non Muslims, we the Muslims should not follow them, which is not according to Quran & Sunnah .
7. Fasting on the day of the Mi'raaj and the day of Shab-e-baraath : Fasting on the day which one believes to be the day of the Mi'raaj & Shab-e-baraath is not permissible, and comes under the heading of bid'ah. Even if a person is not sure, but he fasts this day for the sake of being on the safe side, it is as if he is saying, 'If it is really the day of the Mi'raaj, then I will have fasted it, and if it is not, it will still be a good action that I have done, and if I will not be rewarded for it then I will not be punished.' This attitude means that a person is committing bid'ah, and he is a sinner who deserves to be punished. But if his fast is not because it is the day of the Mi'raaj, but is rather because it is his habit to fast alternate days, or to fast Mondays and Thursdays, and that happens to coincide with the day known as

the day of the Mi'raaj, there is nothing wrong with him fasting it with that intention, i.e., the intention of fasting on Monday or Thursday, or a day on which he usually fasts. There is no hadith found that Prophet (sws) fast on those specific days. It is nothing but a bid'ah.

- 32.8. There are people who sit together to read the Qur'aan quietly. Each individual reads one juz' (part) of the Qur'aan, claiming that the entire Qur'aan will have been read in this gathering : The action mentioned is not permissible, and no evidence of this kind being reported from the Salaf. A person will only be rewarded for what he himself reads or listens to in order to benefit from it. But if another person reads and he does not listen, the reward for that will go to the person who read it. These people are not considered to have completed the whole Qur'aan; but if each person has read a juz' he will be rewarded for that. But they should not do this; either one person should read and the others listen, or each person should read by himself without making a connection between his reading and that of the others.
9. Recite al-Faatihah one hundred times when asking Allah(swt) for something : There is no authentic evidence found to indicate that we should recite al-Faatihah one hundred times when asking Allah(swt) for anything, so it is not permissible to do this. You must follow the Sunnah and call on Allah(swt) by His names and attributes, as he says (interpretation of the meaning): "And (all) the Most beautiful Names belong to Allah(swt), so call on Him by them..." [al-A'raaf 7:180]. As regards Soorat al-Faatihah, it is the greatest soorah of the Qur'aan, so recite it whenever you wish, without specifying a certain number of times or a certain way of reciting it that has no basis in Islam.
10. Blowing on fingers and wiping eyes with thumbs after making Dua'a : There is no evidence for blowing onto one's fingers and wiping the eyes with them after making du'aa'. Al-Shuqayri (may Allah(swt) have mercy on him) mentioned the bid'ah of kissing the thumbnails and wiping the eyes with them after making du'aa' following salaah, or bunching the fingertips together and touching them to the eyes after prayer, and reciting certain things whilst doing so; he said that these are silly innovations. (Al-Sunan wa'l-Mubtada'at , p. 71).
- 33.11. Kissing the Qur'aan when picking it up and before putting it down : Kissing the Mus-haf (copy of the Arabic text of the Qur'aan), the Fatwa Standing Committee (al-Lajnah al-Daa'imah li'l-Iftaa) answered a question on this matter with the following fatwa: "We know of no basis for kissing the Qur'aan." In another response to a similar question, they said: "We know of no evidence that prescribes kissing the Qur'aan, which was revealed to be recited, respected, understood and acted upon." (Fataawa al-Lajnah al-Daa'imah , no. 4172) Al-Qaadi said in al-Jaami' al-Kabeer : "He did not give an opinion on that, although it contains an element of respect and honour, because in the case of deeds intended to draw closer to Allah(swt), if there is no comparable precedent in the Sunnah, then it is better not to do it. Do you not remember when 'Umar saw the Black Stone, he said: 'You cannot do any harm or any good. If it were not for the fact that the Messenger of Allah(swt)(sws) kissed you, I would not kiss you.'" (Reported by al-Bukhaari, 1597; Muslim, 1270).
12. Swaying while sitting in Salat or reading Qur'aan. : Swaying when reciting Qur'aan or praying, this is habit of the Jews in their worship, so the Muslim should not do it deliberately. (See Bida' al-Qurra' by Bakr Abu Zayd, p. 57). One of the ways of wisdom (hikmah) in da'wah and combating wrongdoing, to which you refer in your question, is to ask people for the evidence for what they are doing, because it is not permissible to worship in ways for which there is no evidence, as we have pointed out above. The burden of proof rests on the person who is doing the deed, not on the one who is seeking to correct him.

34. 13. Reading Surah Yaa-Seen in congregation on Friday nights : Prophet (sws) said: "Read the Qur'aan, for it will come on the Day of Resurrection interceding for its companions (i.e., those who read it)..." (Reported by Muslim, 1337) This reward will only be for the one who reads it sincerely, following the Sunnah. But the one who innovates in his readings (whether it be in the way he reads, the position he adopts when reading, the number of times he reads or the times when he reads) will not earn the reward, rather his deeds will be rejected and thrown back at him, because the Prophet (sws) said: "Whoever innovates something in this matter of ours (i.e., Islam) will have it rejected." (Reported by Muslim, 3242). According to another report, he said: "Whoever does something that is not a part of this matter of ours, will have it rejected." (Reported by Muslim, 3243) Because a specific time – Friday night – is being allocated and the reading is being done in congregation although no saheeh evidence to that effect has been reported from the Prophet(sws), this action is bid'ah and is not prescribed or allowed by sharee'ah. It should therefore be avoided .
14. Raising the hands for dua (supplication) after the five daily prayers : Making dua after the obligatory prayers is not Sunnah if it is done by raising the hands, whether that is done by the imam alone or a member of the congregation alone, or it is done by them both together. Rather that is bid'ah, because it was not narrated that the Prophet (sws) or any of his companions (may Allah(swt) be pleased with them) did that. With regard to making dua without doing that (raising the hands etc.), there is nothing wrong with it, because there are some ahaadeeth concerning that. In hadith Muslim :: Book 35 : Hadith 6540 Abu Huraira reported that Allah's Apostle (may sws) used to seek refuge (in Allah) from the evil of destiny and from falling into the hand of calamity and from the mockery of (triumphant) enemies and from the hardship of misery. Abu Sufyan reported: I am in doubt that I have made an addition of one word in this supplication.
35. 15. Milad & Milad Un-Nabi (the Prophet's birthday) : Among the innovations that have become widespread in Muslim societies is the celebration of the birthday of the Prophet (sws). This celebration is observed in the month of Rabî al-Awwal. Since it has become such a widespread problem in these days, I see it as necessary to address this issue here. A basic principle of this religion is to worship Allah strictly in accordance with the manner that He stipulates to us in the Qur'ân and Sunnah. This is why the scholars say that acts of worship are restricted to what is defined by the sacred texts. A person should not try to attain nearness to Allah by means that he concocts in his mind or takes from other human beings, no matter who they are. Such acts are unlawful innovations and they are rejected no matter how noble the intentions might be of the person doing them. For this reason Ibn Mas'ûd observed: "How many people intend good but never actually attain it." He made this statement to a group of people who were glorifying Allah in various ways and keeping track of their efforts using pebbles. He forbade them from doing so and they said to him: "We only intend good." So Ibn Mas'ûd said to them what he said. There is another established principle that scholars of Islam are well aware of. It is the principle of referring all disputes back to the Qur'ân and Sunnah. What we find therein we must act upon. What we do not find in these two sources we should not adopt as a means to worship Allah. Allah says: " If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day. That is best, and most suitable for final determination ." [Sûrah al-Nisâ' : 59] He also says: "Whatever the Messenger gives you, then take it, and whatever he prohibits you, abstain from it." [Sûrah al-Hashr : 7] This principle is well established and

understood by the scholars of Islam. From here, we can return to the topic of celebrating the birthday of the Prophet (sws).

36. We find that some later scholars viewed the practice favorably while others condemned it and declared it an unlawful innovation in matters of religion. Here we have a dispute. Therefore, we must follow our principle of referring our disputes back to Allah and His Messenger (sws). When we do so, we find no indication of this practice in the Qur'ân nor in the Sunnah. There is no indication that the Prophet (sws) ever celebrated his birthday or encouraged anyone else to do so. There is no evidence that anyone celebrated his birthday during the sixty-three years of his life. His Companions had the most ardent love possible for him. They revered him more than anyone else. They also had a better appreciation of what Allah and His Messenger (sws) wanted from them and went to the greatest lengths to defend their Prophet and their faith. They were keen on emulating the Prophet (sws) in every matter, great or small. They faithfully preserved every detail of his life for posterity. They even mentioned how his beard moved when he commenced his prayers. There is no way they would have failed to mention the observance of his birthday if it had even once taken place. When we look at the preferred centuries that followed his death, we see that no one celebrated his birthday, not even his most beloved Companions. It was not observed by any of his family members, or by the Rightly Guided Caliphs, namely Abû Bakr, `Umar, Uthmân, and Alî. It was an unknown practice for the first three centuries of Islam. Observing this day is prohibited in Islamic Law, since it has not been legislated by Allah and His Messenger (sws). Therefore, it cannot be something beloved to Allah and cannot be used as a means of attaining nearness to Him. It is clearly an innovated practice, completely unknown to the best generations of Muslims who ever lived. It is an historical fact that the earliest generations of Muslims did not celebrate the Prophet's birthday. This is not called into question by anyone, even those who advocate celebrating it.
37. The Prophet's birthday was first celebrated by the Fatimid rulers of Egypt in the fourth century of Islam. The Fatimids were a deviant sect of Ismâ'îlî Shiites. They were adherents to the idea of hidden doctrines and were known for their heresies and open unbelief, not to mention a host of other religious innovations. They were definitely not a group of people to take as role models. Moreover, we should keep in mind that Allah has perfected His religion for us and completed His favor. Allah says: "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." [Sûrah al-Mâ'idah : 3] Introducing a new practice like this birthday observation is tantamount to second-guessing Allah. It implies that the religion has not been perfected and completed by Allah and people had to come later on with supplementary practices. This is a denial of the direct word of the Qur'ân. Allah's Messenger (sws) said: "There has never been a Messenger before me except that it was his duty to teach his people what was best for them." [Sahîh Muslim (3/1372-1373)] There can be no doubt that our Prophet Muhammad (sws), being the final and most noble of all the Prophets, carried out this duty to the greatest degree. It follows that if celebrating his birthday was a good practice for us, then he would have initiated it and encouraged it. How is it then that not a single statement has been conveyed to us from the Prophet (sws) on this matter? There clearly can be no good in this practice and it most definitely cannot be a means of worshipping Allah. A good question to ask those who wish to celebrate the birthday of the Prophet (sws) is this: On which day do you propose to celebrate it? There is no agreement as to when his birthday actually was. Some biographers have placed it in Ramadân. Others said it was on the 8th of Rabî' al-Awwal. Still others have

suggested the 12th. These are but a few of the suggestions that have been advanced. So how can you possibly hope to observe it? Or are you suggesting that his birth took place more than once?

38. The uncertainty surrounding the date of his birth is a sure sign that its observance is not part of our religion, for if it was, the Muslims would have taken care to know precisely when it took place. Assuming it took place some time in the month of Rabî` al-Awwal, well so did his death. It does not appear that anyone is seriously suggesting that we should mourn in this month on account of his death, though it is no less appropriate that we do so than celebrating his birth. This is clear to anyone who cares to look at the matter closely and objectively. However, blind following of tradition has confused the issue for many people. The celebration of the Prophet's birthday has brought with it a number of ill consequences that help to show just how far removed from the truth it is. Among these consequences is that some people believe that celebrating the birthday of the Prophet (sws) is a means of worshipping Allah. We have already clarified the principle that all acts of worship must be established by the Qur`ân and Sunnah. A number of things go on at these celebrations that violate Islamic beliefs. Among the most serious of these are the exaggerated words of praise that are offered by some people to the Prophet (sws). Many of these praises elevate the Prophet (sws) to the level of Godhood. Take, for instance, the following words of praise penned by al-Bûsîrî: "O Most Noble of Creation! I seek refuge with none other than you when general calamity befalls us." This is serious. Where is mention of the Lord of the heavens and the Earth? Where is mention of the Beneficent, the Merciful? How can we seek refuge with no one besides the Prophet (sws) in our distress when we should be seeking it with no one other than Allah? In another place, he writes about the Prophet (sws): "From your magnanimity is the milk of the Earth and from your knowledge is the tablet and the pen of decree." Moral decency also has a tendency to break down during these celebrations. Men mix with women and dance with them all night long. Licentious people take full advantage of the permissive atmosphere that these festivities offer.
39. Another negative consequence of these celebrations is the fact that some people condemn those who do not participate, sometimes to the extent of declaring those people unbelievers. This is clearly from Satan who has made the hearts of those people so enamored of deviance and innovations that they would take matters to this extent. First, they initiate an innovative practice in their religion. Then they make it their practice. Ultimately, they declare as unbelievers anyone who refuses to participate in it with them. Some of the people who advocate these celebrations claim to have evidence to support them. Some of their evidence comes from authentic texts which they take out of context or misinterpret. Other evidence is simply weak and unauthentic. Some of them quote the verse: "Say: In the bounty of Allah and His mercy let them rejoice". [Sûrah Yûnus : 58] They advance the argument with this verse that rejoicing in the Prophet (sws) is commanded by Allah, since Allah commanded us to rejoice in His mercy and the Prophet (sws) is the greatest manifestation of this mercy. For this latter claim they cite: "We sent you not but as a mercy to all humanity." [Sûrah al-Anbiyâ' : 107] In response, we argue that none of the early scholars ever had such an understanding of this verse. If this interpretation was sound, they would have mentioned it. Such an unfounded interpretation, therefore, must be rejected. Actually, the bounty and mercy mentioned to in the verse refer to Islam and the Sunnah. This was the gist of the interpretations provided by the earliest scholars as is elucidated by Ibn al-Qayyim in his work Ijtimâ`

al-Juyûsh al-Islâmiyyah `alâ Ghazw al-Mu`attilah wal-Jahmiyyah . As for the second verse mentioned in their argument, it pertains to the sending of the Prophet (sws) with the Message and not to his birth. The events were forty years apart. Every text that describes the Prophet (sws) with the attribute of mercy refers to him after he received the Message. There is no text that describes his birth as a mercy. Therefore, the above argument collapses.

40. Some of them argue that the Prophet (sws) performed an `aqîqah ceremony for himself. Al-Suyûtî is one of the people who advances this argument in support of observing his birthday. The difficulty with this argument is that the hadîth in question, which is to be found in Sunan al-Bayhaqî , is unauthentic and rejected by the scholars of hadîth. When Mâlik was asked about it, he said: “Did you see the Companions who did not have an `aqîqah ceremony performed for them in the time of ignorance perform such ceremonies for themselves after accepting Islam? This is abjectly false!” The hadîth contains `Abd Allah b. Muharrir, who is a weak narrator, in its chain of transmission. `Abd al-Razzâq mentions this hadîth in his Musannaf , then comments: “The only reason they abandoned Ibn al-Muharrir is on account of this hadîth.” When someone mentioned this hadîth to Ahmad, he renounced it and called `Abd Allah b. Muharrir a weak narrator. [Masâ'il Abî Dâwûd] Al-Bayhaqî - the one who collected this hadîth - had this to say: “Abd Allah b. Muharrir relates a false hadîth about the Prophet (sws) performing an `aqîqah for himself.” Then al-Bayhaqî narrates the hadîth and says: “Abd al-Razzâq says that the only reason they abandoned `Abd Allah b. al-Muharrir is on account of this hadîth. It has been related with other chains of transmission from Qatâdah and Anas, but those transmissions also do not amount to anything.” [Sunan al-Bayhaqî (9/300)] Al-Nawawî also declared this hadîth to be false. This is sufficient to show its unsuitability as evidence for celebrating the Prophet’s birthday. All the other arguments offered by those who advocate such celebrations are equally baseless. They are as Allah describes: “They follow nothing but conjecture and what their own souls desire, even though there has already come to them guidance from their Lord!” [Sûrah al-Najm : 23]
41. The advocates of these celebrations are merely chasing after ambiguities, a practice Allah attributes to people of deviation. It should now be clear to us that such celebrations are innovations that are not sanctioned by Allah. In fact, they resemble the behavior of the Christians who concoct numerous celebrations and festivals for themselves. This is an indication of a paucity of knowledge and a lack of true religious conviction. The Prophet (sws) told us that we would eventually imitate them when he said: “You will follow the ways of who came before you more and more until, if one of them were to enter into a lizard hole, you would go in after him.” [Musnad Ahmad (2/511) and Sahîh al-Bukhârî (8/151)] 16. Not raising hands during prayer thinking that it not permissible act : But, if one go through hadith deeply, one will find that Prophet (sws) used to raised hands while praying. In hadth : Bukhari :: Book 1 :: Volume 12 :: Hadith 702 Narrated Salim bin 'Abdullah: My father said, "Allah's Apostle used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbir for bowing. And on raising his head from bowing he used to do the same and then say "Sami a-l-lahu Liman hamida, Rabbana walaka-l-hamd." And he did not do that (i.e. raising his hands) in prostrations. Bukhari :: Book 1 :: Volume 12 :: Hadith 705 Narrated 'Abdullah bin 'Umar: I saw Allah's Apostle opening the prayer with the Takbir and raising his hands to the level of his shoulders at the time of saying the Takbir, and on saying the Takbir for bowing he did the same; and when he said, "Sami a-l-lahu Liman hamida "; he did the same and then said,

“Rabbana wa laka-l-hamd.” But he did not do the same on prostrating and on lifting the head from it. If one does not perform as Prophet (sws) did, would be treated as non Sunnah act, and committing a Bid’ah.

42. 17. Saying “ Sadaqa Allah(swt)u al-‘Azeem ” after reciting from Qur’an : Many people have the habit of ending a recitation from the Qur’aan with the words “ Sadaqa Allah(swt)u al-‘Azeem (Almighty Allah(swt) has spoken the truth),” but this has no basis in Islam because the Prophet (sws) did not do it, nor was it the custom of the Sahaabah (may Allah(swt) be pleased with them), and it was unknown among the Taabi’een (the generation after the Sahaabah). This custom arose in later times because some reciters would say these words, on the basis of the aayah: “ Say: Allah(swt) has spoken the truth ” [Aal ‘Imraan 3:95 – interpretation of the meaning], and people liked this. But this istihsaan (being liked) should be rejected, because if this was really something good, the Prophet (sws), the Sahaabah and the Taabi’een – the salaf or first and best generations of the ummah – would not have neglected to do it. The aayah “ Say: Allah(swt) has spoken the truth ” (Aal ‘Imraan 3:95 – interpretation of the meaning) does not mean that these words should be said at the end of any reading or recitation. If that were the case, He would have said, “When you finish reading, say ‘Allah(swt) has spoken the truth,’” just as He said (interpretation of the meaning): “So when you want to recite the Qur’aan, seek refuge with Allah(swt) from Shaytaan (Satan), the outcast (the cursed one).” [al-Nahl 16:98] The aayah which the innovators use to support their practice of saying “ Sadaqa Allah(swt) ” after reciting Qur’aan was actually revealed in the context of confirming what was said about how all food had been lawful to Bani Isra’eel except what Isra’eel had made unlawful for himself. Allah(swt) said (interpretation of the meaning): “... Say (O Muhammad): ‘Bring here the Tawraat (Torah) and recite it, if you are truthful.’ Then, after that, whosoever shall invent a lie against Allah(swt), such shall indEid be the zaalimoon (disbelievers). Say (O Muhammad), ‘Allah(swt) has spoken the truth; follow the religion of Ibraaheem (Islamic monotheism, i.e., he used to worship Allah(swt) alone), and he was not of al-mushrikeen (polytheists).’” [Aal ‘Imraan 3:93-95]
43. If this aayah meant that these words should be said after reciting from the Qur’aan, the first one to know and do this would have been the Messenger of Allah(swt). Because this is not the case, we know that this is not what was meant. In conclusion, therefore, saying “ Sadaqa Allah(swt)u al-‘Azeem ” after reciting Qur’aan is an innovation, and the Muslim should not say it. But believing that Allah(swt) has spoken the truth is obligatory, and whoever disbelieves or doubts the truth of what Allah(swt) has said is a kaafir who is outside of the pale of Islam. We seek refuge with Allah (swt) from that. If a person says “Allah(swt) has spoken the truth” on certain occasions, such as when something He has foretold comes to pass, affirming the truth of what He has said, then this is permissible, because something similar has been reported in the Sunnah. The Prophet(sws) was giving a speech, and al-Hasan and al-Husayn came along, so he came down from the minbar, picked them up and put them in front of him, then he said: “Indeed Allah(swt) has spoken the truth : ‘Your wealth and your children are only a trial...’ [al-Taghaabun 64:15 – interpretation of the meaning].”
44. 18. Giving the reward for dhikr to one’s parents : The scholars differed as to whether it is permissible to give reward to the dead and whether that reaches them. There are two views: 1 – That any righteous dEid may be given to the dead and that (the reward) reaches them – such as reading Qur’aan, fasting, praying and other acts of worship. 2 – That no righteous dEid reaches the dead except those for which there is

evidence that it reaches them. This is the more correct view. The evidence for that is the verse in which Allah(swt) says (interpretation of the meaning): “And that man can have nothing but what he does” [al-Najm 53:39]. And the Prophet (sws) said: “When a man dies all his good deeds come to an end except three: ongoing charity (sadaqah jaariyah), beneficial knowledge and a righteous son who will pray for him.” Narrated by Muslim, 1631, from the hadeeth of Abu Hurayrah (may Allah(swt) be pleased with him). The paternal uncle of the Prophet (sws) – Hamzah (may Allah(swt) be pleased with him) – died, as did his wife Khadeejah and three of his daughters, but it is not narrated that he read Qur’aan for any of them, or offered a sacrifice or fasted or prayed on their behalf. No such thing has been narrated from any of the Sahaabah either. If it were prescribed, then they would have done it before us. The exceptions for which there is evidence that the reward does reach the deceased are: Hajj, ‘Umrah, obligatory fasts, charity and du’aa’.

45. Al-Haafiz Ibn Katheer (may Allah(swt) have mercy on him) said: “ ‘And that man can have nothing but what he does’: From this verse al-Shaafa’i and those who followed him understood that the reward for reading Qur’aan does not reach the deceased, because it is not something that they did or earned. Hence the Messenger of Allah(swt) (sws) did not recommend or encourage his ummah to do that, and he did not tell them to do that through any statement or gesture. Nor is it narrated that any of the Sahaabah (may Allah(swt) be pleased with them) did that. If it were good they would have done that before us. So the acts of worship are restricted to those mentioned in the texts, and there is no room for analogy or personal opinions. With regard to du’aa’ and charity, there is scholarly consensus that the reward for them reaches the deceased and that they are mentioned in sharee’ah. Tafseer Ibn Katheer, 4/258. If we assume that the reward for all righteous deeds reaches the deceased, then the best thing that can benefit the deceased is du’aa’. So why should we ignore that which the Prophet (sws) has encouraged us to do, and turn to other things that he did not do and that none of his companions did? All goodness is to be found in the guidance of the Prophet (sws) and his companions. Shaykh Ibn Baaz (may Allah(swt) have mercy on him) was asked about giving the reward for reading Qur’aan and charity to one’s mother, whether she is alive or dead.
46. He replied: With regard to reading Qur’aan, the scholars differed as to whether the reward for that will reach the deceased. There are two scholarly views, the more correct of which is that it does not reach the deceased because there is no evidence to that effect. The Prophet (sws) did not do that for his deceased Muslim loved ones such as his daughters who died during his lifetime, and the Sahaabah (may Allah(swt) be pleased with them) did not do that or approve of it, as far as we know. It is better for the believer not to do that and not to read Qur’aan for the dead or the living, or to pray on their behalf, or to observe voluntary fasts on their behalf, because there is no evidence for any of that. The basic principle concerning acts of worship is that we do not do anything except that which is proven to be prescribed by Allah(swt) or His Messenger (sws). Charity benefits both the living and the dead, according to Muslim consensus. Similarly du’aa’ benefits both the living and the dead according to Muslim consensus. Undoubtedly the living benefit from charity given by them and by others, and they benefit from du’aa’. If a person makes du’aa’ for his parents when they are alive, they benefit from his du’aa’, as they also benefit from charity given on their behalf when they are still alive, and from Hajj done on their behalf if they are unable to do it themselves because of old age or incurable sickness. So a person may benefit them by doing that. Hence it is narrated that a woman said to the Prophet (sws): “O Messenger of Allah(swt), Allah(swt)’s command

to perform Hajj has come when my father is an old man and cannot sit firmly in the saddle. Shall I perform Hajj on his behalf?" He said: "Perform Hajj on his behalf." Another man came to him and said: "O Messenger of Allah(swt), my father is an old man and cannot perform Hajj or travel; shall I perform Hajj and 'Umrah on his behalf?" He said: "Perform Hajj and 'Umrah on behalf of your father." This indicates that it is permissible to perform Hajj on behalf of one who has died or on behalf of a living man or woman who is unable to do it because of old age. So giving charity, making du'aa' and performing Hajj on behalf of one who has died or one who is unable to do it will benefit him, according to all the scholars.

47. Similarly one may fast on behalf of a deceased person, if he owed an obligatory fast – whether as the result of a vow, as an expiation or to make up for a Ramadaan fast – because of the general meaning of the words of the Prophet (sws): "Whoever dies owing a fast, his heir must observe the fast on his behalf." Saheeh – agrEid upon. And there are other ahaadeeth which say the same thing. But whoever delays Ramadaan fasts for a legitimate reason, such as sickness or travel, then dies before he is able to make them up, there is no nEid to fast them on his behalf or fEid the poor, because he is excused. Majmoo' Fataawa wa Maqaalaat al-Shaykh Ibn Baaz, 4/348. Shaykh Ibn 'Uthaymeen (may Allah(swt) have mercy on him) was asked: Is it permissible for a man to give money in charity and to share the reward for it with someone else? He replied: It is permissible for a person to give money in charity and intend for it to be on behalf of his father, his mother or his brother or anyone else he wants among the Muslims, because the reward is great. If charity is given sincerely for the sake of Allah(swt) and from wealth that is acquired in a halaal manner, then the reward will be multiplied greatly, as Allah(swt) says (interpretation of the meaning): "The likeness of those who spend their wealth in the way of Allah(swt), is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah(swt) gives manifold increase to whom He wills. And Allah(swt) is All-Sufficient for His creatures' nEids, All-Knower" Surah Baqarah Aya 261 And the Prophet (sws) used to slaughter a single sheep on behalf of himself and the members of his household. Fataawa al-Shaykh Ibn 'Uthaymeen, 18/249 From the above it is clear that what have mentioned about giving the reward of dhikr to ones parents is not correct according to the more correct of the two scholarly opinions, whether they are alive or deceased. Rather recommend to do is to make a great deal of du'aa' for them and give charity on their behalf, for all goodness is in following the guidance of the Prophet (sws) and his noble companions.

48. 19. Reciting verses of the Qur'aan a specific number of times and with a specific intention: Allah(swt) has said (interpretation of the meaning): Allah(swt) has said "Unto Allah(swt) belong the beautiful names. Pray to (and ask of) Him using them." As part of the prayer to Allah(swt) using His names, we call on him by saying, "O Merciful, have mercy on me; O Forgiver, forgive my sins; O Provider, provide for me," etc. However, to read a specific verse a certain number of times (whether 99 times or whatever else) without any valid documented evidence is a bida'ah (an unacceptable act of innovation in religious practices) that is not permissible. Such acts invent a way to worship Allah(swt) which was not revealed or taught by Islam. The best guidance is that of the Prophet. There is no allowance for innovation in the religion of Allah(swt). Is it possible for us to discover new things in our religion that the Prophet didn't know? Indeed, it is incumbent upon us to read the Quran in the way the Prophet read it, we nEid to pray in the way he prayed, and glorify Allah(swt)'s name in the way the Prophet has been validly reported to have done.

- 49.20. Sufi formulas of worship : 1. Allah(swt) described His awliyaa' (close friends) as having two characteristics: Eemaan (faith) and Taqwa (piety, awareness of Allah(swt)). Allah(swt) says (interpretation of the meaning): " No doubt! Verily, the Awliyaa' of Allah(swt) [i.e., those who believe in the Oneness of Allah(swt) and fear Allah(swt) much and love Allah(swt) much], nor fear shall be upon them nor shall they grieve, - those who believe (in the Oneness of Allah(swt)) and used to fear Allah(swt) much" [Yoonus 10:62-63] 2. The true awliyaa' of Allah(swt) do not go against what the Prophet (sws) brought. The Prophet (sws) warned against innovated matters in religion, because Allah(swt) has perfected His religion and completed His favour upon His slaves. Allah(swt) says (interpretation of the meaning): " This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" [al-Maa'idah 5:3]. The Prophet (sws) said: "Whoever innovates something in this matter of ours [i.e., Islam] that is not a part of it, will have it rejected." 3. Therefore one can distinguish between the walee (close friend) of Allah(swt) and the walee of the Shaytaan, by looking at the person's character, behaviour and religious commitment – does he pray regularly in jamaa'ah in the mosque, for example? Does he avoid wrongfully consuming people's property? Does he avoid going against Islam by either adding or taking away anything? And so on...
- 50.4. It is not permissible for a Muslim to innovate any dhikr to recite regularly or to tell others to do so – such as awraad/wird, ma'thooraat or du'aas. The adhkaar that were reported in the saheeh Sunnah are sufficient for this, otherwise a person is an innovator or one who calls others to bid'ah. The Prophet (sws) said: "Whoever innovates something in this matter of ours [i.e., Islam] that is not a part of it, will have it rejected." (Narrated by Al-Bukhaari, 2550; Muslim, 1718). According to a report narrated by Muslim: "Whoever does any action that is not in accordance with this matter of ours (i.e., Islam) will have it rejected." Ibn Rajab Al-Hanbali (may Allah(swt) have mercy on him) said: "This hadeeth represents one of the most important principles in Islam. It is like a scale against which the external appearances of deeds are measured, just as the hadeeth "Actions are but by intention" is the scale against which the inner motivations of actions are measured. Just as every dEid which is not done for the sake of Allah(swt) will bring no reward for the one who does it, so also every dEid which is not in accordance with the way of Allah(swt) and His Messenger will be rejected and thrown back at the one who does it. Anyone who innovates new things in the religion and does things for which Allah(swt) and His Messenger have not granted permission, this is not a part of the religion at all." (Jaami' al-'Uloom wa'l-Hukam, 1/180) Al-Nawawi (may Allah(swt) have mercy on him) said: "This hadeeth is one of the most important basic principles of Islam, and it is one of the most concise and comprehensive sayings of the Prophet (sws) It clearly states that innovations and newly invented matters will be rejected. The second report adds another idea, which is that some of those who follow the innovations of others may become stubborn when they are presented with the evidence of the first report which says, "Whoever innovates something..." They may say, "I am not innovating anything". But he may in this case be presented with the evidence of the second report, which says, "Whoever does any action..." This clearly shows that all innovated actions will be rejected, whether the one who does them innovates them himself or is following someone else who innovated it... This hadeeth is one that should be learned by heart and used to denounce evil actions and be spread as evidence so that all people may use it." (Sharh Muslim, 12/16).

- 51.5. Shaykh al-Islam [Ibn Taymiyah] (may Allah(swt) have mercy on him) said: “ No doubt adhkaar and du’aa’s are among the best forms of worship, and worship is one of the matters in which there is no room for personal opinions – we have to follow what the Prophet (sws) did and taught, not our own whims and desires or innovations. The du’aa’s and adhkaar of the Prophet (sws) are the best that anyone could find. The one who follows this way will be safe and sound, and the benefits and positive results that he will gain are beyond description. Any other du’aa’s and adhkaar may be haraam or they may be makrooh; they may involve shirk even though most people do not realize that – the details of this would take too long to explain here. No one has the right to teach the people any kinds of du’aa’s or adhkaar apart from those that are mentioned in the Sunnah, or to make it a kind of regular worship which he expects the people to do regularly as they do the five daily prayers – this is the innovation in religion which Allah(swt) does not allow... As for adopting a word or regularly reciting a dhikr that is not prescribed in sharee’ah, this is one of the things that is not allowed. The du’aa’s and adhkaar prescribed by sharee’ah are the best that anyone could ever hope to find, and no one ignores them in favour of newly-invented, innovated adhkaar except one who is ignorant, negligent or a wrongdoer.” (Majmoo’ al-Fataawa, 22/510-511).
- 52.21. Counting tasbeeh with the left hand & counting device : The Prophet (sws) used to count tasbeeh on the fingers of his right hand after salah. Abdullah bin Amr reported that the Messenger of Allah (sallAllah(swt)u 'alaihi wasallam) said, (There are) two good deeds, any Muslim who does them shall enter Jannah but few are those who do them: to say, "subhanAllah" ten times, and "alHamdulillah" ten times, and "AllahuAkbar" ten times. And I have seen the Messenger of Allah (sws) counting them on his hand. Ibn Qudamah said: The Messenger of Allah (sws) used his right hand for tasbeeh The above hadeeth indicates clearly that the Prophet (sws) used only one hand for counting tasbeeh. No Muslim with sound mind would imagine that the Prophet (sws) used his left hand for counting tasbeeh. Aa'ishah, with whom Allah is pleased, said that the Prophet (sws) used his left hand only for Istinjaa', or cleaning himself after responding to the call of nature. He never used it for tasbeeh. Yasirah reported: The Prophet (sws) commanded women to count tasbeeh on their fingers. The Messenger of Allah (sws) said: They (the fingers) will be made to speak, and will be questioned (on the Day of Resurrection.) The above hadeeth indicates that it is preferable to count tasbeeh on the fingers of the right hand than to do so on masbahah (rosary).
- 53.22. Prostrating to Supplicate after the Prayer is Over: There has come to pass a custom of the people, in which they prostrate themselves in supplication, after the prayer is over. And it is not known if this extra prostration has any basis to it, for it has not been reported on the Prophet (SAW) or any of his companions. Rather, it is best to supplicate during one's prayer, based on the established reports regarding that. This is what the author of the book An-Nutmahhas stated. And Abu Shaamah quotes him, saying: "The act of the prostrating -which serves as a way of getting close to Allah(swt) -duringprayer, does not necessitate that it serves the same purpose outside of prayer, as is the case with bowing." Al-'izz Ibn'Abd-is-Salaam (ra) said: "The Divine Law does not mention that one can attain nearness to Allah with a particularized prostration. And there is no purpose in doing that, for indEid, the nearness that is gained from it, has causes, conditions, time constraints and foundations, of which it would notbe valid in their absence. So just as one does not draw close to Allah(swt) by stopping at 'Arafah and Muzdalifah, casting the pebbles and walking around As-Safaa and

Al-Marwa, without having slaughtered a sacrifice in its due time along with its causes and conditions, then similarly, one does not draw close to Allah(swt) with a particularized prostration. And this is in spite of it's being an act of worship, unless there is a valid reason to do it. Likewise, one can not draw close to Allah(swt) by observing fast and prayer at every place and during every time." In conclusion: This Religion does not mention anything about drawing closer to Allah(swt) with the prostration, except in the prayer or due to a specific valid reason, such as forgetfulness (sujood-us-sahw), thankfulness or when reciting an ayah of prostration. Abul-Mu'aalee, the Imaam of the Haramain, Al-Ghazaalee and others have forsaken these two prostrations. In fact, Al-Ghazaalee said: "No one held the opinion that the prostration, by itself, required a separate vow."

54. The origin of this innovation comes from what some of the Sufis held in that it is preferable for every one that is praying to do that after the prayer is over, in order to coerce oneself, due to the heart's forgetfulness while in prayer. This is since no heart is void of forgetfulness during prayer, even if it is just for a moment. And they held that forgetfulness for the most part came from the Devil. Thus one should not reprimand himself, except with an attribute that the Devil cannot approach the servant in. And there is no doubt that the Devil is the one that has indeed whispered this innovation to them, by causing them to have love for innovating into the Religion. And since the essence of the prayer is to strictly follow (what is stated in the texts), the scholars have ruled that this is an innovation.
23. Consuming food of bad smell such as garlic or onion, or smoking before coming to prayer. Angels and the praying people are bothered by offensive smell. On the contrary, one should wear perfume, if available before coming into mosques. Bukhari :: Book 7 :: Volume 65 :: Hadith 363 Narrated Jabir bin 'Abdullah: The Prophet said, "Whoever has eaten garlic or onion should keep away from us (or should keep away from our mosque)." Dawud :: Book 27 : Hadith 3814 Narrated AbuSa'id al-Khudri: The garlic and onions were mentioned before the Apostle of Allah (peace_be_upon_him). He was told: The most severe of them is garlic. Would you make it unlawful? The Prophet (peace_be_upon_him) said: Eat it, and he who eats it should not come near this mosque until its odour goes away". But, no a days without caring the Sunnah, people performs prayers which is sheer act of Bid'ah.
55. 24. Celebrating Shab E Barat : 'Shab-e-Barat' is observed with due solemnity and religious fervor in different parts of the world. Specially in this subcontinent, the night is observed as an age old celebration. Although the references as to observance of 'Shab-e-Barat' in the Holy Hadith are regarded as weak injunctions, but the night draws a large number of devotees to salat, fasting, ziarat, poor fEiding, sweet distribution and more! Devoted Muslims of only Bangladesh, India, Pakistan and Afghanistan celebrate the 'Shab-e-Barat' on the 15th day of Shaban (the eighth month of the Islamic lunar calendar). Although this night is not celebrated in any other Muslim land. 'Shab-e-Barat', also known as 'Laylatul Barat' or 'Laylatul Nusfmin Shaban', is a traditional Islamic day of festival and worship in the South Asia. According to the ascetic Muslims, this is the day of divine benediction. Offering prayers and fasting in this particular day is said to have greater acceptance from God. The Auspiciousness Of This Night revealed from weak & fabricated hadiths :
1. The names of those who are to die in the coming year are given to the Angels.
 2. The names of those who are to be born in the coming year are given to the Angels.
 3. Those who are to receive sustenance during the coming year, their names are given to the Angels.
 4. After sunset Allah Ta'ala's splendour descends on the first Heaven. This remains till dawn.
 5. A proclamation is made by Allah

‘ala for those seeking forgiveness so that they may be forgiven. 6. A proclamation is also made for those seeking livelihood so that they may be given livelihood. 7. A proclamation is made for those in trouble so that they may be released from their troubles. 8. Countless people are freed from Jahannum.

56. But if one traces back the root of this prestigious night, one might come up with the fact that “No” verse of the Holy Quran has any indication pointing to the existence of any such an occasion called ‘Shab-e-Barat’. From Quran Surah Ad-Dukhan (Smoke) Aya: 3 it is revealed the following : “ We sent it (this Qur’ân) down on a blessed night [(i.e. night of Qadr, Sûrah No: 97) in the month of Ramadân the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. In Surah Al-Qadr (Power, Fate) Aya : 3 The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months). The result is same if one goes through the authentic ‘Ahadeeth’ (plural of Hadeeth), which is the sayings or doings of our great Prophet Muhammad. Nothing firm and reliable has been established on the authority of the Prophet that he held night vigil prayer and fasted during the day of the 15th of ‘Shaban’. So, the night of the 15th of ‘Shaban’ is like any other night, and if someone regularly observes acts of worship during other nights, then he may hold night vigil prayer on this night without assuming anything special. On the contrary it is said in Bukhari :: Book 3 :: Volume 31 :: Hadith 125 Narrated Abu Huraira: The Prophet said, ‘Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven.’
57. Now one point has to mention that not only in 15 th Shaban night, Allah (SWT) according to Bukhari :: Book 8 :: Volume 75 :: Hadith 333 Narrated Abu Huraira: Allah’s Apostle said, ‘When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, ‘Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?’ About fasting it is revealed from Bukhari :: Book 3 :: Volume 31 :: Hadith 133 Narrated Abu Huraira: The Prophet or Abu-I-Qasim said, ‘Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha’ban. So, not emphasize fasting on particular date of Shaban but likeable to fast whole month of Shaban. It should be noted that an Islamic celebration must have its evidences in the two penultimate sources of Islam, the Quran and the Hadeeth. According to the Islam, none has the right to innovate a way of worship. Only the God and his messenger, our great Prophet, hold the right to set such an occasion. Observing 15 th Shaban is a Bi’dah which is not permitted by Islamic shariah. About Bi’dah Bukhari :: Book 8 :: Volume 76 :: Hadith 585 Narrated Abu Hazim from Sahl bin Sa’d: The Prophet said, ‘I am your predecessor (forerunner) at the Lake-Fount, and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them.’ Abu Hazim added: An-Nu’man bin Abi Aiyash, on hearing me, said. ‘Did you hear this from Sahl?’

said, "Yes." He said, " I bear witness that I heard Abu Said Al-Khudri saying the same, adding that the Prophet said: 'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me."

58. Abu Huraira narrated that the Prophet said, "On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!" It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam)." This clearly indicates that Allah(swt) has perfected the religion of this ummah, and completed His favour upon them. He did not take the soul of His Prophet (sws) until he had conveyed the Message clearly and explained to the ummah everything that Allah(swt) had prescribed for it of words and deeds. He (sws) explained that everything that people would innovate after he was gone, all the words and deeds that they would attribute to Islam, all of that would be thrown back on the one who invented it, even if his intention was good. In Islam, if there is no authentic proof in an act then the act is regarded as an innovation and all innovations are misguidance. So, what we can finally tell is that, though this celebration will be observed with utmost respect by the contemporary Muslim society here in the subcontinent, but one should really think seriously about what it is all about. The month of Sha`ban is a beloved month for Muslims, for it precedes the month of Ramadan. In addition, the Prophet (peace and blessings be upon him) is reported to have observed optional fasting in this month more than in any other month. Shedding light on the question "whether is allowed to specify the 15th of Sha`ban with some acts of worship or not", the Saudi eminent Muslim scholar, Sheikh ibn Fowzaan, states the following:
59. Nothing firm and reliable has been established on the authority of the Prophet (peace and blessings be upon him), that he held night vigil prayer and fasted during the day of the 15th of Sha`ban. So, the night of the 15th of Sha`ban is like any other night, and if someone regularly observes acts of worship during other nights, then he may hold night vigil prayer on this night without assuming anything special (because of it being the night of the 15th of Sha`ban). This is because specifying a time for any act of worship requires an authentic proof, so if there is no authentic proof then the act is regarded as an innovation and all innovations are misguidance. Likewise, regarding specifically fasting during the 15th day of Sha`ban, then no (authentic) proof has been established on the authority of the Prophet (peace and blessings be upon him) to indicate the legality of fasting on that particular day. Tackling the same issue, the well-known Saudi scholar, Sheikh ibn `Uthaymeen, adds: What is correct is that fasting on the 15th of Sha`ban or specifying it with reciting (the Qur`an) or making (particular) supplications on that day has no basis. So that day is like any other 15th day of other months. Something that is clear is that it has been made permissible for a person to fast on the 13th, 14th, and 15th of every month. However, Sha`ban is somehow special (except for Ramadan) in the sense that the Prophet (peace and blessings be upon him) used to fast more in the month of Sha`ban than any other month. So he used to either fast all of Sha`ban or just a little. Therefore, as long as it does not involve any hardship, one can increase his fasting days during Sha`ban, emulating the example of the Prophet, peace and blessings be upon him. To sum up, this night was not singled out with special prayers and therefore should not be allocated with a special qiyam (night prayers) in a way that distinguishes it from any other nights of the year.

- 60.25. Bid'ahs of 'Eid : It is Bid'ah (innovation in Deen): 1) To shave the beards especially for 'Eid. The Prophet (saws) has ordered us not to shave our beards; so it is a shame that, on this great day of demonstrating our differences in ceremonies to those of the Mushriks, that some Muslim shaves his beard so that he looks 'clean' like the Mushriks. 2) To imitate the Mushriks in their practices and dress, and to shake hands with women. The Prophet (saws) said: 'It is better that a man is hit with a stone on his head than to touch a woman who is not lawful for him.' [Silsilat al-Ahaadeeth as-Sunnah] 3) To visit the graveyard especially on Eid. It is permitted to visit the graveyard all year long so we should not make a special case out of it on 'Eid; 4) To waste money and being extravagant with clothes, food, furniture etc instead of giving them to poor. 5) The belief of some that it is prescribed to spend the night of Eid in worship. Some people believe that it is prescribed to spend the night of Eid in worship. This is a kind of innovation (bid'ah) that is not proven from the Prophet (saws). Rather it was narrated in a da'eef (weak) hadeeth which says, "Whoever stays up on the night of Eid, his heart will not die on the day when hearts die." This hadeeth is not saheeh. It was narrated via two isnaads, one of which is mawdoo' (fabricated) and the other is da'eef jiddan (very weak). See Silsilat al-Ahaadeeth al-Da'eefah wa'l-Mawdoo'ah by al-Albaani, 520, 521. It is not prescribed to single out the night of Eid to pray qiyaam to the exclusion of all other nights, unlike the one whose habit it is to pray qiyaam, in which case there is nothing wrong with him praying qiyaam on the night of Eid
- 61.6) Forsaking the jamaa'ah and sleeping late and missing the prayer. Unfortunately observed that some of the Muslims missing the prayer and forsaking the jamaa'ah. The Prophet (saws) said: "The covenant that stands between us and them is the prayer; whoever forsakes it is a kaafir." Narrated by al-Tirmidhi, 2621; al-Nasaa'i, 463; classed as saheeh by al-Albaani in Saheeh al-Tirmidhi . And he said: "The most burdensome prayers for the hypocrites are the 'Isha' and Fajr prayers. If they knew (what goodness) there is in them, they would come to them even if they had to crawl. I had thought of ordering the call to prayer to be given, then I would tell a man to lead the people in prayer, then I would go, taking some men with me carrying bundles of wood, to people who do not attend the prayer, and would burn their houses down around them." Narrated by Muslim, 651. 7) Women mixing with men in the prayer place, the streets and elsewhere, and crowding together with men in those places. This is a source of great fitnah (temptation) and serious danger. Both women and men should be warned against that, and the necessary means should be taken to prevent that as much as possible. Men and youth should not leave the prayer place or the mosque until after the women have dispersed completely.
62. 8. Women going out wearing perfume and makeup, and without veils. This is a problem which is widespread, and many people take this matter lightly. Allah(swt) is the One Whose help we seek. Some women – may Allah(swt) guide them – even dress up in their finest clothes and put on the best perfume when they go to the mosque to pray Taraaweeh or go to the Eid prayers, etc. The Prophet (saws) said: "Any woman who puts on perfume and passes by people so that they can smell her fragrance, is an adulteress." Narrated by al-Nasaa'i, 5126; al-Tirmidhi, 2783; classed as hasan by al-Albaani in Saheeh al-Targheeb wa'l-Tarheeb , 2019. It was narrated that Abu Hurayrah (may Allah(swt) be pleased with him) said: The Messenger of Allah(swt) (saws) said: "There are two types of the people of Hell whom I have not seen. People with whips like the tails of cattle with which they beat the people, and women who are clothed yet naked, going astray and leading others astray, with their heads looking like the humps of camels, leaning to one side. They will not enter

Paradise nor even smell its fragrance, although its fragrance may be detected from such and such a distance.” Narrated by Muslim, 2128. The guardians of women must fear Allah(swt) with regard to those who are under their care, and fulfill the duty of protecting and maintaining that Allah(swt) has enjoined upon them, because, “Men are the protectors and maintainers of women, because Allah(swt) has made one of them to excel the other” [al-Nisa’ 4:34] So they must guide them and show them that which will lead to their salvation and their safety in this world and in the Hereafter, by means of keeping away from that which Allah(swt) has forbidden and striving for that which will bring them closer to Allah(swt).

63.9. Listening to singing and haraam things . Among the evil things that are widespread in these times is music and singing. They have become very widespread and people take this matter lightly. It is on TV and radio, in cars, homes and marketplaces. There is no power and no strength except with Allah(swt). Even cell phones are not free of this evil. There are companies which compete in putting the latest music on the ringers of their cell phones, and in this way music has even reached the mosques, may Allah(swt) protect us... This is a great problem and a great evil whereby music is heard in the houses of Allah(swt). This confirms the words of the Prophet (sws), “There will be among my ummah people who will regard adultery, silk, alcohol and musical instruments as permissible.” Narrated by al-Bukhaari. The Muslim has to fear Allah(swt) and realize that the blessing of Allah(swt) means that he is obliged to give thanks to Him. It is not gratitude for the Muslim to disobey his Lord, when He is the One Who has bestowed this blessing upon him. One of the righteous passed by some people who were engaged in idle entertainment on the day of Eid and said to them, “If you did well in Ramadaan, this is not the way to give thanks for that. If you did badly in Ramadaan, this is not the way that the one who did badly should behave.” 10. Khutba before Eid prayer : Now a days, there are many Imams who give Khutba before the Eid prayer, which wrong. It should be done after the Eid prayer. It also a violation of sunnah. In Bukhari :: Book 2 :: Volume 15 :: Hadith 77 Narrated ‘Abdullah bin Umar: Allah’s Apostle used to offer the prayer of ‘Id-ul-Adha and ‘Id-ul-Fitr and then deliver the Khutba after the prayer . Bukhari :: Book 2 :: Volume 15 :: Hadith 92 Narrated Ibn Abbas: I (in my boyhood) went out with the Prophet on the day of ‘Id ul Fitr or Id-ul-Adha. The Prophet prayed and then delivered the Khutba and then went towards the women, preached and advised them and ordered them to give alms.

64.26. Slaughting animal before Eidul adha prayer offered : Many people now a days make it habit to slauhgt animals before the Eidhul Adha prayer,which is not permissible according to Sunnah & involve in Bida’h. According to Hadith : Bukhari :: Book 7 :: Volume 68 :: Hadith 454 Narrated Anas bin Malik: The Prophet said, “Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims.” 27. Prayer of male & female is different : From the time immemorial it is observed that male & female are praying in different way. But,there is no authentic hadith found in favour of this practice. In hadith it is revealed in Bukhari :: Book 9 :: Volume 91 :: Hadith 352 Narrated Malik: “ We came to the Prophet and we were young men nearly of equal ages and we stayed with him for twenty nights. Allah’s Apostle was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said, “Go back to your families and stay with them and teach them (religion) and order them (to do good deeds). The Prophet

mentioned things some of which I remembered and some I did not. Then he said, " Pray as you have seen me praying , and when it is the time of prayer, one of you should pronounce the call (Adhan) for the prayer and the eldest of you should lead the prayer. " Renowned Scholar Dr. Zakir Nayak also agreed with this point & told it is a Bid'ah to differentiate in style of praying between male & female.”

28. Reciting surat al-Fatiha & other surah ayah fast without pausing after each verse. The Prophet (sws) used to pause after each verse of the surah. If one recite it faster, it would be a Bida'h & not permit able act.

- 65.29. Holding a book for help while praying : It becoming a common practice among people to hold book while praying, which is also a Bida'h. It said that Holding a book and reciting from it will invalidate the prayer, be it Fard, Wajib, Sunna or Nafl . This is due to its constituting Amal Kathir (a great amount of action that renders the prayer invalid) and more so because it entails being prompted from a book. You should simply recite those suras that you do know and continue with your efforts to learn more surahs and include them in your salah.
30. Prayer of salaah al-raghaa'ib : Salaah al-raghaa'ib is one of the innovations (bid'ahs) that have been introduced in the month of Rajab. It is done on the night of the first Friday in Rajab, between Maghrib and 'Isha', and is preceded by fasting on the first Thursday of Rajab. Salaah al-raghaa'ib was first introduced in Bayt al-Maqdis (Jerusalem) in 480 AH. There is no report that the Prophet (sws) did it, or any of his companions, or any of the best generations or imams. This alone is sufficient to prove that it is a reprehensible innovation, and it is not a praiseworthy Sunnah. The scholars have warned against it and pointed out that it is innovation and misguidance. Al-Nawawi (may Allah(swt) have mercy on him) said in al-Majmoo' (3/548) The prayer which is known as salaah al-raghaa'ib, which is twelve rak'ahs that are offered between Maghrib and 'Isha' on the night of the first Friday in Rajab, and praying one hundred rak'ahs on the night of Nuf Sha'baan (halfway through Sha'baan) are both reprehensible innovations. No one should be deceived by the fact that they are mentioned in Qoot al-Quloob and Ihya' 'Uloom al-Deen , or by the hadeeth which is quoted in these two books, because all of that is false. No one should be deceived by some of those imams who were confused about the ruling on these prayers and wrote essays stating that they are mustahabb, for they are mistaken in that. Imam Abu Muhammad 'Abd al-Rahmaan ibn Isma'eel al-Maqdisi wrote a valuable book showing that they are false, and he did well in that, may Allah(swt) have mercy on him.
66. Al-Nawawi also said in Sharh Muslim : May Allah(swt) curse the one who fabricated and introduced that, for it is a reprehensible innovation, one of the innovations which constitute misguidance and ignorance, and it involves obvious evils. A number of imams have written valuable works explaining that those who offer this prayer and the one who invented it are misguided, and they quoted a great deal of evidence to show that it is wrong and false, and that those who do it are misguided. Ibn 'Aabideen said in his Haashiyah (2/26): It says in al-Bahr : Hence we know that it is makrooh to gather for salaah al-raghaa'ib, which is done on the first Friday of Rajab, and that it is an innovation. The scholar Noor al-Deen al-Maqdisi wrote a good essay on this topic which he called Rad' al-Raaghib 'an Salaah al-Raghaa'ib , in which he covered most of the comments of earlier and later scholars among the four madhhabs. Ibn Hajr al-Haytami (may Allah(swt) have mercy on him) was asked: Is it permissible to offer salaah al-raghaa'ib in congregation or not? He replied: Salaah al-raghaa'ib is like the prayer that is known as laylat al-nusf min Sha'baan (half way through Sha'baan). These are two reprehensible innovations and the hadeeth which

speaks of them is mawdoo' (fabricated). It is forbidden to offer these prayers either individually or in congregation." Al-Fataawa al-Fiqhiyyah al-Kubra , 1/216

67. Ibn al-Haaj al-Maaliki said in al-Madkhal (1/294): Among the innovations that have been introduced in this noble month (i.e., Rajab) is that on the night of the first Friday thereof, they pray salaah al-raghaa'ib in the mosques, and they gather in some mosques and do this innovation openly in the mosques with an imam and congregation, as if it is a prescribed prayer... the view of Imam Maalik (may Allah(swt) have mercy on him) is that it is makrooh to do this prayer, because it was not done by those who came before, and all goodness is to be found in following them (may Allah(swt) be pleased with them). Shaykh al-Islam Ibn Taymiyah (may Allah(swt) have mercy on him) said: As for innovating a prayer which is done regularly with a certain number of rak'ahs, with a certain recitation and at a certain time in congregation, like these prayers that are being asked about here – such as salaah al-raghaa'ib on the first Friday of Rajab, and halfway through Sha'baan, and the night of the twenty-seventh of Rajab, and so on – these are not prescribed in Islam, according to the consensus of the imams of Islam, as was stated by the reliable scholars. No one established such a thing but those who are ignorant and innovators. Things like this open the door to changing the laws and rituals of Islam and becoming like those who instituted things which Allah(swt) has not ordained. Al-Fataawa al-Kubra , 2/239
68. Shaykh al-Islam was also asked about it and he said: This prayer was not offered by the Messenger of Allah(swt) (sws) or by any of the Sahaabah or the Taabi'een or the imams of the Muslims. The Messenger of Allah(swt) (sws) did not enjoin it and neither did any of the salaf or imams. They did not suggest that this night has any virtue for which it should be singled out. The hadeeth which is narrated concerning that from the Prophet (sws) is false and fabricated, according to scholarly consensus. Hence the scholars said that it is forbidden and not mustahabb. Al-Fataawa al-Kubra , 2/262 It says in al-Mawsoo'ah al-Fiqhiyyah (22/262): The Hanafis and Shaafa'is stated that praying salaah al-raghaa'ib on the first Friday of Rajab, or on Laylat al-nusf min Sha'baan, in a specific manner or with a specific number of rak'ahs, is a reprehensible innovation. Abu'l-Faraj ibn al-Jawzi said: Salaah al-raghaa'ib is a fabrication that is falsely attributed to the Messenger of Allah(swt) (sws). They stated that these payers are a bid'ah and are forbidden for a number of reasons. There is no report from the Sahaabah, Taabi'een or imams about these two prayers. If they were prescribed in Islam then the salaf would not have been unaware of them. Rather they were introduced in the 400s (fifth century AH).
- 69.31. Showing off : People are starting a peculiar habit in worship which may be termed as showing off. They are showing off in the following, which is not permitted by sunnah & committing Bid'ah. 1. Publicizing one's good deeds: Some people go around intentionally taking about the things they have done, boasting about their virtues. They cannot sit with others without saying: "I did this and I did that...I spent so much in charity." Sometimes they can be a bit more subtle, saying things like:"Actually, I cannot stay up in prayer at night more than two hours..." or: "Unfortunately,I cannot cope with fasting every day, so I must suffice with fasting on Mondays and Thursdays..." In this way, they want to show others just how much they are praying and fasting.They only publicize their good works and make sure to perform them in front of others in order to earn the people's praise. 2. Making false claims: There is a type of person who likes to boast about things he never did. He may claim that he struggled for Islam with patience and forbearance. He may even

claim to have suffered persecution and hardships in the path of Allah. If he meets someone who does not know about his past, he goes on to tell him: "I used to do this and I used to say that...", speaking about a past more embroidered than true. This person goes on like this in front of others in order to earn a reputation for himself. This behavior is worse than the one we have just gotten through discussing, since it combines between two evils: showing off and lying. 3. Becoming a show-off after having been sincere: A person begins doing something for the sake of Allah alone, like offering prayer, spending in charity, or glorifying Allah in an audible voice. Then he realizes that people can see him. This makes him do even more. He prays a little longer, spends a little more, or glorifies Allah with even greater eloquence. When a person finds himself in this situation, he should fight against the urge to show off.

70. If the intention to show off establishes itself in his heart and he continues to increase his efforts to impress the people, then his works will fall under one of the two following outcomes: If his deeds were of a nature that they could be divided into separate acts, then he will be rewarded for what he did for the sake of Allah and will be sinful for what he did to show off to the people. For example, a person gives two hundred pounds in charity. The first hundred he gave sincerely for Allah's sake. The second hundred he gave to impress the people. He will be rewarded for the first hundred and be sinful for the second. If his deed was of a kind that cannot be divided, like a single prayer, then his showing off nullifies the deed in its entirety. 4. Abandoning deeds because of the people: Al-Fudayl b. `Iyâd had harsh words for those who abandoned performing good works because of the people. He said: "Abandoning deeds because of the people is showing off. Performing deed for their sake is polytheism. Sincerity is where Allah protects you from both." Some people go to the mosque. Then when they get there and see the people there, they become afraid of showing off. They start to come to the mosque late because of this and might sometimes miss the prayer altogether. This becomes their habit. Coming to the mosque early becomes one of the most difficult things for them to do. Some people who read or memorize the Qur'ân , when they see that others are listening to them, become afraid of showing off. They stop reading the Qur'ân . This is tragic, especially when the people who do so are among those who have memorized the Qur'ân or who teach it to others. Abandoning one's good deeds is a grave error. What the worshipper must do is cease to worry about created beings altogether, neither performing anything for their sake nor abstaining from anything for their sake. One of the reasons for this behavior is that the person who is supposed to perform a given deed has an exaggerated view of his own importance and the importance of what he is about to do. He may have to give the Friday sermon or give a small talk after prayer where he can encourage what is right and discourage what is wrong. He begins to imagine that what he is doing is some great deed and that people will start quoting his words. Maybe he thinks that what he has to say will become the talk of the town. He may become a bit impressed with himself at this point, and here is where he starts to fear showing off. He sees the only way to play it safe is not to talk and not to act.
71. This is one of the devil's tricks. The only way for a person to stay immune to it is to accustom himself to doing good deeds and to see those deeds as small and insignificant when he does them. He must at the same time accustom himself to not attaching any importance to what people say. He must be able to recognize his own faults and realize the shortcomings in his works. Then, when someone offers him unwelcome praise, it will not harm him in any way. Such praise will then be as the

Prophet (sws) described it: "...glad tidings being presented to the believer early." 5. Making worship noticeable in a subtle way: A person might conceal his worship, or at least seem to be doing so, while making sure people know about it in a roundabout way. For example, a man might be busy with praising Allah or seeking his forgiveness. He keeps his remembrances quiet, but he moves his lips in a conspicuous manner so that anyone who sees him will know that he is engaged in the remembrance of his Lord. He might even raise his voice once in a while ever so slightly to bring attention to himself. What he desires is for people to praise him for what he is doing. Actions are but by intentions, and every person will have only what he intended. Therefore, if a person inadvertently draws attention to himself, not meaning to show off, then there will be no harm. However, if he does something ever so subtle with the intention of drawing attention to himself, then he has not only showed off but made a pretense of sincerity while doing so. And Allah says: "Whether you hide your words or make them known, He certainly has full knowledge of what is in the hearts. Should He who created not know, and He is the Subtle, the Aware?" [Sûrah al-Mulk : 13-14] A person, when food is presented to him, abstains from it and says: "Today is Thursday" as if to imply that he always fasts on Thursdays. The Prophet (sws) instructed us that when food is presented to us, we should eat it if we are not fasting, and if we are fasting, we should make a small prayer for the one who offered us. A good prayer would be something like: "May Allah bless you in your food and drink and in what Allah provides for you."

- 72.6. Conspicuous humility: A person might make a show of deprecating himself, stating all the time how deficient he is. He says how he does no good works and how his deeds are not enough. What he means by all this is to make a display of his humility. Whether or not he actually believes himself deficient, he goes on in this way until Satan makes him believe that he is free from showing off, when actually Satan has been accompanying him in his absurd display all along. What is needed for a person to be balanced, neither deprecating himself for public viewing, nor praising himself.
7. Bringing attention to the faults of others: Satan can approach a person by way of the faults of others. By criticizing someone else's mistake, a person implies that he is free from the same. A man might say: "You know – God forbid! – so-and-so never gets up at night to offer prayers!" Translation : "I pray at night." "I never saw such-and-such fast a day in his life." Translation : "I fast a lot." "What's-his-name never gives in charity, though he has much more money than I have." Translation : "I am not like him. I give in charity." Those who busy themselves with the shame of others have many specialized ways of backbiting at their disposal to help elevate them above those they criticize. Ibn Taymiyah, mentions a number of these: One strategy is to frame one's slander in the form of concern for the religion and for reform. Statements of the following sort ensue: " Now, it is not my general practice to say anything but good about other people. I hate backbiting and lying. I only wish to inform you about this person." " I swear by Allah, he is a good man, but he does such-and-such." "We must pray for him. O Allah! Forgive us and forgive him." With these statements, a person can ridicule another while at the same time seeking to deceive Allah about what he is doing, as if that was possible. Then there are those who belittle others just to make themselves look good.
73. A person like this might say: "If only I prayed for him yesterday, I would not have heard this horrible thing about him today." To make himself appear clever, someone might say: "So-and-so, you must understand, has a weak intellect." Another person makes his slander of others appear in the form of jest , as if his only intention is to make people laugh. However, what he does in order to make his companions laugh

is to ridicule another person, belittle him, and mock him. Another uses amazement and astonishment as an excuse to say something bad about someone else. He might say: "I am startled that so-and-so does not do that!" or: "How it is that he can do such a thing!" In this way, the slanderer maligns the name of another with the excuse that he was overcome with amazement. Someone else feigns concern or pity in order to get in his nasty remarks. He might say: "Poor so-and-so, I am so sorry about what happened to him. It is a pity what he got himself involved with." Someone who hears this might think the speaker is genuinely distraught about what happened to that person. In reality, though, he would probably increase that person's miseries if he was able to do so. He might even say these words in front of that person's enemies in order to give them the chance to take their revenge on him. This is a very serious sickness of the heart and a horrible form of deception. Then there is the person who makes a show of anger and righteous indignation in order to backbite another. He may use the most eloquent words possible with the seeming intent of condemning an act of wrongdoing, but his true intentions are vile indeed.

74.8. Safeguarding one's status and reputation: When a person becomes known for righteousness and piety, he tends to love building his reputation further in the same manner. He begins to fear losing the esteem of others that he presently enjoys. He guards himself from any apparent laxity in his conduct. He makes sure to keep pace with others or to outdo them in good works, at least publicly. He does not do this out of any religious devotion, but in order to earn respect. He may speak to the people, preach to them, and exhort them to do what is right, not because he feels that they need it but because he feels that they expect it from him. The meaning of what he says is not his concern. It is only his reputation and status that matter. This trap is a subtle one and an easy one to fall into. Actions are but by intentions. A person is either doing these things for Allah's sake – for which he will be rewarded – or merely to save his reputation. 9. Speaking about matters in a way that alludes to the idea that one is engaged in them: A person might say the following: "If a worshipper recites the Qur'ân a lot, it becomes easy on his tongue, and he reads with more fluidity, especially when he prays late at night." Translation : "I did this act and had this experience." Likewise, a person might say: "Some people think fasting is tiring and difficult." Translation : "I am in the habit of fasting." A person's secret devotions can become public in this manner. A man says: "You know, so-and-so made the call for the Morning Prayer a half hour before its time." In this way, he reveals to everyone that he is in the habit of getting up early for prayers. Let us look at how the scholars of old handled a similar situation. Sa`îd b. Jubayr asked his fellows: "Which of you saw the shooting star that went across the sky last night?" Husayn b. `Abd al-Rahmân added: "I did." Then he quickly added: "I had not been praying; I had been stung by a scorpion." The reason he mentioned that he had been stung by a scorpion was to dispel the obvious conclusion that his companions would come to: that he had been praying throughout the night. The early Muslims were very careful to avoid praising themselves and did not like mentioning their own virtues. Those who mention such things in order to show off may earn the people's praise, but their deeds lose all blessings. If somebody makes such statements without the intention of showing off, then his secret devotions still become public. He will be rewarded for them, but the blessings of those devotions will be less.

75.10. Putting oneself on a pedestal: A person embarks upon learning about a certain religious topic. He delves into it deeply, investigating every minor issue and every subtle detail. He commits whole texts to memory and learns the opinions of many authorities. Then, when he sits among a large number of people, he begins to speak.

Of course, he speaks on that very topic that he investigated so thoroughly, rattling off the names of different scholars and what they had to say, giving every citation from memory, down to the page number. He pours out to them everything he has memorized. What is the reason for all of this? It is so people will point to him and call him a scholar. He may have the pretension to use turns of phrase reserved for true people of knowledge. He has the audacity to speak in the manner of an authority in the field, while he is a mere beginner. 11. Refuting the people of knowledge: A person may be incited by Satan to speak badly about the people of knowledge or to try to refute and contradict them. His purpose in doing so is to make himself visible by standing upon their shoulders. He wants people to say that he refuted or dumbfounded a certain scholar. He wants the news to spread that he got into a debate with a certain prominent sheikh and overwhelmed him with his arguments. He might succeed in bringing scholars down only to make himself more famous. While doing so, he might even offer a prayer for them to make a show of his affection and concern. He could say: "So-and-so – may Allah have mercy on him – said this and that." He may even make a pretense of pity and compassion, saying: "Poor so-and-so, he has been afflicted with holding such an opinion." Another approach he may use is to feign a desire not to talk about him. If someone mentions to him the name of a certain scholar, he might say: "I do not wish to get involved with discussing that person" or "Leave him alone. May Allah conceal both his faults and ours." or "Let us not talk about him. May Allah protect us from speaking badly about someone." This is a very subtle way of putting that scholar down. Only the astute actually realize what is going on.

76. 12. Seeking knowledge to acquire fame: A person may be incited by Satan to seek religious knowledge and to study it extensively with the sole purpose of becoming a mufti who people will come to with their questions, or a scholar whose name will go down in history, or maybe an Islamic activist who people will rally around. The Prophet (sww) mentioned that three people would be the first on the Day of Resurrection to be scorched by the Hellfire. One of these three was: "...a man who acquired knowledge and taught it to others, who recited the Qur'ân . He will be summoned and asked what he did during his lifetime. He will say: 'I acquired knowledge and taught it to others and I recited the Qur'ân for your sake.' Allah will tell him: 'You lie! You only acquired knowledge so people would call you a scholar and read the Qur'ân so you would be acclaimed as a Qur'ân reciter. These things were indeed said about you.' At this point an order will be given and this man will be dragged on his face and cast into Hell." The others mentioned in this hadith were a man who fought in Allah's cause and a man who gave in charity, both with the intention of showing off. A person like this, once he acquires the fame and status that he desires, will be approached with the people's questions. There will be times where he will not know the answer. At these times when he should admit he does not know, he will instead fear the people and worry about their opinion of him. He will not want them to say: "How come you don't know the answer and you are supposed to be such a learned person?" Sahîh Muslim (1905). Reason, he will make something up and answer in ignorance. He will in this way miss guide himself and others. Once a man of knowledge ascended the pulpit and was asked a question. He answered: "I don't know." One of the people in attendance spoke up and said: "The pulpit is not a place for 'I don't know!'" To this the man of knowledge said: "I have ascended to this position where I am with the knowledge that I possess. If I were to ascend on par with my ignorance, I would reach the sky." Imam Mâlik once said:

“Whenever a scholar abandons saying ‘I don’t know’, then he has met with destruction.”

77.13. Feigning humility: Satan may incite a person to make a pretentious show of modesty and humbleness. He will clasp his hands together, raise his shoulders, and lower his head in an insincere and inordinate display of submissiveness. Often the behaviors exhibited in these displays go against the Sunnah of Allah’s Messenger (sws). `Abd Allah al-Qurashî relates that `Umar b. al-Khattâb once saw a young man lowering his head in prayer. `Umar said to him: “Raise your head. Humbleness does not increase on what is actually in the heart. Whenever people make their humbleness visible, they are just making a visible display of hypocrisy.” The Sunnah of how the worshipper should carry himself in prayer is well known. The correct thing for the worshipper to do is to focus his eyes on the place where his forehead will go in prostration. His hands should be folded over his chest or his diaphragm with the right hand covering the left. This is the position of the majority of scholars and is the one mentioned in the hadîth related by Wâ’il b. Hajar, which is the most authentic hadîth in this regard. The worshipper should be balanced and moderate in standing, sitting, bowing, and prostrating, as this is the guidance of the Prophet (sws). Satan might sometimes come to a reciter of the Qur’ân and encourage him to cry during his recitation with the notion of making the listeners feel humbled before his recitation and to inspire them to weep as well. Yet, the larger the congregation, the more he cries, until he comes to a point where he can hardly recite. 14. Overemphasizing certain conspicuous works, even to the point of going against the Sunnah: Some people become fixated on a certain type of work to the point where Satan can incite them on account of it to go against the Sunnah or to violate Islamic law. Take jihad for instance, since some of our young people today have become very interested in it. No doubt it is a great act of devotion. The Prophet (sws) said: “There are one hundred levels in Paradise that Allah has prepared for those who engage in jihad for the cause of Allah. The distance between any two levels is like the distance between the sky and the Earth.”

78. Therefore, it is of utmost importance that we purify our intentions and acquire the requisite knowledge before engaging in such work. We have seen the children of the Islamic Awakening going fourth in ranks into the fiercest of fighting. They have demonstrated the utmost heroism, bravery, and mastery over the world. We saw the young men who had lived lives of recreation and comfort, pull themselves away from it suddenly, departing their lives of leisure and luxury and the places of fun and games, looking for death in the cause of Allah in the mountains and ravines of places like Afghanistan, Palestine, Chechnya, and Bosnia. We have video, books and cassettes filled with their many heroic stories. This shows the truth of what the Prophet (sws) said when he informed us that jihad would be going on until the Final Hour, despite all the changing circumstances and despite how much the Muslims might lag behind in the world. He said: “There is no emigration after the conquest of Mecca but there is jihad and intention. If you are called upon to fight, then go forth.” At the same time, it should be known that jihad requires the express permission of one’s parents. Some of our young men, unfortunately, leave for jihad without first receiving their permission. When the Prophet (sws) was asked which deed was most beloved to Allah, he said: “Prayer on its time.” Then when asked what came next, he said: “Honoring one’s parents.” Then when asked what came next, he said: “Jihad in Allah’s cause.” The Prophet (sws) placed honoring one’s parents before jihad. Once a man came to the Prophet (sws) and sought his permission to participate in jihad. The Prophet (sws) asked him if his parents were living. When the man replied in the

affirmative, the Prophet (sws) told him: “Your jihad is in serving them.” On another occasion a man approached the Prophet (sws) and said: “O Messenger of Allah! I have come because I want to go in jihad along with you and seek the countenance of Allah and the abode of the Hereafter. I have come and left my parents weeping.” The Prophet (sws) said: “Go back to them and make them laugh just as you have made them weep.”

79. Satan entices people to go against Allah’s Law in this way. For instance, he tricks some people by beautifying a given Islamic duty, though other Islamic duties may be more serious, goading him on with it until he abandons those more important duties. He might deceive a person into thinking that some work is an individual duty on every Muslim, when in fact the decision to engage in such duties is one of those difficult matters that requires the discretion of qualified people of knowledge. This person may even be deceived into condemning those who do not participate in the same works. It is possible for one of these people to start talking to others about his experiences while engaged in jihad, mentioning things that he saw and did and talking about miracles that he had experienced, though such events may never have actually taken place. I saw someone who had his hand bound up and who claimed that he had been shot in the hand during a battle. When his matter was investigated more closely, it turned out that it was all a charade. The scholars of the early generations – the Salaf – were the strictest people in guarding against the tendency to show off, especially when it came to jihad. `Abdah b. Sulayman al-Marwazî relates: “We went on an expedition against the Romans. A Roman who was very strong and severe came forth. No Muslim could draw near him without being struck down by his sword. The Muslims became very afraid of him. Then a shrouded man went to attack that Roman, striking him with his sword until he cut through him. He then hurried back to the military camp. I followed him and opened his shroud to find that it was none other than the great philanthropist and eminent scholar of Hadîth and Law, `Abd Allah b. al-Mubârak! He became very angry about what I did and said: ‘Even you defame us!’” (`Abd Allah b. al-Mubarak meant by this that the man made his identity and his deeds known to the public) Look at how he tried to conceal his good deeds.
80. 15. Making a show of religious zeal: A pious person begins to talk about sinners. He speaks at length, describing, nit picking, and bemoaning. He might even go so far as to curse people and threaten them. He exaggerates matters to the extreme as if he is trying to say: “I am very zealous about the sanctity of the religion. I am righteously indignant when it comes to my Lord, the Prophet (sws) and the believers” What he does not realize is that the way he is showing off is a far graver sin than many of the sins that he is discussing and condemning so viciously. 16. Conspicuously neglecting one’s outward appearance: This is one of the most subtle ways of falling into the sin of showing off. Satan might inspire an individual to go about with disheveled hair and humble attire and make an ostentatious display of asceticism and humility. The Sunnah, on the other hand, encourages a person to care about his appearance. The Prophet (sws) used to take good care of his hair. He would comb it and apply scent to it. It is, however, related that the Prophet (sws) used to forbid people from oiling their hair excessively. It is also related that he said: “Whoever has hair should honor it.” It is befitting for an Islamic worker to dress nicely, be tidy, take care of his hair, stay presentable, and smell nice. He should keep his hair combed and nicely arranged. He should take care of his appearance without going overboard and wasting his time on it. 17. Making a display of lowering one’s gaze: A person can make turning away from something into a conspicuous act. When a man sees a

pretty woman or some other sight that a Muslim should divert his eyes from, he not only diverts his eyes but lowers his head or turns away. Now, this is not necessary. All that is required from him is to divert his gaze. He does not have to make a big show of it. Such behavior is pretentious. It may be that Satan causes this same individual to continue to sneak discreet glances. Allah says: "Allah knows the treachery of the eyes and all that the hearts conceal." [Sûrah Ghâfir : 19]

81. 18. Abandoning one's worship from fear of falling into hypocrisy: Among the most serious of problems is when Satan fools somebody into abandoning his worship of Allah to avoid being a hypocrite or being called one. Take, for example, a reciter of the Qur'ân , a teacher, or an Islamic worker who falls into some unseen sinful acts on some occasions, like looking at someone unlawfully. Such a person should repent to Allah and try to avoid falling into the sin again. Satan, though, does not give up that easy. He suggests to that person that he is a hypocrite, since he presents an image of piety to the people but commits sins in secret. Now, Satan is not going to suggest as a solution that the person should strive to overcome his sins and rectify himself. Instead, Satan encourages him to give up the good works that he is doing and to forsake the company of righteous people. He encourages him to give up teaching others and leading prayers. His argument is that it is not fitting for that individual to do such outwardly good deeds while sinning inwardly. Satan may say to him something like : "If the people know what you do when you are alone, they would spit in your face and avoid you like the plague." Satan keeps at him like this until he gives up doing any good deeds. Allah says: "And establish regular prayers at the two ends of the day and at the approaches of the night. Indeed, good works remove evil deeds. This is a reminder for those who are mindful." [Sûrah Hûd : 114] 19. Withdrawing from the company of others and going into seclusion: A person may turn away from the company of his fellow men and eschew their company because he thinks he is better than they are. If he had, on the other hand, decided to avoid others so they could be safe from his harm and abuse, he may have had a point. This is what Imam Ahmad did when he limited his interactions with others at the end of his life. People said to him: "O Imam! It is being said that you are renouncing the company of others." Imam Ahmad replied: "Who am I to renounce other people? Quite the contrary, it is the people who are renouncing my company." It is wrong to renounce the company of people out of a sense of superiority to them. This is nothing but pride and arrogance. It is a way of praising oneself. In a hadîth it is related: "Whoever says: 'The people are in ruination!' is the most ruined of the lot."
82. 20. Being deceived by some fleeting act of devotion: Satan can trick a person into thinking that some singular act of devotion, like shedding pious tears, is good enough to suffice him. Some people bring themselves to weep during prayer in the nights of Ramadân – and maybe only one night out of the year – or maybe Sahîh Muslim (2623). They will attend the Tarâwîh prayer, then Satan convinces them that this made up for everything wrong that they have so far committed. In this way, he encourages them to keep up their sinful ways. We ask Allah to protect us all from the wiles of Satan and from this special type of polytheism that he likes to cultivate in our hearts. We seek refuge with Allah from the evils of ourselves and our deeds. Hope that I have made plain some of the ways the sin of showing off can sneak up on a person and make his deeds bereft of blessings. We hope from Allah that he blesses us with true sincerity and protects us from polytheism and from showing off, whether we do it consciously or unconsciously. Allah is the only one who can help us. We ask Allah to protect us all from the wiles of Satan and from this special type of polytheism

that he likes to cultivate in our hearts. We seek refuge with Allah from the evils of ourselves and our deeds. Allah says “ So, call you (O Muhammad SAW and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh’s sake only and not to -and not to set up rivals with Him in worship). However much the disbelievers (in the Oneness of Allâh) may hate (it). Surah : Al-Ghafir Aya 14 Allah (swt) says : Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh’s Religion of Islâmic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh’s sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allâh’s Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. Surah Baqarh Aya : 112

83. In hadith : Bukhari :: Book 9 :: Volume 89 :: Hadith 266 Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan’s companions when Jundab was advising. They said, “Did you hear something from Allah’s Apostle?” Jundab said, “I heard him saying, “Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people). Bukhari :: Book 6 :: Volume 60 :: Hadith 441 Narrated Abu Said: I heard the Prophet saying, “Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation . Such people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone (a single vertebra).” Bukhari :: Book 8 :: Volume 76 :: Hadith 506 Narrated Jundub: The Prophet said, “He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him). So, showing off in any kind of religious practice should be avoided, to please Allah (swt) and His messenger (sws). Involving in Bid’ah one can’t expect to go Heaven straightly, in spite of doing all good deed on has done in ones life.

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96. Ablution to ones whim : It is observed that people before any kind of worship & for ones cleanliness do ablution ,which is good act, the wrong is that majority of the people do not follow the sunnah way of ablution. Most of of them do that according to their whim just to finish up the job. Majority are very ignorant about the sequence of ablution. In Bukhari :: Book 1 :: Volume 4 :: Hadith 138 Narrated Nu’am Al-Mujmir: Once I went up the roof of the mosque, along with Abu Huraira. He perform ablution and said, “I heard the Prophet saying, “On the Day of

Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)." This hadith shows the virtues of real way of doing ablution. About the sequence of ablution, the following found in, Dawud :: Book 1 : Hadith 135 Narrated Abdullah ibn Amr ibn al-As: A man came to the Prophet (peace_be_upon_him) and asked him: Messenger of Allah, how is the ablution (to performed)? He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong . Bukhari :: Book 1 :: Volume 4 :: Hadith 165 Narrated Humran: (the freed slave of Uthman bin Affan) I saw Uthman bin Affan asking (for a tumbler of water) to perform ablution (and when it was brought) he poured water from it over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and (then) forearms up to the elbows thrice, then passed his wet hands over his head and then washed each foot thrice. After that Uthman said, "I saw the Prophet performing ablution like this of mine, and he said, "If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven. Not following according sunnah, people involve in Bid'ah knowingly or unknowingly.

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101. Innovations of Hajj, Umrah and Visiting Madinah

102. And I decided to add an appendix, setting forth the innovations regarding Hajj and visiting Madinat-ul-Munawwara, and Bait-ul-Maqdis (Jerusalem) as many people do not know these things and so fall into them - so I wished to advise them by explaining and warning them against these things - as Allah(swt) the Blessed and Exalted does not accept any action unless it fulfils two conditions: Firstly: That it done sincerely for the Face of Allah(swt), the Honored, the Exalted. Secondly: That it is correct - and it is not correct until it is in accordance with the Sunnah, not at variance with it - and as the people of knowledge have agreed - everything claimed by the people to be part of worship which Rasoolullah did not prescribe by his saying, nor drew nearer to Allah(swt) by performing it - then that is at variance with his Sunnah as his Sunnah is of two kinds: (a) Sunnah of action (Sunnah Fi'liyyah - actions which he did) and (b) Sunnah of neglect (Sunnah Tarkiyah) - acts which he did not do) As for those things pertain to worship, the Prophet did not do - then it is from the Sunnah to leave them - for example: calling Adhaan for the Eid prayers and for burying the dead, even though it is a means of making mentioning of Allah(swt) and glorifying Him, it is not permissible do it as a means of drawing nearer to Allah, the Exalted, the Glorious - and that is only because it is something which Rasoolullah refrained from doing - and this point was understood by his companions - so they often warred against innovation in general - as is mentioned in its proper place - and Hudhaufah ibn al Yamaan (ra) said: "Every

worship that has not been done by the companions of Rasoolullah, then do not do it." And Ibn Mas'ood (ra)said: "Follow (the Sunnah) and do not innovate, and that is enough for you - stick to the old way."

103. So how fortunate is the one to whom Allah(swt) gives the good fortune of making his worship sincerely for Him and following of the Sunnah of His Prophet (sas) in it - not mixing it with innovation - for such a one then let him have good tidings of Allah(swt)'s acceptance of his obedience - and his admission to His Paradise. May Allah make us those who bear the word and follow the best of it. And you should know that these innovations are traceable to the following factors: (i) Weak (da'eef) Ahaadith - which are not permitted to be used as evidence, nor is it, according to your saying, permissible to act on them - as I have explained in the introduction of 'Sifat-Salaat un-Nabee' (The Prophet's Manner of Prayer) - and this is the position of a group of the people of knowledge - from them Ibn Taimiyya. (ii) Fabricated (maudoo') Ahaadith - or narrations which have no basis - some scholars remaining unaware of their true nature - and therefore basing religious verdicts upon them - their being the core of innovation and novelties! (iii) The decisions of some scholars or their regarding certain things to be commendable - especially the later scholars - not basing these on any proofs (from the Qur'an of Sunnah), rather treating them as indisputable matters - until they become Sunnahs adhered to and followed. And it will not remain hidden from one who has insight into his religion - that it is not correct to follow such things -as nothing is part of the Sharee'ah except what Allah(swt) has prescribed - and it is enough for the one who makes something desirable - if he is mujtahid - that it is permissible for him to act according to what he sees as desirable - and that Allah(swt) will not punish him for that - But as for other people taking that as something prescribed and as Sunnah - then not definitely not! And how can that be when some of these things conflict with the Sunnah - as will be noted later of Allah(swt) wills?

104. (iv) Customs and superstitions which have no evidence from the Sharee'ah, and are not even supported by the intellect - even if some ignorant people act upon them and take them to be part of the sharee'ah - sometimes finding support from others - sometimes from some people claiming to be from the people of knowledge - and actually having their appearance. Then you should know that the danger of these innovations is not of one level - rather they are of different degrees. Some of them being clear shirk and kufr - as you will see, and some of them are less than that - however, you must be aware that the slightest innovation that someone brings into the religion is haraam (forbidden) after it is exposed as an innovation - as there is no innovation that is only makrooh (disapproved), as some people think - and how can that be when Rasoolullah (sas) said: "Every innovation is a going astray. And every going astray is in the Fire". That is the one who does it. And Imaam ash-Shaatibee has fully explained this point in his important book 'Al I'tisaam' - and because of this the innovation is something very dangerous - and most people remain heedless of this, except for a small group of the people of knowledge and enough as a proof of the seriousness of innovation is the saying of the Prophet : "Verily Allah has refused to admit the repentance of anyone committing an innovation, until he gives up the innovation". Narrated by Tabraanee and ad-Diyaa-ul-Maqdisee in 'al Ahaadith ul-Mukhtarah' and others - with saheeh isnaad - and was declared by al-Mundharee to be hasan.

105. And I complete this with word of advice which I convey to the readers from a great Imaam from the first scholars of the Muslims - Shaikh Hasan ibn 'Ali al Barbahaaree - one of the companions of Imaam Ahmad - and died in the year 329 H, he - may Allah(swt) be please with him - said: "And beware of the smallest of the newly-invented matters, as the small innovations due to repetition become large innovations, and in that way every innovation introduced in this Ummah began as a small innovation - resembling something correct and thus is the one who falls into it enticed - then he is not able to leave it - some of it grows and becomes part of the religion, practiced as such. So examine - may Allah(swt) have mercy upon you - everything that people of your time say and do not made haste (in accepting it) until you ask and find out: Did any of the companions of the Prophet or any of the people of knowledge speak about it? So if you find a narration from the, then accept it and do not leave it for anything - and do not prefer anything- and do not prefer anything over it and thus fall into the Fire. And you should know - may Allah(swt) have mercy upon you - that a worshipper's Islaam is not complete until he is follower (of proof), consenting and submitting (to the Truth). So whoever claims that anything remains of Islam which the companions of Rasoolullah did not fully explain to us - then he has invented a lie against them, and that is enough for him that he has reviled them - so he is an innovator, misguided and misguiding, introducing into Islaam what does not belong to it." Al-Albaani says : And may Allah have mercy upon Imaam Maalik who said : "The last part of this Ummah will not be corrected except by that which corrected its beginning, so that which was not part of the religion then - is not part of the religion today." And may Allah send blessing upon our Prophet (sas) who said : "I have not left any thing that will draw you nearer to Allah - except that I have enjoined it upon you. And I have not left anything that will take you away from Allah and draw you to the Fire except that I have forbidden it for you." And all praise is for Allah(swt) by Whose blessing Good actions are completed

106. Innovations Before Ihraam 1. Abstaining from travel in the month of Safar, and abstaining from beginning any action such as marriage or building in it. 2. Abstaining from travel in the second half of the month or because the moon is positioned in the constellation of the Scorpion. 3. Abstaining from cleaning the house and sweeping it because a traveller is about to leave. 4. Praying two raka'ahs when leaving for Hajj - reciting in the first Surat-ul-Kaafiroon and in the second Surat-ul-Ikhlaas, then after finishing saying : "O Allah(swt) I have gone out for You and am heading towards You..." then reciting Ayat-ul-Kursi and Surat-ul-Ikhlaas, and the Last two surahs - and other things which occur in certain fiqh books. 5. Praying four raka'ahs before leaving. 6. Reciting by the one intending Hajj of the end of Surah Al Imraan, Ayat ul Kursi, Surat uz-Zilzall a and Surat ul-Faatihah -when leaving the house - claiming that thus will all his problems of this world and the next solved. 7. Making Dhikr and Takbeer loudly upon the leaving or arrival of the pilgrims. 8. Giving adhaan upon departure of the pilgrims. 9. Conveying the covering for the Ka'bah and celebration upon clothing the Ka'bah. (120)

107. 10. Some nations seeing off the pilgrims accompanied by music! 11. Traveling alone 'taking only Allah(swt) as companion' as some of the Sufis claim! 12. Traveling without provisions claiming that is tawakkul (depending upon Allah(swt))! 13. Traveling in order to visit the graves of the Prophets and pious people. 14. A man making agreement with a married woman who is about to make Hajj and has no mahram, that he will be for her as a mahram. 15. A woman taking a non-related man as her brother so that he can be a mahram for her - and then

treating him as a mahram. 16. A woman traveling together with a group of trustworthy women - as they claim - without a mahram - and similarly traveling along with a man who is a mahram for one them - claiming that he is mahram for all of them! 17. Taking a tax from the pilgrims intending to perform the obligatory duty of Hajj. 18. The traveler's praying two rakhs every time he makes a halt and saying "O Allah(swt) make my stop a blessed stop and You are the best of hosts." 19. The traveler's reciting every time he makes a stop Surat ul-khlaas ten times, and Ayat ul-Kursi and the Ayah "WA MAA QADAROOLLAHA HAQQA QADRIHI" once. 20. Eating onions from every land which he enters.

108. 21. Going to a particular place intending good thereby and while not being recommended by the Sharee'ah, such as those places about which it is said: "In it is remnant of the Prophet", as is said about the Dome of the Rock, and Mosque of the Footprint towards Damascus, and the tombs of the Prophets and pious. 22. Unsheathing of weapons upon reaching Taabook. Innovations of Ihraam and Talbiyyah, etc. 23. Taking a particular sort of shoe with certain conditions well-known in certain books. 24. Entering the state of iHraam (not merely putting on the clothing) before the meeqat. 25. Wearing the iHraam under the right armpit and over the left upon assuming iHraam. 26. Making intention by words. 27. Performing Hajj silently, not speaking. 28. Making Talbiyyah in a group in one voice. 29. Saying takbeer and 'tahleel' in place of the talbiyyah (when assuming iHraam). 30. Saying after talbiyyah "O Allah(swt) I intend to make Hajj so make it easy for me and help me to perform its obligation and accept it from me. O Allah(swt) I have intended to perform what You have made obligatory in Hajj so make me of those who have responded to You..." (Allah(swt)umma innee urEidul Hajj fa yassirhu lee...)

109. 31. Going to the mosques in and around Makkah apart from Masjid al-Haraam - like the mosque beneath Safaa, and that is the foot of the mountains of Abu Qubais, and the Mosque of the Birthplace, and the other mosques built upon vestiges of the Prophet. 32. Going to the hills and places around Makkah, like the Mountain of Hiraah, and the Mountain at Minaah - which is said to have contained the sacrifice, etc. 33. Going to perform prayer in the Mosque of 'Aa'ishah at Tan'eem. 34. Making the sign of the cross in front of the House.

110.

- o Innovations Of Tawaaf
- o Bathing for Tawaaf.
- o Wearing socks or similar footwear in order not to step upon bird excrement and covering his hands so as not to touch a woman.
- o The pilgrims praying Tahiyat-ul-Masjid when he enters Masjid ul-Haraam.
- o His saying: "I intend by my tawaaf these seven times such and such."
- o Raising up the hands when touching the Black Stone as they are raised at the beginning of prayer.
- o To call out with kissing of the Black Stone.
- o Crowding in order to kiss the Black Stone, and preceding the imams' saying salaam in order to do so.
- o Holding up the lower end of his garment when touching the Black Stone of Yemeni corner.
- o Saying when touching the Black Stone: (O Allah(swt) out of belief in You and attesting to Your Book.)

- Saying when touching the Black Stone: (O Allah(swt) I seek Your refuge from pride and poverty and grade of disgrace in his world and the Hereafter.)
 - Placing the right hand upon the left while making tawaaf.
111. 12. Saying in front of the door of the Ka'abah: (O Allah the House is Your House and the Sacred Area is Your Sacred Area, and the Safety is Your Safety) Then pointing towards the Station of Ibrahim - sws - saying: (And this is the place of the one who seeks Your refuge from the Fire.) 13. Making du'aa at the 'Iraqi corner saying: (O Allah(swt) I seek Your refuge from doubt and shirk, and from hostility and hypocrisy, and had manners, and loss in money and family and children.) 14. Making du'aa beneath the water-spout saying: (O Allah(swt) shade me under Your shade on the Day that there is no shade except Your shade.) 15. Making du'aa while doing raml, saying: (O Allah(swt) make it an accepted Hajj, and forgiven sin, and a praiseworthy sa'ee, and a work that does not lead to nothing, O Mighty One, O Forgiving One.) 16. Saying on the last four rounds of Tawaaf: (O Allah(swt) forgive and have mercy and forgive what You know, verily You are the Most Mighty, The Most Generous.) 17. Kissing the Yemeni corner. 18. Kissing the two shaami corners and touching them. 19. Wiping the walls of the Ka'abah and the Station Wiping the walls of the Ka'abah and the Station of Ibrahim - sws.
112. 20. Seeking blessing from what they call 'Al-Urwat al Wuthqaa' and it is a high place Jutting out from the wall of the Ka'abah opposite to the Door, the common people claiming that one who touches it with his hand has clung on to 'the most Trustworthy Hand-Hold.' 21. A peg at the center of the House, which they call 'the Navel of the world' - uncovering their navels and placing it upon that spot - so that he is putting his navel upon 'the Navel of the world'. 22. Seeking to perform Tawaaf because it is raining claiming that one who does that has all of his previous sins forgiven. 23. Seeking blessing from the rainwater which descends from the Water-spout of Mercy on the Ka'abah. 24. Desisting from Tawaaf in a Garment that is not clean. 25. The pilgrims tipping what remains of the drink of Zamzam into the Well and saying. (O Allah I ask You for a plenteous provision, and beneficial knowledge, and a cure from every disease...) 26. Bathing in Zamzam. 27. Being careful to drench their bears in Zamzam, and also their money and clothes in order to bless them. 28. What is mentioned in some books of Fiqh regarding drinking Zamzam in many gulps, each time looking up at the Ka'abah.
- 113.
- Innovations of Sa'ee Between Safaa and Marwah
 - Making wudoo in order to walk between Safaa and Marwah with claim that he who does so has 70,000 ranks written for him for every step he takes.
 - Climbing right up Safaa until reaching the wall.
 - Making du'aa when descending from Safaa, saying: (O Allah(swt) make me act according to the Sunnah of Your Prophet, and cause me to die upon his religion, and protect me from the misleading trials, by Your Mercy, O Most Merciful One.)
 - Saying while making Sa'ee: (O Allah forgive and have mercy and pass over what You Know...etc)
 - Making fourteen circuits and thus finishing upon Safaa.
 - Doing Sa'ee repetitively in Hajj or `Umrah.
 - Praying two rak'ahs after completing Sa'ee.

- Continuing to perform the Sa'ee between Safaa and Marwah after the Iqaamah has been given for prayer - so that they miss prayer in congregation.
- Saying a particular du'aa upon reaching Minaa, like that which occurs in "lhyaa `Uloom ud Deen"; (O Allah this is Minaa...) And when he leaves saying: (O Allah make the best early morning ever this early morning...)

114.

- Innovations of `Arafah
- Standing upon the Mount of `Arafah on the Eight Day for a time in case the moon was wrongly sighted.
- The lighting of many candles on the night of `Arafah at Minaa.
- Making du'aa on the night of `Arafah with ten phrases - saying them a thousand times: (Glory be to Him Whose Throne is above the sky...)
- Their going direct from Makkah to `Arafah on the eight day.
- Travelling to `Arafah from Minaa at night.
- Lighting fires and candles upon the Mount of `Arafah on the night of `Arafah.
- Bathing for the day of `Arafah.
- Saying when nearing `Arafah and upon seeing the Mount of Mercy (Jabal ur-Rahmah): subHaanAllah(swt) walhamdulillaah wa...
- Seeking to go off to the Plain of `Arafah before the time for standing which is after half the day.
- Saying Tahleel 100 times upon `Arafah, then reading Surat ul-Ikhlaas, then upon the Prophet 100 times at the end upon us.
- Remaining silent upon `Arafah and leaving du'aa.
- Climbing upon the Mount of Mercy (Jabal ur-Rahmah).

115. 13. Entering the Dome upon the Mount of Mercy which they call "The Dome of Adam" and praying in it, and making Tawaaf of it. 14. Believing that Allah ta'ala descends in the night of `Arafah upon the Dark Green Mountain and shakes hands with the riders and embraces those who are walking. 15. The imams giving two Khutbahs in `Arafah dividing them by sitting like that of Jumu'ah. 16. Praying Zuhr and `Asr before the Khutbah. 17. Giving adhaan for Zuhr and `Asr in `Arafah before the finish of the Khutbah. 18. The imams saying to the people of Makkah after finishing the prayer in `Arafah: "Complete your prayers for we are travellers." 19. Praying nafl prayers between Zuhr and `Asr in `Arafah. 20. Particularizing a certain du'aaa or dhikr for `Arafah, like the du'aa of al-Khidr - sws - which is mentioned in "lhyaa `Uloom ud-Deen" and begins "O Him Who is not preoccupied with..." and other du'aas - some of them reaching five written pages. 21. Leaving `Arafah before sunset as some do. 22. What has become common upon the tongues of the people that the standing in `Arafah on Yawm ul Jumu'ah is equivalent to 72 pilgrimages. 23. What some people do as regards gathering together on the evening of `Arafah in congregational mosques or in a foreign place - them making du'aa and dhikr raising their voices very much, reciting sermons and poetry, in imitating the people in `Arafah.

116.

- Innovations of Muzdalifah
- Moving hurriedly at the time of leaving `Arafah for Muzdalifah.
- Bathing to spend the night at Muzdalifah.
- Regarding it to be desirable for one riding to get down and enter Muzdalifah on foot out of respect for the Sacred Area (Haram).

- To repeat du'a upon reaching Muzdalifah saying: (O Allah this is Muzdalifah, many languages have come together here...)
- Leaving off praying Maghrib prayer as soon as Muzdalifah is reached and instead looking for small stones.
- Praying the sunnahs of Maghrib between the two prayers - or combining them with the sunnahs of Isha and Witr after the two Fard Prayers - as al-Ghazzali says.
- Increasing the amount of firewood on the night of Sacrifice and in the Mash'ar ul-Haram.
- Staying awake at night.
- Stopping at Muzdalifah without spending the night there.
- Saying upon reaching the Mash'ar ul-Haram: (O Allah I ask You by the night of...)
- Al-Bazooris saying: "And it is sunnah to take seven stones for stoning on the Day of Sacrifice from Muzdalifah - and to take all other stones from the river-bed of Muhassir.

117.

- Innovations of Stoning
- Bathing in order to perform the stoning.
- Washing the stones before the stoning.
- Saying "subhaanallah" or any other dhikr in place of takbeer.
- Saying anything in addition to takbeer - such as:
- The saying of some of the later people: "And it is sunnah to say when throwing each stone..."
- Adhering to a particular way of throwing the stones: like the saying of some: He should put the end of his right thumb upon the center of his forefinger and he should place the stone upon the back of his thumb as if he was making the number 70 with his fingers - then he should throw it. And others say: He should make a circle with his forefinger upon the joint of his thumb as if he were making the number 10.
- Fixing a certain place for the one stoning to stand - that there should be between him and the pillar five arm-lengths.
- Stoning with shoes, etc.

118.

- Innovations of Sacrifice and Shaving the Head
- Giving charity to the value of sacrifice instead of making the obligatory sacrifice of an animal, declaring that most of the sacrificial meat goes to waste - only a few people benefitting from it.
- Some people's sacrificing the obligatory sacrifice in Makkah before the Day of Sacrifice.
- The barbers starting with the left side of the head when shaving.
- Only shaving a quarter of the head.
- Imam Al-Ghazzali's saying in "Ihya' Uloom ud-Deen": "And the Sunnah is to face the Qiblah during shaving."
- Making du'a while the head is shaved, saying: alhamdu lillaahi `alaa maa hadaana
- Making tawaaf of the mosques near the Pillars.
- Holding it recommendable to pray `Eid Prayer in Minaa.
- The mutamatti's leaving out sa'ee after Tawaaf Ifaadah.

119. Various Innovations 1. Celebrating the covering of the Ka'abah. 2. Covering the Station of Ibrahim. 3. Tying scraps of paper to the Station of Ibrahim and the minbar in order for the Eids to be fulfilled. 4. The pilgrims writing their names upon the pillars and walls of the Ka'abah - and some of them advising that. 5. Declaring it to be lawful to walk in front of one praying in the Haraam Mosque and opposing those who try to stop them from doing so. 6. Calling one who has performed Hajj 'al-Haajj'. 7. Leaving Makkah to perform an extra 'Umrah. 8. Leaving the Haraam Mosque after the Farewell Tawaaf walking backwards. 9. Painting the Pilgrims' house white, painting pictures upon it and writing his name and the date thereon.

120.

- Innovations of Visiting Madinat-ul-Munawwarah
- This is included as undertaking journey to the Prophet's mosque and Masjid ul-Aqsa - may Allah return it to the Muslims soon - is from the Sunnah and because of the benefits and rewards for this, and people usually visit them before or after making Hajj - and many of them fall into numerous innovations well-known to the scholars, while doing that - so I saw it beneficial to include what I have across from these as a notification and warning and they are:
- Journeying to visit the Prophet's grave.
- Sending requests with the pilgrims and those visiting the Prophet and asking them to convey their salaams to him.
- Bathing in order to enter Madinat-ul-Munawwarah.
- Saying upon seeing the walls of Madinah: (O Allah this is the Sacred Area of Your Messenger, so make it a protection against the Fire for me and a protection from punishment and any misfortunate accounting.)
- Saying upon entering Madinah: (In the name of Allah and upon the religion of...)
- The retention of the Prophet's grave within his mosque.
- Visiting the grave of the Prophet before praying in his mosque.
- Some peoples facing the grave with total humility placing his right hand upon the left as if in prayer near the grave or far from it - when entering or leaving the mosque.

121. 9. Making du'a facing the grave. 10. Going to the grave to make du'a towards hoping for an answer. 11. Seeking nearness to Allah (tawassul) by means of the Prophet. 12. Seeking for intercession etc. from the Prophet. 13. Ibn al-Hajj's saying in 'al-Madkhal' (1/259) that: 'One should not mention with his tongues his Eids or Eid forgiveness of sins when visiting the grave of the Prophet' because he knows his Eids already and what is of benefit to him!! 14. His saying also (1/364): 'There is no difference between his death and life - as regards his watching over his Ummah and their affairs and intentions, and their regrets and their thoughts'!! 15. Their placing their hands upon the grills around the room containing the Prophet's grave to seek blessings. And some of them taking oath upon that. 16. Kissing the tomb or touching it or what surrounds it - pillars and so on. 17. Adopting a particular way for visiting the Prophet and his two companions - and a particular way of giving salaam and making du'a, like the saying of Al-Ghazzali: 'He should stand next to the face of the Prophet with his back to the Qiblah, and face the wall of the tomb ... and say.. 'mentioning a long salaam then a long salaam and du'a reaching about three pages.

122. 18. Seeking to pray facing the tomb. 19. Sitting near the grave in order to recite and make dhikr. 20. Going to the Prophet's grave after every prayer. 21. Visiting the Prophet's grave by the people of Madinah every time they enter or leave the mosque. 22. Raising the voice after prayer saying: "Peace be upon you, O Messenger of Allah." 23. Seeking blessings from rainwater which falls down from the Green Dome above the Prophet's tomb! 24. Seeking nearness to Allah by eating dates of Saihaan in the 'Rawdah' which is between the pulpit and the grave. 25. Cutting off bits of their hair and throwing them into the large chandelier near to the Prophet's tomb. 26. Wiping the two brass palm trees that were placed in the mosque to the west of the pulpit 27. Making a point of praying in the original part of the mosque and avoiding praying in the front rows which are in the extension made by `Umar and others. 28. Making a point by visitors to Madinah to stay for a whole week in order to pray forty prayers in the Prophet's Mosque - so as to have written for them a security from hypocrisy and from the Fire. 29. Seeking reward by going to any of the mosques or places in and around Madinah except for the Prophet's Mosque and Qubaa Mosque.

123. 30. Guides instructing groups of pilgrims and leading them in certain du'as near the Prophet's room or far from it with raised voices - and the people's repeating even louder voices. 31. Visiting the graveyard of Baqee' everyday and prayer in the Mosque of Fatimah - may Allah be pleased with her. 32. Particularizing Yaum ul-Khamees (known to the Christians as Thursday) for visiting the martyrs of Uhud. 33. Affixing pieces of paper to the iron railings on the ground of the martyrs. 34. Seeking blessings by bathing in the pool that used to be by the side of the graves. 35. Walking backwards out of the Prophet's Mosque when leaving for the last time.

124.

- o Innovations of Bait ul-Maqdis
- o Visiting Bait ul-Maqdis along with Hajj and their saying: May Allah make your Hajj holy.
- o Making Tawaaf of the Dome of the Rock like Tawaaf of the Ka'bah.
- o Venerating the Rock with any form of veneration - like touching it or kissing it, or leading sheep to it to slaughter them there - and visiting it on the night of `Arafah, and building upon it, etc.
- o Their claim that there is in the rock the Prophet's footprint, and the trace of his `imaamah (turban) and some of them think that it is the footprint of the Lord.
- o Visiting the place which they claim is the cradle of Isa - sws.
- o They claim that the Siraat (Bridge) and the Scales (meezan) are there, and that the wall that will be placed between the people of Paradise and the people of the Fire is the wall built to the east of the mosque.
- o Venerating the rock where al-Buraaq is alleged to have been tethered or its place.
- o Praying by the grave of Ibrahim - sws.
- o Gathering in Masjid ul Aqsa at the time of Hajj to sing and play the 'Daff' (an instrument made of a small circle of wood with a skin stretched over one side).
- o and this is all that I have been able to gather from innovations of Hajj and visiting. I ask Allah(swt) the Blessed and Most High to make it an aid to the Muslims in giving preference to and following the example of the best of the Messengers and accepting his guidance.

125. Bida'h in Dress

126. 1. Wearing pants, or garments that hang below the ankles. This is one of the greatest sins. Abu Dharr reported that the Messenger of Allah (swt) (sallallahu alaihi wasallam) said, There are three people whom Allah shall not speak to on the Day of Resurrection, nor shall he look at them, nor shall he purify them, and they shall have a painful torment: One whose garment hangs down below his ankles, almanaan, and (a merchant) who sells of his merchandise by means of false oath. Some people think that wearing clothes that hang below the ankles is not a sin if they abstain from doing so while praying only. Others think that wearing such a garment is a sin only if it is worn out of pride; otherwise, they believe there is no harm in doing so. However, the above and many other traditions indicate clearly that wearing clothes that hang below the ankles (for men) is a grave sin regardless of whether such garments are worn out of habit or pride. There are other authentic traditions that emphasize wearing clothing that hangs below the ankles out of pride entails harsher punishment. Bukhari :: Book 7 :: Volume 72 :: Hadith 678 Narrated Abu Huraira: The Prophet said, "The part of an Izar which hangs below the ankles is in the Fire." It is commonplace to see brothers folding up the hems of their pants for prayer. However, as soon as prayer is completed, they unfold their pants. The belief that wearing garments that hang below the ankles is prohibited during prayers only is a misconception commonly held by many Muslims. Such Muslims are unaware that the Prophet (sws) forbade praying with folded clothes. Based on this prohibition, scholars have agreed that praying with folded sleeves or pants is unlawful.

127. 2. Dress code : We observe that regardless of age men wear red colored cloth. But, according to Sunnah it is not permissible. Because, red color is like that of non-Muslims, which we should not follow. The red-colored dress is not itself a taboo with regard to men. A ruling on it will be conditional in accordance with the situation. Opinions also exist that the indoor wear of red clothes is permissible to men but forbidden in public. From hadith it is revealed from Malik :: Book 48 : Hadith 48.1.2 Yahya related to me from Malik that he heard that Umar ibn al-Khattab said, "I love to look at a Qur'an reader in white garments." It is also not permissible to wear saffron color. In Bukhari :: Book 7 :: Volume 72 :: Hadith 737 Narrated Anas: The Prophet forbade men to use saffron. Dawud :: Book 32 : Hadith 4057 Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) saw me. The version of Abu Ali al-Lulu'as: has: I think I wore a garment dyed with a reddish yellow colour . He asked: What is this? So I went and burnt it. The Prophet (peace_be_upon_him) said: What have you done with your garment? I replied: I burnt it. He said: Why did you not give it to one of your women to wear? However, men also like to wear silk clothes in now a days on special occasions & also in praying time. But, it is Bid'ah to wear silk clothes. In Dawud :: Book 32 : Hadith 4046 Narrated Ali ibn Abu Talib: The Prophet of Allah (peace_be_upon_him) took silk and held it in his right hand, and took gold and held it in his left hand and said: both of these are prohibited to the males of my community. Bukhari :: Book 8 :: Volume 73 :: Hadith 241 Narrated Al-Bara: And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibaj ((another kind of silk), Sundus and Mayathir (silk-cushions). Dawud :: Book 32 : Hadith 4087 Narrated Abu Hurayrah: The Apostle of Allah (peace_be_upon_him) cursed the man who dressed like a woman and the woman who dressed like a man.

128. Women should not dress as dress of male : In the past few years we have seen the rise and fall of the mini dress, the micro-skirt, the wet look, hot pants, the see-thru's, the topless, low cut blouse, sleeveless and other garments designed

to display or emphasize the intimate parts of a woman's body. Muslim female don't hesitate to wear this type of clothes even in public places. To attract male they usually do this. Following Western & non Muslim culture women are dressing today saying with excuse of comfort ness. This types of dress is totally a Bida'h. Allah (swt) says : O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever OffForgiving, Most Merciful . Surah : Al Azhab Aya : 59 Although this verse is directed in the first place to the Prophet's "wives and daughters", there is a reference also to "the believing women" hence it is generally understood by Muslim societies as applying to all Muslim women. According to the Qur'an the reason why Muslim women should wear an outer garment when go out of their houses is so that they may be recognized as "believing"; Muslim women and differentiated from street-walkers for whom sexual harassment is an occupational hazard. The purpose of this verse was not to confine women to their houses but to make it safe for them to go about their daily business without attracting unwholesome attention. By wearing the outer garment a "believing" Muslim woman could be distinguished from the others. In societies where there is no danger of "believing" Muslim being confused with the others or in which "the outer garment" is unable to function as a mark of identification for "believing" Muslim women, the mere wearing of "the outer garment" would not fulfill the true objective of the Qur'anic decree.

129. Women clothing in its entirety which meets the conditions : 1. Clothing must cover the entire body, only the hands and face may remain visible (According to Fiqh law 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/ licentious 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 God ? Allah (swt) has stated in the Quran that women must guard their modesty. " And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their

(Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.” Surah An Noor Aya : 31 So, protect herself from hellfire, women should wear dress which are modest & according to sunnah. With modest dress women can do every kind of job, without following the Westerns & non Muslims.

130. 3. Sunnat Libas : From some decade, people specially Mawlanas have been wearing a dress with special cutting, long length & special decor design, claimed to be Sunna Libas. They are propagating that those who won't dress this kind of clothes will be treated as Fahish (One who talks & does evil). They try their best to convince their students & murids to wear this type of dress. But Allah (swt) says : O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'abah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance). Surah Al-Araf Aya : 31 These Sunnat Libas types of clothes are expensive & nothing but showing off. But, the Mawlanas & so called Huzurs forced others in wearing this type of clothes preaching that would give people high rank in the eyes of Allah (Swt) & Prophet (sws). If any one wear this Sunnah dress, he will be more near to Prophet (sws) in the day of judgment. In Bukhari :: Book 9 :: Volume 89 :: Hadith 266 Narrated Tarif Abi Tamima: I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Apostle?" Jundab said, "I heard him saying, "Whoever does a good deed in order to show off , Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties , Allah will put him into difficulties on the Day of Resurrection." This type of act is nothing but a Bid'ah. People should be careful about wearing this types of clothes & refraining from doing Bid'ah. 4. Tattooing, artificial setting of teeth, hair remove from face etc. Tattooing, wig, removing eyebrow & hair from face, teeth setting, getting popularity among men & women, in Islamic society. But, it is complete a Bid'ah. Allah (swt) says " What Allâh gave as booty (Fai') to Muhammad (SAW) from the people of the townships, - it is for Allâh, Muhammad (SAW), the kindred (of Messenger Muhammad SAW), the orphans, AlMasâkin (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Muhammad (SAW) gives you, take it, and whatsoever he forbids you, abstain (from it) , and fear Allâh. Verily, Allâh is Severe in punishment." Surah : Al Hashar Aya 7

131. In Bukhari :: Book 7 :: Volume 72 :: Hadith 815 Narrated 'Abdullah: Allah has cursed those women who practice tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? Bukhari :: Book 7 :: Volume 72 :: Hadith 823 Narrated Ibn 'Umar : The Prophet has cursed the lady who lengthens her hair artificially and the one who gets her hair lengthened, and also the lady who tattoos (herself or others) and the one who gets herself tattooed Body piercing : The Islamic Shariah permits the woman to pierce her ears and wear earrings as ears are considered a place of ornamentation. So putting earrings in them adds to the beauty of the woman. But piercing the belly, eye brow, private parts, tongue to wear rings or the like is not permissible as it is

but a kind of transgression on the human body without any good reason. Normally the belly is covered all the time except when one is taking a bath or the like. It is known that the adornments are put on the visible parts of the body such as the neck, the hands, the upper part of the chest, etc. Finally, this act (piercing bellies except in the ears) is an imitation of Kafir and dissolute women, and it is unlawful for Muslims to imitate disbelievers. Therefore, it is not permitted for a Muslima to pierce her body and should not obey any one in this matter. The Prophet (sws) said: Another Hadith reads: "There should be no obedience to some creature if such an obedience constitutes disobedience to Allah" [Ahmad]. Imitating to women folk, piercing in different body parts among male is getting popularity but it is not permissible according to Shariah & who involves in this type work and committing major sin.

132. Artificial (false) hair : In Bukhari :: Book 7 :: Volume 72 :: Hadith 818 Narrated Asma: (the daughter of Abu Bakr) A woman came to Allah's Apostle and said, "I married my daughter to someone, but she became sick and all her hair fell out, and (because of that) her husband does not like her. May I let her use false hair?" On that the Prophet cursed such a lady as artificially lengthening (her or someone else's) hair or got her hair lengthened artificially. Muslim :: Book 24 : Hadith 5308 Sa'id b. Musayyib reported: Mu'awiya came to Medina and he addressed us and he took out a bunch of hair and said: What do I see that one of you does but that what the Jews did? (I can well recall) that when this act (adding of artificial hair) reached Allah's Messenger (may sws), he named it as cheating. However, wearing wigs (false hair) is permissible for a completely bald person since it is not considered as an act of attaching hair to the original hair for beautification which is forbidden & a Bid'ah. Wearing short or tight clothes in front of other women and mahrams : Shaykh Muhammad ibn Saalih al-Uthaymeen was asked about this and he replied: Tight clothing which reveals a woman's charms is forbidden, because the Prophet (peace and blessings of Allah (swt) be upon him) said: "There are two types of the people of Hell whom I have not seen: men with whips like the tails of cattle with which they strike the people – meaning wrongfully and aggressively – and women who are clothed yet naked, and walk with an enticing gait." It is interpreted as meaning that they wear tight clothes, so that they are covered and cannot be seen, but their bodily charms can be seen. On this basis, it is not permitted for a woman to wear these tight clothes, except in front of the one before whom she is permitted to show her 'awrah, who is the husband – for there is no 'awrah between husband and wife, so, wearing short or tight clothes in front of other women and mahrams is Bid'ah act.

133. Woman to wear an ankle bracelet outside of her house : It is forbidden for a woman to wear an ankle bracelet outside of her house if it jingles and produces sound which aliens can hear. Allah Says (Interpretation of meaning): { And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful} [24:31]. A Muslim woman should know that the feet of the woman are part of her Awrah. They should be covered from the sight of all alien men. All the Scholars are agreed on that. Dyeing the hair and beard black : It is not permitted for a man to die his beard black because of the reports which command us to avoid that and forbid us to do it. Abu Dawood reported from Jaabir ibn 'Abd-Allah (swt) who said: "Abu Quhaafah was brought on the day of the Conquest of Makkah, and his head and beard were like thughaamah (a plant whose leaves and flowers are intensely white) because they were so white. The Messenger of Allah (swt) (sws) said: 'Change this white hair, but avoid black.'" (Reported by Muslim, al-Nisaa'i and Ibn Maajah). Ahmad, Abu Dawood

and al-Nisaa'i reported from Ibn 'Abbaas (may Allah(swt) be pleased with him) who said: "The Messenger of Allah(swt) said: 'There will be a people at the end of time who will dye their hair black like the crops of pigeons; they will not even smell the fragrance of Paradise.'" But it is encouraged to change grey or white hair by dyeing it any other colour except black, because of the hadeeth of Jaabir quoted above. It is permitted to dye the hair with henna or any other substance that will give it a reddish or yellowish colour, because it is reported that the Prophet (sws) used to dye his hair with yellow. Muslim reported that Abu Bakr dyed his hair with henna and katam and that 'Umar used to dye his hair with henna. The Prophet (sws) also said, "The best things with which you can change this gray hair are henna and katam." Men wearing bangles, chains & bracelets : For last some decades it is widely popular among men to wear bangles, chains & bracelets. Think that there is nothing wrong to wear them. With regard to wearing chains, bangles & bracelets this is not permissible for men, because this is an imitation of women, and there is no report which says that it is permissible for men to wear them if they are made of silver. Wearing adornments on the wrist and neck, and on the ears, is an imitation of women, as this is something that is only for women. If any man wear, it will be a Bid'ah.

134. Cosmetics :

135.

136.

137.

138. Bida's;h In Culture

139.

- Hanging picture become a fashion : It also observed in the society that people of socio economic class likes hang figurative picture in every places, from house to working places, which is a Bid'ah.
- Bukhari :: Book 7 :: Volume 72 :: Hadith 833 Narrated Abu Talha : The Prophet said, "Angels do not enter a house in which there is a dog or there are pictures."
- Bukhari :: Book 7 :: Volume 72 :: Hadith 840 Narrated 'Aisha : I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."
- Bukhari :: Book 7 :: Volume 72 :: Hadith 842 Narrated Anas: Aisha had a thick curtain (having pictures on it) and she screened the side of her i house with it. The Prophet said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers."
- 2. Celebrating non Muslim holidays & greet them : Greeting the kuffaar on Christmas, Valentines and other religious holidays of theirs is haraam, by consensus, as Ibn al-Qayyim, may Allah(swt) have mercy on him, said in Ahkaam Ahl al-Dhimmah: "Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying 'A happy festival to you' or 'May you enjoy your festival,' and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine,

or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or bid'ah or kufr exposes himself to the wrath and anger of Allah(swt)."

140. Congratulating the kuffaar on their religious festivals is haraam to the extent described by Ibn al-Qayyim because it implies that one accepts or approves of their rituals of kufr, even if one would not accept those things for oneself. But the Muslim should not accept the rituals of kufr or congratulate anyone else for them, because Allah(swt) does not accept any of that at all, as He says (interpretation of the meaning): "If you disbelieve, then verily, Allah(swt) is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. . ."[al-Zumar 39:7] ". . . This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion . . ." [al-Maa'idah 5:3] So congratulating them is forbidden, whether they are one's colleagues at work or otherwise. If they greet us on the occasion of their festivals, we should not respond, because these are not our festivals, and because they are not festivals which are acceptable to Allah(swt). These festivals are innovations in their religions, and even those which may have been prescribed formerly have been abrogated by the religion of Islaam, with which Allah(swt) sent Muhammad (sws) to the whole of mankind. Allah(swt) says (interpretation of the meaning): "Whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers." [Aal 'Imraan 3:85] It is haraam for a Muslim to accept invitations on such occasions, because this is worse than congratulating them as it implies taking part in their celebrations. Similarly, Muslims are forbidden to imitate the kuffaar by having parties on such occasions, or exchanging gifts, or giving out sweets or food, or taking time off work, etc., because the Prophet (sws) said: "Whoever imitates a people is one of them." Shaykh al-Islam Ibn Taymiyah said in his book Iqtidaa' al-siraat al-mustaqeem mukhaalifat ashaab al-jaheem: "Imitating them in some of their festivals implies that one is pleased with their false beliefs and practices, and gives them the hope that they may have the opportunity to humiliate and mislead the weak."

141. Whoever does anything of this sort is a sinner, whether he does it out of politeness or to be friendly, or because he is too shy to refuse, or for whatever other reason, because this is hypocrisy in Islaam, and because it makes the kuffaar feel proud of their religion. Allah(swt) is the One Whom we ask to make the Muslims feel proud of their religion, to help them adhere steadfastly to it, and to make them victorious over their enemies, for He is the Strong and Omnipotent. 3. Observing cultural festivals : In our Bangali culture one of most festive day is 1 st day of Boishakh which falls on (14 th /15 th April). Celebrations of Pahela Baishakh started from Mughal Emperor Akbar's reign. It was customary to clear up all dues on the last day of Chaitra. On the next day, or the first day of the new year, landlords would entertain their tenants with sweets. On this occasion there used to be fairs and other festivities. In due course the occasion became part of domestic and social life, and turned into a day of merriment. New Year's festivities are closely linked with rural life in Bengal. Usually on Poila Boishakh, the home is thoroughly scrubbed and cleaned; people bathe early in the morning and dress in fine clothes. They spend much of the day visiting relatives, friends, and neighbours. Special foods are prepared to entertain guests. This is one rural festival that has become enormously

big in the cities, especially in Dhaka. Boishakhi fairs are arranged in many parts of the country. Various agricultural products, traditional handicrafts, toys, cosmetics, as well as various kinds of food and sweets are sold at these fairs. The fairs also provide entertainment, with singers and dancers staging jatra (traditional plays), pala gan, kobigan, jarigan, gambhira gan, gazir gan and alkap gan. They present folk songs as well as baul, marfati, murshidi and bhatiali songs. Narrative plays like Laily-Majnu, Yusuf-Zulekha and Radha-Krishna are staged. Among other attractions of these fairs are puppet shows and merry-go-rounds.

142. Many old festivals connected with New Year's Day have disappeared, while new festivals have been added. With the abolition of the zamindari system, the punya connected with the closing of land revenue accounts has disappeared. Kite flying in Dhaka and bull racing in Munshiganj used to be very colourful events. Other popular village games and sports were horse races, bullfights, cockfights, flying pigeons, and boat racing. Some festivals, however, continue to be observed; for example, bali (wrestling) in Chittagong and gambhira in Rajshahi are still popular events. Observance of Poila Boishakh has become popular in the cities. Early in the morning, people gather under a big tree or on the bank of a lake to witness the sunrise. Artists present songs to usher in the new year. People from all walks of life wear traditional Bengali attire: young women wear white saris with red borders, and adorn themselves with churi bangles, ful flowers, and tip (bindis). Men wear white paejama (pants) or lungi/dhuti (long skirt) and kurta (tunic). Many townspeople start the day with the traditional breakfast of panta bhat (rice soaked in water), green chillies, onion, and fried hilsa fish. The most colourful new year's day festival takes place in Dhaka. Large numbers of people gather early in the morning under the banyan tree at Ramna Park where Chhayanat artists open the day with Rabindranath Tagore's famous song, Esho, he Boishakh, Esho Esho (Come, O Boishakh, Come, Come). A similar ceremony welcoming the new year is also held at the Institute of Fine Arts, University Of Dhaka. Students and teachers of the institute take out a colourful procession and parade round the campus. Social and cultural organizations celebrate the day with cultural programmes. Newspapers bring out special supplements. There are also special programmes on radio and television. The historical importance of Poila Baishakh in the Bangladeshi context may be dated from the observance of the day by Chhayanat in 1965. After 1972 it became a national festival, a symbol of the Bangladesh nationalist movement and an integral part of the people's cultural heritage. Later, in the mid- 1980s the Institute of Fine Arts added colour to the day by initiating the Boishakhi parade, which is much like a carnival parade.

143. So, what's wrong with celebrating this day, might rise would be a question. Actually, nothing wrong with the day, but problem with people, who are engaged in wrong doings according Muslim. Being Muslim we should not follow the practice of Hindus. Because singing chorus song in the Dawn, dancing of females in public places participated also by Muslims, wearing dhuti, putting Chandan on forehead, bangles, ear rings wore by Muslim male, Shakha, Shithur (usually wore by Hindu females) wore by Muslim female , painting in faces, creating animals with board and clay, free mixing of male-female, mask wearing and many illegal things happens on that day. Some miscreants always find opportunity to tease females and often courage to humiliate and also use slang dirty words. Actually, this kind of things are not according to Sunnah & involve in Bida'h. Just think deeply do non Muslim, practice our good deeds ? They know that they can not got to heaven even though do good things in the world. They play tricks with us, to go in astray by provocation of

doing forbidden things. As a Muslim, we should not follow the way the non Muslims celebrates the day. It is also observed that to observe the day, they often do not have time to perform mandatory prayer which is more essential compared to enjoying the day. As Muslims get holiday on that day, they can keep Nafl Fast on that day, if not possible just then go to fair for shopping necessary things, which are sold in low price. Refrain from going to listen songs, watching dances etc. which do not help one to make happy Allah (swt) & his Prophet (sws). Besides, one can spend the day visiting to ones relatives or close ones, to whom often one does not get chance to visit them. On the day people really fall in to prey of Shaitan, they tend to waste money which have no value in Islamic perspective. In stead of wasting money use the money for charitable cause, it may not give you pleasure instantly, but pave the way to go to heaven.

144. 2. Celebrating National days : The Shaheed Dibash (Martyrs' Day), the Independence Day, and the Bijoy Dibash (Victory Day) are the national days commonly observed in Bangladesh. a. The Shaheed Day is observed with great solemnity, starting from midnight when streams of people arrive and climb the steps of the Central Shaheed Minar (it has replicas all over the country) to lay floral wreaths. The people either walk along in silence or chant the song of immortal Ekushey "Amar bhaiyer raktey rangano Ekushey February, Ami ki bhulitey pari" (How can I forget the 21st February which is daubed with my brothers' blood). People also go barefoot to the graveyard where the martyrs lie in eternal sleep. By mid-morning, the entire Shaheed Minar turns into a veritable sea of flowers. The walls on the Dhaka University campus in front of the Shaheed Minar are decorated with quotations from Bangla literature befitting the occasion, and poets are seen reciting poems sitting on the road islands. A month-long book fair is also held on the occasion at the premises of Bangla Academy. Special programmes are broadcast and telecast highlighting the importance of the day. Different cultural organizations also arrange various functions. Newspapers publish special supplements. Ekushey February played an important role in making Bengalis aware of their cultural and national heritage and ultimately led to the creation of Bangladesh in 1971. Since 2000, 21 February is also being observed as International Mother Language Day in tribute to those who sacrificed their lives for their mother tongue. b. Independence Day : The independence of Bangladesh was declared on 26 th March 1971 following the crackdown by the Pakistani army on the night of 25 th March 1971. Since then, the day has been observed as the Independence Day. On 3 rd October 1980, the government headed by President Ziaur Rahman decided to observe it as the National Day as well. On the occasion the National Flag is hoisted atop all public buildings, and the streets and houses are draped in banners and festoons . In the morning, the school children take part in parade, games and sports, and in the evening, cultural and film shows are presented and the streets are illuminated. Special diet is served in hospitals, orphanages and prisons.

145. 3. Bijoy Dibash (Victory Day) commemorates the day in 1971 (16th December) when ninety thousand troops of the Pakistan occupation army surrendered to the allied forces of Bangladesh and India at Suhrawardy Udyan in Dhaka. The day is observed with due solemnity and nationalistic fervor. The first ray of the morning is heralded with a 31 gun-salute. In capital Dhaka, there is usually a ceremonial military parade in which all uniformed services are represented. Hundreds of thousands of people gather at the National Parade Square to watch this parade. Floral wreaths are laid at the Jatiya Smriti Saudha (National Memorial

Monument) at Savar near Dhaka in memory of those who sacrificed their lives for the liberation of the country. As a Bangali I feel proud to thinking about the sacrifice of student & public for the sake of own mother language & sacrifice and oppression of million people for nation. Nothing wrong with these day, but, the way people observe the day is not according to Sunnah, which is one kind of Bid'ah. Lay floral wreaths, chanting song for Martyrs, draped banners and festoons in streets and houses, streets, houses are illuminated. etc. are not at all practiced during Prophet (sws), his sahabas and then by the Caliphs. These are practiced by non Muslims. Believers of Allah (swt) & follower of Prophet (sws), Muslim, should not practice these kind of forbidden acts. Because these kinds of acts disliked by Allah (swt) & Prophet (sws). In stead of doing these kind of acts, prayers for the salvation of the souls of the dead of these Days, and the discussion on the significance of these Day should be given emphasized. Their sacrifice for nation/country should be placed deeply in our heart & mind. Their sacrifice would be a great spirit to uphold the image of the country and as well as to make the country a dream land. The important thing is that, one should remember the holy dead soul (martyrs) as much as possible & make supplication (Dua) for them on regular basis, as one does usually do for ones dead relatives & near ones. Supplication for dead person is accepted by Allah (swt) and it helps for dead soul in getting extra reward in the day of judgment. So, for the sake of our beloved martyrs, one should not do such things which are valueless and don't really help the dead soul in hereafter.

146. Giving flowers to the sick : A phenomenon that has started to increase in the hospitals, clinics & even in houses, when one person fell sick & getting round from sickness, ones relatives or near ones bring flower to please them. Undoubtedly there is no benefit in these flowers and no purpose in them according to Islamic Scholars. Flowers do not heal the sick person or reduce his pain or bring him good health or ward off diseases. They are merely a manufactured image of flowering plants made by hand or by machine, and sold at a high price from which the manufacturers make a profit and the purchasers lose out. This is no more than blind imitation of the west, without the slightest pause for thought. These flowers are bought for a high price, and they stay with the sick person for an hour or two, or a day or two, then they are thrown out with the trash. It would be better to keep the money and use it for something that will serve a purpose in some worldly or religious sense. Anyone who sees people buying or selling these flowers should rebuke him for doing so, in the hope that he might repent and forego this transaction which leads to nothing but loss. This type of action nothing but a Bida'h, which has no value. In stead people can recite the supplication : "I ask Allah (swt) The Supreme, Lord of the magnificent throne to cure you'....he [i.e., the sick person] will be cured.' [seven times] The excellence of visiting sick person narrated in a Hadith : 'Alee ibn Abee Taalib (radhi-yAllah (swt)u ' anhu) related that he heard the Messenger of Allah (swt) (sal-Allah (swt)u 'alayhe wa sallam) say: 'If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him until the morning.' Source –Hisnul Muslim

147. Believing in numbers & superstition : People almost in every country believe the number 13 as unlucky & 7 is lucky. It is not permitted for the Muslim who believes in Allah (swt) as his Lord, Islam as his religion, Muhammad (sws) as a Prophet and Messenger, and in the divine decree, both good and bad, to think that

any being, entity or quality can have a specific effect in bringing good or warding off harm, as there is no evidence in sharee'ah to that effect. This is part of the legacy of jaahiliyyah (ignorance) which has been cancelled out by Islam and is regarded as being shirk which negates perfect Tawheed, because it is insinuating thoughts (waswaas) and scare tactics from the Shaytaan. It is like the attitude of the people of Pharaoh, about whom Allah(swt) said (interpretation of the meaning): "But whenever good came to them, they said, 'Ours is this.' And if evil afflicted them, they ascribed it to evil omens connected with Moosa and those with him..." [al-A'raaf 7:131]. If some disaster or drought befell them, they blamed it on evil omens which they associated with Moosa and the believers with him, but Allah(swt) refuted this and said (interpretation of the meaning): "... Verily, their evil omens are with Allah(swt)..." [al-A'raaf 7:131]. Ibn 'Abbaas (may Allah(swt) be pleased with them both) said: "' Their evil omens' means what He decreed for them; they were the cause of what happened to them because of their kufr and rejection of the signs and messengers of Allah(swt)."

148. Many ahaadeeth were reported from the Prophet (sws) in which he forbade pessimism and superstitious belief in evil omens. The word tatayyur (pessimism) is derived from teer (birds), because some birds were viewed as evil omens, then the word came to be applied to everything that is taken as a bad sign. Abu Hurayrah reported that the Prophet (sws) said, "No 'adwaa [transmission of infectious disease without the permission of Allah(swt)], no tiyarah [superstitious belief in bird omens], no haamah [refers to a Jaahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as "unlucky" in the Jaahiliyyah]." [Translator's notes in square brackets]. (Reported by al-Bukhaari, 5757, and Muslim, 2220.) Muslim added in one of his reports: "And no naw' (star promising rain) and no ghool (evil demon living in the desert)." The Prophet (sws) denounced 'adwaa, the Jaahili belief that attributed sickness to something other than Allah(swt) and said that the sickness could transmit itself without the decree of Allah(swt). He explained that all of that happens by the decree of Allah(swt), and that people are instructed to avoid the causes of disaster if they are in good health. The words "no Safar", according to one of the interpretations given by the scholars, refer to the month of Safar, which the people of the Jaahiliyyah viewed with pessimism as being unlucky, as was reported in Sunan Abi Dawood (3914) from Muhammad ibn Raashid from someone who heard him say: "The people of the Jaahiliyyah used to regard Safar as inauspicious, and said that it was an unlucky month. The Prophet (sws) refuted that." Imaam Ibn Rajab (may Allah(swt) have mercy on him) said: "Regarding Safar as inauspicious is a kind of superstition that is forbidden. Also forbidden is regarding particular days, such as Wednesdays, as inauspicious, or following the Jaahili custom of regarding Shawwaal as inauspicious for weddings."

149. No doubt this also includes the superstitions about the number 13 mentioned in the question. There is no indication in the Qur'aan or Sunnah that this number should be regarded as inauspicious in any way. The thirteenth is just an ordinary day, like any other day, and anything that happens on such a day happens by divine decree; Allah(swt) decreed that it should happen on that day in that way. If a person tried to spend his time counting the numbers of days or dates on which calamities befell the Muslim ummah, he might find some patterns in some instances, but this has nothing to do with "bad luck" because of certain numbers or dates on which those events happened. The remedy for this kind of waswaas is for a person to

strengthen his heart, have certain faith (yaqeen) in Allah(swt) and put his trust in Him. He should know that no disaster happens except by the decree of Allah(swt), and he should beware of getting carried away with this waswaas from the Shaytaan or these ideas that may cross his mind. He may be punished with the very thing that he is fearing, because he is turning away from having faith in Allah(swt) and the belief that all good is in His hands, and that He Alone is the one who wards off harm by His power and grace. The Prophet (sws) taught us the kafaarah (expiation) to be offered by the one who indulges in any kind of superstitious pessimism. ‘Abd-Allah(swt) ibn ‘Amr reported that the Prophet (sws) said: “Whoever lets tiyarah (superstition) stop him from doing something is guilty of shirk.” They said, “What is the kafaarah (expiation) for that?” He said, “To say: Allah(swt)umma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka (O Allah(swt), there is no good except Your good, no birds except Yours, and there is no god beside You).”

150. As this issue is widespread among people nowadays, there is no harm in going into further detail, as follows: In the Name of Allah(swt), Most Gracious, Most Merciful Tiyyarah and Fa’l (Bad omens and good omens) [1] Tiyyarah (seeing bad omens) comes from the word tayr (birds) [because the ancient Arabs used to see omens in the movements of birds and other creatures – Translator], and is the opposite of fa’l (good omens). The Arabs all used to have the same ideas about fa’l and tiyyarah. The Prophet (sws) approved of and encouraged the idea of seeing good omens, but he disapproved and forbade the idea of seeing bad omens. [2] Al-‘Izz ibn ‘Abd al-Salaam said: “The difference between al-tiyyarah and al-tatayyur is that tatayyur means feeling in one’s heart that something bad is going to happen, whilst tiyyarah means acting on the basis of those pessimistic feelings.” [3] Tiyyarah existed long before Islam. Allah(swt) says (interpretation of the meaning): “But whenever good came to them, they said, ‘Ours is this.’ And if evil afflicted them, they ascribed it to evil omens connected with Moosa and those with him...” [al-A’raaf 7:131].

151.

- [4] Types of superstitious belief in bad omens, ancient and modern:
 - Certain days or months, such as Safar and Shawwaal.
 - Certain birds, such as crows and owls.
 - Certain animals, such as snakes, black cats and monkeys, or their movements, such as the passing of gazelles.
 - Certain types of people, such as a one-eyed man or a hunchback.
 - Certain numbers, such as 13 among the Christians, 7 among the Bedouin and 10 among the Raafidis; in the latter case because they dislike the “ ‘asharah mubashsharah (the ten Sahaabah who were given the certain promise of Paradise) – with the exception of ‘Ali (may Allah(swt) be pleased with him). Hence they will say “Nine plus one” instead of “ten.”
 - Certain sounds, such as the voice of a crow or the sound of an ambulance or fire truck.
 - Frightening or disturbing dreams.
 - Colours, such as the colour of blood, or yellow.
 - When the eyelashes of the left eye tremble involuntarily, they say, “Something bad is going to happen to us.”
 - Calling a child by the name of a living person, such as the father or mother and so on.
 - Witnessing an accident or a fire in the morning.

- Seeing one's wife's mother in the morning.
- When the right hand or right foot itches.

152. [5] The virtue of tawakkul (putting one's trust in Allah(swt)) and not indulging in tiyarah. The Prophet (sws) said: "Seventy thousand people will enter Paradise without being called to account and without being punished." Among the virtues of these people, he described them as not believing in tiyarah and as putting their trust in Allah(swt). (Reported by Muslim). [6] Condemnation of tiyarah and explanation that it is a kind of shirk. Ibn Mas'ood (may Allah(swt) be pleased with him) said: "The Messenger of Allah(swt) (sws) said: 'Al-tiyarah is shirk,' and he said it three times." (Reported by Abu Dawood and others, and classed as saheeh by al-Albaani). 'Imraan ibn Husayn (may Allah(swt) be pleased with him) said: "The Messenger of Allah(swt) (sws) said: 'He is not one of us who does tiyarah or has it done for himself...'" Al-Albaani said: "Its isnaad is hasan." Ibn al-Qayyim said: "Tiyarah is a kind of shirk and a way in which the Shaytaan influences and scares a person. It is very serious for the one who takes it to heart and pays too much attention to it, but it is insignificant for the one who pays no attention to it and is not concerned about it. [7] Negation of tiyarah and superstition. Abu Hurayrah (may Allah(swt) be pleased with him) said: "The Messenger of Allah(swt) (sws) said: 'There is no 'adwaa (contagion) or tiyarah, but I like righteous fa'l.'" (Muslim). And he said, "No 'adwaa, no tiyarah, no haamah, and no Safar." (Reported by al-Bukhaari and Muslim). Mu'aawiyah ibn al-Hakam al-Salami reported that he said to the Messenger of Allah(swt) (sws): "Some of us believe in tiyarah." He said, "That is something that any of you may feel in himself, but it should not stop you from doing anything." (Muslim).

153. So the Prophet (sws) explained that any anxiety suffered because of tiyarah is all in the mind and has nothing to do with the object that caused the fear. It is the person's own illusion, fear and shirk that is affecting him and stopping him from doing what he wants to do, not the thing that he saw or heard. Whoever adheres firmly to the bonds of Tawheed and puts all his trust in Allah(swt), thus nipping the ideas of tiyarah in the bud before they take hold, will be successful and happy in this world and the next. In a saheeh hadeeth, the Prophet (sws) said: "Leave any ideas of tiyarah as they are [i.e., do not take them any further]." (Saheeh Abi Dawood). What this hadeeth means is that the Prophet (sws) wanted them not to pay attention to such ideas, but to leave them alone, as Allah(swt) had made them, because they can bring neither benefit nor harm. Ibn Jareer said: "What this means is to leave birds (tayr) alone without shooing them away, and carry on with one's own business, because shooing them away does not bring any benefit or ward off any harm." 'Ikrimah (may Allah(swt) have mercy on him) said: "We were sitting with Ibn 'Abbaas when a bird flew over us and screeched. A man who was there said, 'Good!' Ibn 'Abbaas said to him, 'It is neither good nor bad.'" He hastened to rebuke him lest he think that it had any influence for good or evil. Taawoos set out on a journey with one of his friends, and a crow screeched. The man said, "Good!" Taawoos said, "What is the good in that? Do not accompany me any further."

154. Ibn 'Abd al-Hakam said: "Muzaahim said, 'When 'Umar ibn 'Abd al-'Azeez set out from Madeenah, I looked and saw that the moon was in Hyades [a group of stars in Taurus], and I did not want to tell him that, so I just said to him, "Look how beautiful the moon looks tonight." 'Umar looked, and saw that the moon was in Hyades, and said, "It is as if you wanted to tell me that the moon was in Hyades. O Muzaahim, we do not go out by the help of the sun or the moon; we go out by the help of Allah(swt), al-Waahid, al-Qahhaar."'" [8] The limits of tiyarah. The kind of

tiyarah that makes a person go ahead with his plans or stops him from going ahead is the kind of tiyarah that is prohibited. As for the good omens (fa'l) that the Prophet (sws) liked, this is a kind of optimism that a person does not feel dependent upon, unlike things that may make a person either go ahead or change his plans, in which a person is in a sense depending upon it. And Allah knows best. [9] Kafaarah (expiation) for one who engages in tiyarah. Imaam Ahmad reported in his Musnad and Ibn al-Sunni also reported with a saheeh isnaad from 'Abd-Allah(swt) ibn 'Amr that the Messenger of Allah(swt) (sws) said: "Whoever lets tiyarah stop him from doing something is guilty of shirk." They said, "What is the kafaarah for that?" He said, "To say: Allah(swt)umma la khayra illaa khayruka wa laa tayra illaa tayruka wa laa ilaaha ghayruka (O Allah(swt), there is no good except Your good, no birds except Yours, and there is no god beside You)." "... no birds except Yours" means: the birds are part of Your creation, they can bring neither benefit nor harm, and the only One Who can bring benefit or harm is You, may You be glorified. [10] Remedies for tatayyur:

155. (a) tawakkul, which means delegating all one's affairs to Allah(swt) and relying on Him, whilst at the same time taking the necessary means and precautions. This is an obligation which must be done purely and sincerely for Allah(swt), because it is one of the best forms of worship and highest levels of Tawheed. Allah(swt) says (interpretation of the meanings): "... and put your trust in Allah(swt), if you are believers indeed." [al-Maa'idah 5:23] and "And put your trust in the Ever-Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves." [al-Furqaan 25:58]. Putting one's trust in Allah(swt) is one of the greatest and most important ways of getting rid of pessimism and superstition and other matters pertaining to shirk. (b) Knowing that everything that happens, happens by the decree of Allah(swt). Blessings and calamities alike are covered by the will and decree of Allah(swt), as He says (interpretation of the meaning): "No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (al-lawh al-mahfooz), before We bring it into existence. Verily, that is easy for Allah(swt)." [al-Hadeed 57:22]. Thus a person may be reassured about these matters, and there is no need for tatayyur or tiyarah, because good and bad alike are subject to the will and decree of Allah(swt). (c) Istikhaarah. This is one of the greatest forms of worship and is complete tawakkul or dependence on Allah(swt). It is the alternative to tatayyur and tiyarah. The Prophet (sws) used to teach his Companions to make istikhaarah for all their affairs just as he used to teach them the soorahs of the Qur'aan. (d) Moving away from places which one thinks are "unlucky". Here we are talking about doubt, not certainty. Anas ibn Maalik (may Allah(swt) be pleased with him) said: "A man said, 'O Messenger of Allah(swt), we lived in a house where our number was great and our wealth was abundant, then we moved to a house where our numbers dwindled and our wealth decreased.' The Messenger of Allah(swt) (sws) said: 'Leave it, for it is bad.'" (Reported by Maalik, Abu Dawood, al-Bukhaari in al-Adab al-Mufrad, and classed as hasan by al-Albaani).

156. Renting wombs for giving birth for child: Now a days there are lots woman who are unable to carry a pregnancy to full term. In this condition an egg taken from her, fertilizing it with her husband's sperm, then implanting it in the womb of another woman. Which is getting popularity not in Western countries but also in Muslim countries, but, it is happening without noticing to society. Shaykh 'Abd-Allah(swt) ibn 'Abd al-Rahmaan al-Jibreen answered this question as follows: We say that this is something innovated and reprehensible. The scholars have not spoken of it previously and it is not narrated that any of the scholars or imams of this ummah

permitted that, or that it crossed their minds, or that they were asked about any such thing, even though the means and the motive existed that may have called for such a thing. This is something that has come up recently, within the last few years, where the idea of renting wombs been made attractive (by the Shaytaan) to some people and they say there is nothing wrong with it and so on. Undoubtedly this is haraam, primarily because Allah(swt) has commanded us to guard our chastity, as He says (interpretation of the meaning): “And those who guard their chastity (i.e. private parts, from illegal sex ual acts) Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame” Surah : Al-Mu’minoan 23:5-6] So Allah(swt) has forbidden us to engage in sex ual activity with anyone except our wives. Secondly, Allah(swt) tells us that man is enjoined to protect his lineage and his children. Undoubtedly this womb-renting will lead to confusion of lineage and not knowing who the father or mother is.

157. This confusion of lineage will lead to disputes between the original wife and the woman whose womb is rented, and it will not be known to whom the child belongs. Even if we say that he belongs to one of them, the matter still will not be certain. Hence we advise women to keep away from such things. Moreover, this undoubtedly requires looking at ‘awrahs and at the private parts which it is forbidden to see, and it also requires collecting sperm and extracting the eggs and placing them in other wombs. All of that is not allowed in sharee’ah, indeed it comes under prohibition mentioned in the aayah (interpretation of the meaning): “Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sex ual acts)” Surah : Al-Noor 24:30] What is meant is to protect them by covering them so that no one will see the ‘awrah of another. This is the way of Islam and we pay no attention to those who deviate and go against that, and permit this borrowing and this renting of wombs, the consequences of which will undoubtedly be disastrous. Renting wombs is one of the innovations of western civilization, which is a purely materialistic civilization which does not give any weight to moral values and principles. The issue is not things that may affect inherited characteristics or confuse lineage; that is not the point of the shar’i ruling. Whether that leads to any effect on inherited characteristics or not, whether that results in confusion of lineage or not, it does not matter, because the shar’i ruling forbidding this innovation is based on something else, which is that the womb is a part of a woman’s private parts and the private parts (i.e., sex ual relations) are not permissible except through the shar’i contract whose conditions are fully met. So the womb is exclusively for the husband who is married to that woman according to a valid marriage contract, and no one else has any right to use it for an alien pregnancy. If the woman who rents out her womb is not married to that husband, then she is permitting her private parts and her womb to a man who is a stranger to her; she is not permissible for him and he is not permissible for her. Even if this is not full-scale zinaa (adultery), it is still definitely haraam because it is enabling a man who is a stranger to her (i.e., not married to her) to put his semen in her womb. Source : Dr. ‘Abd al-‘Azeem al-Mat’ani, al-Azhaar University

158. The foetus is nourished and is influenced by the womb and the environment that surrounds him. Bad habits on the part of the surrogate mother may lead to deformity of the foetus, such as smoking, drinking alcohol, etc. Then what if the doctors discover some physical deformity in the foetus before birth and try to treat that by means of surgical intervention? Will the surrogate mother allow that? Will she put her life at risk for the sake of a child who does not belong to her? Moreover, there are some women who become sick as a result of pregnancy, suffering such

diseases as a sudden rise in the level of blood sugar, or a rise in blood pressure, or toxemia, some of which may take the life of the pregnant woman and which require medical intervention to sacrifice the foetus in order to save the life of the pregnant woman. How would the surrogate mother and the original mother work this out? How are we to deal with the ethical, legal, social and psychological problems that result from that? Therefore we can reach only one conclusion, which is that the mother who carries the pregnancy can only be the original mother, the child should be attributed to the marriage bed, and that she should conceive, nourish her foetus and give birth to it. Saying that renting wombs is like hiring wet-nurses has no basis in truth, for a wet-nurse breastfeeds a child whose lineage is known, and she can stop breastfeeding him when she wants or when the original mother wants, if she feels that there is any danger. Moreover, in the relationship between a husband and wife there is no room for any third party, no matter who he or she is, not for renting a womb or for donating sperm or donating eggs. Because of such things innumerable problems have arisen in western societies. In Britain an original mother gave twenty thousand pounds to a surrogate mother in return for renting her womb for nine months. When that time was over, the surrogate mother demanded many times that amount from the original mother in exchange for giving up possession of the child. So if this door is opened it will bring us innumerable legal and social problems. Source : Prof. Jamaal Abu'l-Suroor – Dean of Medicine, al-Azhaar

159. Hanging electrically illuminated crescents and stars on the outside of buildings during Ramadan & other holy months : It should be noted that taking the star and crescent as a symbol of the Muslims has no basis in sharee'ah, and it was not known at the time of the Prophet (sws) or the time of the Rightly-Guided Caliphs, or even at the time of the Umayyads. Rather it was introduced after that. Whatever the case, flags and banners should be in accordance with sharee'ah, and as there is no evidence that this (the crescent and star symbol) is prescribed in Islam, it is better to avoid it. The crescent and star is not a symbol of the Muslims, even though some Muslims have adopted it. Mosques during the days of Eid and Fitr and on other religious occasions of adorning the mosque with different kinds of colours and lights and flowers being a custom. The mosques are the houses of Allah(swt), and they are the best spots on earth. Allah(swt) has given permission for them to be built and be respected by proclaiming the Oneness of Allah(swt) (Tawheed) and remembering Him, and for prayer to be established in them, and for the people to be taught about their religion in them and to be guided to that which will bring them happiness in this world and in the Hereafter, by cleansing them of abominations, idols, deeds of shirk, innovations and myths, and of filth and dirt and impure things, and by protecting them against idle pursuits and foolishness and raising voices, even if that is by making announcements about things that have been found and asking about something that has been lost, and other things that would make them like public streets and marketplaces. And it is forbidden to bury people in mosques, or to build mosques over graves, or to hang up pictures in mosques or draw pictures on their walls, and other things that would promote shirk or distract those who are worshipping Allah(swt) therein and contradict the purpose for which they were built. The Prophet (sws) paid attention to these matters, as is well known from his life story and his actions, and he taught them to his ummah so that they would follow his teachings and respect the mosque and take care of the places that were built to establish the rituals of Islam.

160. By doing that, they are following the example of the Messenger (sws), and there is no report from him (sws) which says that he venerated the mosque by

illuminating it or putting flowers in it on Eids and special occasions. That was not known at the time of the Rightly-Guided Caliphs either or the time of the guided rulers during the early generations which the Prophet (sws) testified are the best of generations, even though the people advanced and became very wealthy, and they developed a fine civilization and adopted all kinds of adornment and colours during the first three centuries. All goodness is in following the guidance of the Prophet (sws) and that of the Rightly-Guided Caliphs who came after him, and those rulers who followed their way after them. By hanging lamps on them or putting electric lights around the outside or on the minarets, and hanging up flags and banners, and putting flowers on them on Eids and special occasions to decorate them and venerate them is an imitation of what the kuffaar do with their churches and places of worship, and the Prophet (sws) has forbidden imitating them in their festivals and worship. Importance to the number 786; which symbolizes shahada (that there is not God, except Allah). This act is no more than a myth and there is no evidence that supports it in Sharia. This is merely a form of satanic temptations or an innovation of some ignorant Muslims. The glorification of Allah should be by practicing His commands, keeping away from His prohibitions, fearing His punishment and seeking His reward and Paradise. The glorification of Allah should be by honouring His Book, the Qur'an, reciting it precisely and applying it in real life. The glorification of Allah should be by respecting His Messengers (Blessings and peace of Allah be upon them) by following their orders, believing in tidings they brought, avoiding what they banned and worshipping Allah as they taught. So, a Muslim should not follow such myths and innovations. Allah has stated in the Holy Qur'an that the evidence of the love of the Prophet lies in obeying him. Allah Says (Interpretation of meaning): (Say (O Muhammad to mankind), if you (really) love Allah, then follow me. Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful). We should avoid all kinds of myth and innovation, awake up people's awareness to give them up, and we must do our best to refute them.

161. Using drums to call people to prayer : Drums and the like are musical instruments, and it is not permissible to use them to tell the people that the time for prayer has come, or that the time is approaching. This is a forbidden innovation (bid'ah), and what is obligatory is to let the Adhaan as prescribed in sharee'ah suffice. It was reported that the Prophet (peace and blessings of Allah be upon him) said: "Whoever innovates anything in this matter of ours [Islam] that is not part of it will have it rejected." (Narrated by al-Bukhaari and Muslim). Al-'Arbaad ibn Saariyah (may Allah be pleased with him) said: "The Prophet (sws) preached to us in a beautiful and moving manner, which made us weep. We said, 'O Messenger of Allah, it is as if this is a farewell, so give us some advice.' He said, 'I advise you to fear Allah and to hear and obey, even if an Ethiopian slave is appointed over you. Those of you who live will see a lot of differences arise, so I urge you to adhere to my Sunnah and the sunnah of the rightly guided Khulafa' (al-Khulafa' al-Raashideen), and to seize it firmly. Beware of newly-innovated things, for every innovation is a going-astray." (Reported by Abu Dawood and al-Tirmidhi, who said, it is a saheeh hasan hadeeth.) And we should remember the hadeeth of Abu 'Umayr ibn Anas from his uncles among the Ansaar. He said: the Prophet (sws) was concerned about how to call the people together to pray. Someone suggested raising a flag when the time for prayer came, so that when they saw it they could call one another, but he did not like this idea. Someone mentioned a ram's horn, like the shofar, but he did not like this idea, and said, "That belongs to the Jews." A bell was suggested, but he said, "That belongs to the Christians." 'Abd-Allah ibn Zayd ibn

'Abd Rabbihi went away, thinking about this matter that was of concern to the Messenger of Allah (sws). Then he saw the Adhaan in a dream, and he came to the Messenger of Allah (sws) the next day and told him about it. The Messenger of Allah (sws) said, "O Bilaal, go and see what 'Abd-Allah ibn Zayd wants you to do, then do it." So Bilaal called the Adhaan. Reported by Abu Dawood, 420; this is a saheeh hadeeth. The Prophet (sws) rejected the ram's horn and the bell, so how can the Muslims accept the drum? Allah has given them the Adhaan and they have no need of anything else.

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179. "Leave it, for it is bad" – Ibn 'Abd al-Barr said: "I think that he said it lest they adhere to thoughts of tiyarah." Al-Baghawi said: "He told them to move away from it because they did not like it and did not feel comfortable; if they moved, the things they were feeling would go away. He did not tell them to move because the house was the cause of the problems." But the Creator made that the time for His decree to be carried out. – suggested by Ibn al'-Arabi al-Maaliki. (e) Fa'l (good omen). This is the opposite of tiyarah, for example when a man who is sick hears another addressing him as "Ya saalim (O healthy one)!". The Messenger of Allah (swt) (sws) said: "There is no 'adwaa (contagion) and no tiyarah, but I like righteous fa'l, a good word." (Reported by al-Bukhaari and Muslim). The difference between fa'l and tiyarah is that fa'l involves thinking in positive terms about Allah (swt), whereas tiyarah involves the opposite, so for this reason it is disliked. There is another issue here: if a person puts his trust in Allah (swt) and goes ahead with his plans, then disaster strikes and harm befalls him, how can this happen when he thought of Allah (swt) in positive terms? Our answer is that this is a test, not an omen or tiyarah; the believer is tested in accordance with the level of his faith. Haafiz al-Hakami said: "One of the conditions of fa'l is that it is not something that a person relies on or tries to figure out; it is just a coincidence that happens to a person without him thinking about it. It is a particularly loathsome form of bid'ah to try to find fa'l in the Qur'aan [by opening it at random]. The one who takes the Verses of Allah (swt) as a joke or idle entertainment is surely doing wrong. If a person tries to figure out fa'l and use it to get "good luck", this is tiyarah, like using arrows to seek luck or a decision. O Allah (swt), we seek refuge with You from associating anything knowingly with You, and we seek Your forgiveness for that which we do unknowingly.

180. Bida'ah In Marriage System

181. 1. Secret marriage : This type of marriage rate extremely rising presently not only in non Muslim countries but also in Muslim countries. Which is a reflection of globalization & Muslim system, it would be treated as Bid'ah. In hadith Malik :: Book 28 : Hadith 28.11.26 Yahya related to me from Malik from Abu'z-Zubayr al-Makki that a case was brought to Umar about a marriage which had only been witnessed by one man and one woman . He said, "This is a secret marriage and I do not permit it. Had I been the first to come upon it, I would have ordered them to be stoned." 2 . Marriage of own choice : It is also becoming a big trouble in the society that people are marrying of ones choice. But, it also a Bid'ah. In hadith Muslim :: Book 8 : Hadith 3278 Nubaih b. Wahb reported that 'Umar b. Ubaidullah intended to marry Talha b. 'Umar with the daughter of Shaiba b. Jubair; so he sent a messenger to Aban b. Uthman to attend the marriage, and he was at that time the Amir of Hajj. Aban said: I heard 'Uthman b. 'Affan say that Allah's Messenger (may sws) had stated: A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage. 3. Illegal relationship before marriage :

182. 4. Marrying non Muslim who don't want to convert to Islam : And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember. Surah : Baqara Aya 221 " The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islâmic Monotheism)". Surah : An-Noor Aya 3 5. Illegal sex practice copying the non Muslims : Having anal intercourse with one's wife is a repulsive and detested matter. It is forbidden in Shariah according to the majority of Salaf from Sahabah, Thabieen, and the Imams who came after them. The person who practices it is deprived from Allah's Sight. The Prophet (sws) said: Allah does not Look at the one who has intercourse with his wife in her rectum.

183. Imam Ahmad , Abu Dawood and al-Nasa'e reported from Abu Hurairah that the Prophet (sws) said: Accursed is the one who has anal intercourse with his wife. Imam Malik 's opinion in this matter is just as the opinion of other Imams, i.e. having sex in anus is forbidden. Imam Ahmad reported that `Ali bin Talaq said, "Allah's Messenger forbade anal sex with women, for Allah does not shy away from truth." Abu `Isa At-Tirmidhi also reported this Hadith and said, "Hasan's view of Sa'id bin Musayyib, Abu Salamah, `Ikrimah, Tawus, `Ata , Sa'id bin Jubayr, `Urwah bin Az-Zubayr, Mujahid bin Jabr, Al-Hasan and other scholars of the Salaf (the Companions and the following two generations after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a Kufr. Allah (SWT) says : Your wives are a tilth for you, so go to your tilth (have sexual relations

with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your own selves. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW). Surah Baqara Aya 223 Jews actually started this practice, which became popular among Muslims now a days, who are not committing major sin but also make a Bid'ah.

184. Allah, The Exalted, has definitely prohibited anal sex. Fuqaha and doctors of medicine state that such an action has many harms. Among those are the following: 1) Turning one away from the natural way of having sex (vaginal intercourse) with a wife, one may become impotent to have the normal way of sex with her. This, in turn, stops procreation which is the main goal of marriage. 2) Negative influence on sexual organs, since anal sex may destroy seminal life and affect the structure of semen. 3) Producing bad effect on one's brain. 4) Loosening and rupture of rectum muscles. Therefore, do not pay any attention to those who allowed it based on their whims. They do not have any sound basis for their opinion, neither from the Qur'an nor from the Sunnah. Oral Sex : Oral Sex - The Fiqh Details Oral sex takes various rulings—depending on the situation: a) if oral sex entails swallowing or likely swallowing of filthy substances--such as pre-sexual discharge--then it is prohibitively disliked and sinful; b) if there is fear of this, and this fear is at the level of likelihood, then it would also be impermissible and sinful; c) if the fear is not at the level of likelihood--such as when all precautions are taken--then it would be disliked and improper; d) when there is no fear of swallowing any filth, even accidentally, then it would be other than the best thing to do (khilaf al-awla).

185. In an era of HIV and chastity rings, teenagers and young adults – roughly 75% of them – have turned to oral sex as a “less risky” option. But it's not safe sex. And while it won't get you pregnant, it can still get you into big trouble. For the first time ever, researchers at Johns Hopkins University have established a link between oral sex, the human papillomavirus (the same virus that causes cervical cancer) and throat cancer . That adds to a roster of risks already tied to oral sex: herpes, syphilis, gonorrhea, and HIV... This is scary news for the rising numbers of young people choosing oral sex over intercourse. One Johns Hopkins professor notes that since 1990, the percentage of male patients at his clinic alone who have had oral sex has risen from 50% to about 75%; for women and girls, from 25% to about 75%. That's a huge number exposing themselves to this cancer risk, among other sexually transmitted diseases.

186. Gaye Holud in wedding system: The Gaye Holud (‘yellowing the body’) is in preparation for the Nika. For the bride's Gaye Holud, the groom's family - except the groom himself - go in procession to the bride's home. They carry with them the bride's wedding outfit, wedding decoration including turmeric paste and henna, sweetmeats and gifts. They also take a large fish cooked and decorated. The procession traditionally centers on the (younger) female relative and friends of bride, and they are traditionally all in matching clothes, mostly yellow, orange or red in colour. The bride is seated on a dias, and the henna is used to decorate the bride's hands and feet with elaborate abstract designs. The turmeric paste is applied by the bride's friends to her body. This is said to soften the skin, but also colours her with the distinctive yellow hue that gives its name to this ceremony. The sweets are then fed to the bride by all involved, piece by piece. There is, of course, a feast for the guests. The groom's Gaye Holud comes next, and has the same form as the bridal

ceremony. Wearing mehndhi is Sunnah. The ceremony which is copied and pasted from the Hindu culture is the 'gaye holud', THAT is a bid'ah because it is paradoxical with the Shariah, The mehndhi party is allowed so long as it is compatible with the shariah. It's like a hen night. When people think that there HAS to be a mehndhi otherwise the wedding cannot be taken place and when they start thinking its fardh or wajib and they HAVE to do it, then it becomes a bidah. The prophet (saws) did not disallow methods of entertainment to be used during ones wedding because there are specific ahadeeth which state that the sahabah (ra) would enjoy themselves in celebrations such as weddings and Eid.

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189. Dowry : The custom of giving dowry (jahaz) is not part of Islam, although it actually seems to be on the increase among several Muslim cultures, notably those of Indian, Pakistani and Bangladeshi origin, even when they have settled in the UK. In fact, it is a practice which has never been sanctioned by Islam and is not prevalent amongst Muslims of other cultures. It seems to be in imitation of ancient Hindu culture in which daughters were not given any share in the family property, but were given payments, part of which might be in the form of household goods, as a measure of compensation. Islam granted daughters a rightful share in their family property and inheritance. A 'bride-price' is either : - an amount of money, goods or possessions given to the bride by the bride's family at the time of her marriage, in order to attract a good husband for her. It would in effect become the property of the husband or his family upon his marrying her. This is a totally unIslamic practice. In Islam, women are not 'owned' by their families and should not be 'traded with' in this manner. It is an insulting practice. Or - an amount of money demanded from the bridegroom or his family by the bride or her family, usually the bride's father, without which the daughter will not be given in marriage. In the jahiliyyah society before Islam, this money was regarded as the property of the girl's guardian. The matters of fathers giving the bride gifts of money or property, or paying for an enormous wedding feast, or providing a home, or setting her up in her home with furniture and household effects are left to the discretion of the people involved in Islam. The Prophet himself saw to the marriages of his four daughters. He gave his daughter Fatimah various gifts when she married Ali b. Abu Talib, but there is no record of his having given anything to his other daughters on the occasion of their marriages. Had such gifts been a recommended sunnah, he would surely have given the others gifts as well. Moreover, the gifts given to Fatimah were extremely modest household articles - a sheet, a leather water-bag, and a pillow stuffed with grass and fiber. Nothing could be more unIslamic than ostentation. It is ridiculous to attempt to justify flamboyant displays of wealth in lavish gifts or feastings by citing the Prophet's extremely modest gifts to Fatimah.

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