

## DAWAH: Invitation to Islam



Dawah means "invitation to Islam," actually "I am calling, I do summon, I bid/beckon/invite to Allaah."

There is a methodology for it, so that not everybody can do it. Only those who have the knowledge can invite to Islam, people who have no doubt and people who can explain the creed of Islam with assurance. Since it is an obligation upon every Muslim to do Dawah, therefore all Muslims should study Islam in depth and not superficially.

That is the ideal!

However, a basic act of Dawah might be just warning any person who is committing a bad action or an action that is not encouraged in the Noble Qur'an or the Sunnah against it.

Nabi (Sallallahu Alayhi Wasallam) states,

"Whosoever from among you witnesses evil, he should change it with his hands. And if he is unable to do so then he should change it with his tongue. And if he is unable to do so with his tongue, then he should at least consider it to be wrong. And this is the weakest stage of Imaan." (Mishkaat)

I always wanted to write about the best way to invite people to Islam. I thought it was important and vital for all of us because it is not an easy task and we do many mistakes trying to talk about our elegant religion.

Our prophet (peace be upon him) said:

"I invite (all) to the way of your Rabb with wisdom and beautiful preaching." [Qur'an an-Nahl:125]

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However, there are many people who try to sink Islam either intentionally or without being aware that they are doing so. They are in need of the guidance of the people of Dawah, of the people who know the straight path.

And these misled people are the people I also wanted to talk about.

These are the people we call non-Muslims.

The word "non-Muslim" means somebody who is not submitted to Allah Ta'alah's commands. Those people refuse the message of Islam by disobeying Allah (creating Bidah, i.e., innovations) or by opposing it (holy war).

The people I am talking about, either belong to another religion than Islam, or they call themselves Muslims but actually belong to an Islamic sect, such as the Sufis, Shias, Alhamadiyah, Nation of Islam, and so on and so forth.

The people of the sects especially might have good intentions, nevertheless, they are like the people of the lower deck described below:

Hadhrat Nu'maan bin Basheer (Radhiallaahu Anhu) says that Rasulullah (Sallallaahu Alayhi

Wasallam) gave an example of people sailing on a boat having an upper deck and a lower deck. The people from the lower deck require water and request water from the people of the upper deck. The people from the upper deck refuse water so the people from the lower deck decide to make a hole on the floor of the ship and get water from the sea. Rasulullah (Sallallaahu Alayhi Wasallam) said, "If the people from the upper deck don't stop the people at the bottom from making a hole, the ship will sink and all the people travelling will drown." (Mishkaat vol. 2 p. 436)

So, I wanted to warn everybody against the sects.

They even might look more appealing and the people belonging to these sects might look friendlier and welcoming on account of the fact they are a close community (a minority). However, they are not to be followed if anyone wants to be considered following the path to Paradise.

The sect people are the people whose deeds are not accepted by Allah Ta'alah, which means that any act of

worship different from the ones of the Sunni Muslims is done only for their own sakes, not for Allah's sake. Why worshipping Allah Ta'alah in a way that will not gain us any good deed in the Hereafter?

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Finally, I wanted to explain that the good Muslim constantly faces the truth of being a stranger on this earth because he is not here to enjoy himself but to find his enjoyment in trials and efforts.

Abdullah bin 'Umar said, "Allah's Apostle took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

One might end up very alone if he refuses to follow the majority of Muslims. Nowadays, most Muslims are weak and make a lot of mistakes. There are a lot of

innovations in Islam due to ignorance and Muslims are more inclined to follow what the news say than what the Sunnah says. Usually Muslims of today are contented just to follow the Qur'an, and do not know much about the Sunnah.

Consequently, those who follow both are considered as strange people and they experience hard time mixing with everybody and being patient.

However, a Muslim is not allowed to live on his own, outside the community. And this is another form of Dawah: teach values to one's fellows Muslims whatever hard it is.

It is also Jihad (struggling with one's self) for those who want to follow the right path.

The Prophet said, "If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as rebellious sinners)."

## Sects explained by scholars of Islam:

### Question:

**What is the place of sufism in Islam? What truth is there in 'religious experiences', contacts with the Divine, etc.? Some people hold such phenomena in high regard, claiming the similarities between experiences of people from different religions and from opposite corners of the globe, to be proof. How should people who claim to be sufis or believers/followers of sufism be seen? Isn't prayer and remembrance also a form of contact with the Almighty, SWT?**

### Answer:

Praise be to Allaah.

The word "Sufism" was not known at the time of the Messenger or the Sahaabah or the Taabi'een. It arose at the time when a group of ascetics who wore wool ("soof") emerged, and this name was given to them. It was also said that the name was taken from the word "soofiya" ("sophia") which means "wisdom" in Greek. The word is not derived from *al-safa'* ("purity") as some of them claim, because the adjective derived from *safa'* is *safaa'i*, not *soofi* (*sufi*). The emergence of this new name and the group to whom it is applied exacerbated the divisions among Muslims. The early Sufis differed from the later Sufis

who spread bid'ah (innovation) to a greater extent and made shirk in both minor and major forms commonplace among the people, as well as the innovations against which the Messenger ﷺ (peace and blessings of Allaah be upon him) warned us when he said, "Beware of newly-invented things, for every newly-invented thing is an innovation and every innovation is a going-astray." (Reported by al-Tirmidhi, who said it is saheeh hasan).

The following is a comparison between the beliefs and rituals of Sufism and Islam which is based on the Qur'aan and Sunnah.

**Sufism** has numerous branches or tareeqahs, such as the Teejaniyyah, Qaadiriyah, Naqshbandiyyah, Shaadhiliyyah, Rifaa'iyyah, etc., the followers of which all claim that their particular tareeqah is on the path of truth whilst the others are following falsehood. Islam forbids such sectarianism. Allaah says (interpretation of the meaning):

*"... and be not of al-mushrikoon (the disbelievers in the Oneness of Allaah, polytheists, idolaters, etc),*

*Of those who split up their religion (i.e., who left the true Islamic 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.” [al-Room 30:31-32]*

**The Sufis** worship others than Allaah, such as Prophets and “awliya” [“saints”], living or dead. They say, “Yaa Jeelaani”, “Yaa Rifaa’i” [calling on their awliya’], or “O Messenger of Allaah, help and save” or “O Messenger of Allaah, our dependence is on you”, etc.

But Allaah forbids us to call on anyone except Him in matters that are beyond the person’s capabilities. If a person does this, Allaah will count him as a mushrik, as He says (interpretation of the meaning):

*“And invoke not, besides Allaah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the zaalimoon (polytheists and wrongdoers).” [Yoonus 10:106]*

**The Sufis** believe that there are abdaal, aqtaab and awliya’ (kinds of “saints”) to whom Allaah has given the power to run the affairs of the universe. Allaah tells us about the mushrikeen (interpretation of the meaning):

*“Say [O Muhammad]: ‘...And who disposes the affairs?’ They will say. ‘Allaah.’...” [Yoonus 10:31]*

The mushrik Arabs knew more about Allaah than these Sufis!

**The Sufis** turn to other than Allaah when calamity strikes, but Allaah says (interpretation of the meaning):

*“And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.” [al-An’aam 6:17]*

**Some Sufis** believe in *wahdat al-wujood* (unity of existence). They do not have the idea of a Creator and His creation, instead they say that everything is creation and everything is god.

**The Sufis** advocate extreme asceticism in this life and do not believe in taking the necessary means or in jihaad, but Allaah says (interpretation of the meaning):

*“But seek with that (wealth) which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world...” [al-Qasas 28:77]*

*“And make ready against them all that you can of power...” [al-Anfaal 8:60]*

The Sufis refer the idea of ihsaan to their shaykhs and tell their followers to have a picture of their shaykh in mind when they remember Allaah and even when they are praying. Some of them even put a picture of their shaykh in front of them when they are praying.

The Prophet ﷺ (peace and blessings of Allaah be upon him) said: “Ihsaan is when you worship Allaah as if you can see Him, and although you cannot see Him, He can see you.” (Reported by Muslim).

**The Sufis** allow dancing, drums and musical instruments, and raising the voice when making dhikr, but Allaah says (interpretation of the meaning):

*“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts...” [al-Anfaal 8:2]*

Moreover, you see some of them making dhikr by only pronouncing the Name of Allaah, saying, “Allaah, Allaah, Allaah.” This is bid’ah and has no meaning in Islam. They even go to the extreme of saying, “Ah, ah” or “Hu, Hu.” The Sunnah is for the Muslim to remember his Lord in words that have a true meaning for which he will be rewarded, such as saying *Subhaan Allaah wa Alhamdulillah wa Laa ilaaha illa Allaah wa Allaahu akbar*, and so on.

**The Sufis** recite love poems mentioning the names of women and boys in their dhikr gatherings, and they repeat words such as “love”, “passion”, “desire” and so on, as if they are in a gathering where people dance and drink wine and clap and shout. All of this has to do with the customs and acts of worship of the mushrikeen. Allaah says (interpretation of the meaning):

*“Their salaah (prayer) at the House (of Allaah, i.e., the Ka’bah at Makkah) was nothing but whistling and clapping of hands...”*

*[al-Anfaal 8:35]*

**Some Sufis** pierce themselves with rods of iron, saying, “O my grandfather!” So the shayaateen come to them and help them, because they are seeking the help of someone other than Allaah . Allaah says (interpretation of the meaning):

*“And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allaah), We appoint for him a shaytaan (devil) to be a qareen (intimate companion) for him.”*

*[al-Zukhruf 43:36]*

**The Sufis** claim to have gnosis and knowledge of the unseen, but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

*“Say: ‘None in the heavens and the earth knows the ghayb (unseen) except Allaah...’” [al-Naml 27:65]*

**The Sufis** claim that Allaah created the world for the sake of Muhammad ﷺ (peace and blessings of Allaah be upon him), but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

*“And I (Allaah) created not the jinns and humans except they should worship Me (Alone).” [al-Dhaariyaat 51:56]*

Allaah, may He be glorified and exalted, addressed His Prophet ﷺ (peace and blessings of Allaah be upon him) with the words (interpretation of the meaning):

*“And worship your Lord until there comes unto the certainty (i.e., death).” [al-Hijr 15:99]*

**The Sufis** claim that they can see Allaah in this life, but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

*“[Moosa said:] ‘O my Lord! Show me (Yourself), that I may look upon You.’ Allaah said, ‘You cannot see Me...’” [al-A'raaf 7:143]*

**The Sufis** claim that they take knowledge directly from Allaah, without the mediation of the Prophet ﷺ (peace and blessings of Allaah be upon him) and in a conscious state (as opposed to dreams). So are they better than the Sahaabah??

**The Sufis** claim that they take knowledge directly from Allaah, without the mediation of the Prophet ﷺ (peace and blessings of Allaah be upon him). They say, *“Haddathani qalbi ‘an Rabbi (My heart told me from my Lord).”*

**The Sufis** celebrate Mawlid and hold gatherings for sending blessings on the Prophet ﷺ (peace and blessings of Allaah be upon him), but they go against his teachings by raising their voices in dhikr and anaasheed (religious songs) and qaseedahs (poems) that contain blatant shirk. Did the Prophet ﷺ (peace and blessings of Allaah be upon him) celebrate his birthday? Did Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, the four imaams or anyone else celebrate his birthday? Who knows more and is more correct in worship, the

Prophet ﷺ (peace and blessings of Allaah be upon him) and the Salaf, or the Sufis?

**The Sufis** travel to visit graves and seek blessings from their occupants or to make tawaaf (ritual circumambulation) around them or to make sacrifices at these sites, all of which goes against the teachings of the Prophet ﷺ (peace and blessings of Allaah be upon him): “Do not travel to visit any place but three mosques: al-Masjid al-Haraam [in Makkah], this mosque of mine [in Madeenah] and al-Masjid al-Aqsa [in Jerusalem].” (Agreed upon).

**The Sufis** are blindly loyal to their shaykhs, even when what they go against the words of Allaah and His Messenger. But Allaah, may He be exalted, says (interpretation of the meaning):

*“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger...” [al-Hujuraat 49:1]*

**The Sufis** use talismans, letters and numbers for making decisions and for making amulets and charms and so on.

**The Sufis** do not restrict themselves to the specific blessings on the Prophet ﷺ (peace and blessings of

Allaah be upon him) that were narrated from him. They invented new formulas that involve seeking his blessings and other kinds of blatant shirk which are unacceptable to the one on whom they are sending blessings.

With regard to the question of whether the Sufi shaykhs have some kind of contact, this is true, but their contact is with the shayaateen, not with Allaah, so they inspire one another with adorned speech as a delusion (or by way of deception), as Allaah says (interpretation of the meaning):

*“And so We have appointed for every Prophet enemies – shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it...” [al-An’aam 6:112]*

And Allaah says (interpretation of the meaning):

*“... And, certainly, the shayaateen (devils) do inspire their friends (from mankind)...” [al-An’aam 6:121]*

*“Shall I inform you (O people!) upon whom the shayaateen (devils) descend?”*

*They descend on every lying, sinful person.” [al-Shu’ara 221-222]*

This is the contact that is real, not the contact that they falsely claim to have with Allaah. Exalted be Allaah far above that. (See *Mu’jam al-Bida’*, 346 –359).

When some of these Sufi shaykhs disappear suddenly from the sight of their followers, this is the result of their contact with the shayaateen, who may even carry them to a distant place and bring them back in the same day or night, to mislead their human followers.

So the important rule here is not to judge people by the extraordinary feats that they may do. We should judge them by how closely or otherwise they adhere to the Qur’aan and Sunnah. The true friends of Allaah (awliya’) are not necessarily known for performing astounding feats. On the contrary, they are the ones who worship Allaah in the manner that He has prescribed, and not by doing acts of bid’ah. The true awliya’ or friends of Allaah are those whom our Lord has described in the hadeeth qudsi narrated by al-Bukhaari in his *Saheeh* (5/2384) from Abu Hurayrah, who said:

The Messenger of Allaah ﷺ (peace and blessings of Allaah be upon him) said: “Allaah said, ‘Whoever

shows enmity towards a friend (wali) of Mine, I declare war against him. My slave does not draw close to Me with anything more loved by Me than the religious duties that I have enjoined on him, and My slave continues to draw close to Me with supererogatory (naafil) acts, so that I will love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it.”

And Allaah is the Source of Strength and the Guide to the Straight Path.

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*“ And verily this (i.e. Allah’s commandments mentioned in the previous two verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you from His path. This He has ordained for you that you may become Al- Muttaqoon ( the pious-see V2:2) ” Verse # 153, Surat Al An’aam.*

It is the Muslim's duty to follow the truth and to join the victorious group, the people of Sunnah and Jamaa'ah (*Ahl al-Sunnah wa'l-Jamaa'ah*) who are followers of the pious predecessors (*al-salaf al-saalih*), loving them for the sake of Allaah whether they are in his own country or elsewhere, and cooperating with them in righteousness.

The attributes of the victorious group are related in a number of saheeh ahaadeeth, for example:

The Prophet ﷺ (peace be upon him) said: "My ummah is an ummah which carries out the commands of Allaah; those who let them down or differ from them do not harm them and they will keep adhering to this path until the Day of Judgement."

Mu'aawiyah and 'Umar ibn al-Khattaab (may Allaah be pleased with them) reported that the Prophet ﷺ (peace be upon him) said: 'A group of my ummah will continue victoriously adhering to the truth until the Last Hour begins.'

Al-Mugheerah ibn Shu'bah (may Allaah be pleased with him) said: "I heard the Messenger of Allaah ﷺ (peace be upon him) say: "Some people of my ummah will remain victorious over the people until the decree of Allaah reaches them."

'Imraan ibn Husayn (may Allaah be pleased with him) said that the Prophet ﷺ (peace be upon him) said: "A group of my ummah will continue fighting for the truth, and will prevail over those who oppose them, until the last of them will kill *al-Maseekh al-Dajjaal* (the Liar or Anti-Christ)."

From these ahaadeeth we may understand the following:

- (1) The Prophet's words "A group of my ummah will continue . . ." indicate that this is a section of the ummah, not the entire ummah. This also indicates that there will be other groups and sects.
- (2) His words "those who oppose them will not harm them" indicate that there will be other groups who oppose the victorious group in the way they practice the religion. This also concurs with the hadeeth which describes the ummah being divided into seventy-two groups or sects who oppose the one group that is following the truth.
- (3) Both ahaadeeth offer glad tidings to the people who are following the truth. The hadeeth that speaks of the victorious group speaks of their victory in this world.

(4) The words “until the decree of Allaah reaches them” refer to the wind or breeze that will come and take the soul of every believing man and woman. This does not contradict the hadeeth “A group of my ummah will remain victoriously supporting the truth until the Day of Resurrection,” because that hadeeth means that they will continue to follow the truth until that gentle breeze takes their souls just before the Day of Resurrection, when many other Signs of the Last Hour have already manifested themselves.

#### The characteristics of the victorious group

From the ahaadeeth quoted above, and other reports, we can derive the following characteristics of the victorious group:

(1) They follow the truth. They are described variously as “following the truth,” “following the commandments of Allaah,” “following the true religion,” etc.

All of these phrases indicate that they are adhering to the true religion with which Muhammad ﷺ (peace be upon him) was sent.

(2) They obey the commandments of Allaah, which means:

(a) They are distinguished from the rest of mankind by carrying the banner of Da’wah towards Allaah.

(b) They undertake the mission of enjoining what is good and forbidding what is evil.

(3) They will be victorious until the Last Hour.

The ahaadeeth say that “they will be victorious until the decree of Allaah comes,” “they victoriously support the truth,” or “they will be victorious over those who oppose them.”

This victory includes:

1. Being open and not hiding: they are well-known and prominent and have the upper hand.

1. Adherence to true religion, righteousness, following Allaah’s commands and fighting against His enemies in jihaad

1. Victory by defeating others

(4) They are patient and resist others with patience.

Abu Tha’labah al-Khashani (may Allaah be pleased with him) reported that the Prophet ﷺ (peace be upon him) said: “After you there will come days of

patience, in which the patience required will be like having to hold a burning coal in one's hand."

Who are the people of the victorious sect?

Al-Bukhaari said: "They are the people of knowledge (the scholars)."

Many scholars said that the victorious group is the scholars of hadeeth.

Al-Nawawi said: "It is possible that this group is scattered among all types of believers. Some may be brave fighters, or fuqahaa', or scholars of hadeeth, or ascetics, or people who enjoin good and forbid evil, and other types of good people."

Al-Nawawi also said: "It could be a group of different types of believers, including those who are brave and skilled in warfare, faqeehs, scholars of hadeeth, Qur'aanic commentators (mufasssireen), those who enjoin good and forbid evil, ascetics and devoted worshippers."

Ibn Hajar, may Allaah have mercy on him, explained the matter as follows: "They do not have to all be in one city; they could be gathered in one country or dispersed across the world. They may be gathered in one city or in a part of it. It is possible that one group

may exist, then disappear, then be replaced by another group, and so on, until the Day of Judgement, when all will disappear except for one group in one city, who will disappear when the breeze decreed by Allaah comes."

The scholars' discussion of this group does not specify one type of people, or one city or country, except for the last group, which will be in al-Shaam (the territory comprising modern-day Syria, Lebanon, Jordan and Palestine) and will fight the Dajjaal, as the Prophet ﷺ (peace be upon him) said.

No doubt those who are involved with the sciences of sharee'ah – 'aqeedah, fiqh, hadeeth and tafseer, studying and teaching – are the people who are most qualified to be called the Victorious Group, and they should be at the forefront of da'wah and jihaad, and enjoining what is good and forbidding what is evil, and refuting the people of bid'ah, all of which must be accompanied with sound knowledge based on the Wahy (Revelation).

We ask Allaah to make us among them. May Allaah bless our Prophet Muhammad.

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The Prophet ﷺ (peace and blessings of Allaah be upon him) told us beforehand that this Ummah would be divided as the previous nations were divided, as stated in the saheeh hadeeth:

Wahb ibn Baqiyyah told us from Khaalid from Muhammad ibn ‘Amr from Abu Salamah from Abu Hurayrah who said: the Messenger of Allaah ﷺ (peace and blessings of Allaah be upon him) said: “The Jews were divided into seventy-one or seventy-two sects, and the Christians were divided into seventy-one or seventy-two sects, and my Ummah will be divided into seventy-three sects.” This was narrated by Abu Dawood in his *Sunan, Kitaab al-Sunnah, Baab Sharh al-Sunnah*.

It was reported from ‘Awf ibn Maalik who said: the Messenger of Allaah ﷺ (peace and blessings of Allaah be upon him) said: “The Jews were divided into seventy-one sects, one of which is in Paradise and seventy are in the Fire. The Christians were divided into seventy-two sects, seventy-one of which are in the Fire and one is in Paradise. By the One in Whose hand is the soul of Muhammad, my Ummah will be divided into seventy-three sects, one of which will be in Paradise and seventy-two will be in the

Fire.” It was said, O Messenger of Allaah, who are they? He said, “*Al-Jamaa’ah*.”

*Sunan Ibn Maajah*, no. 3982.

What is meant by *al-Jamaa’ah* is the ‘aqeedah and actions of the Prophet ﷺ (peace and blessings of Allaah be upon him) and his Companions.

Among the sects that claim to belong to Islam are those who are misguided with regard to the Unity of Allaah (Tawheed) and His Names and Attributes; they say that everything that exists is Allaah and that He is incarnate or present in His creation – glorified be He far above what they say. On the contrary, He is above His heavens, settled on His throne, distinct from His creation.

Others are misguided with regard to eeman (faith) and say that deeds are separate from faith and that faith does not increase or decrease. The correct view is that faith consists of words and deeds; it increases when one does acts of obedience to Allaah and decreases when one commits sin.

Others are misguided by their declaring that the person who commits sin goes beyond the pale of Islam and is doomed to eternity in the Fire. The correct view is that the one who commits a major sin

– apart from *shirk* and *al-kufr al-akbar* – does not go out of Islam.

Others are misguided with regard to the issue of *al-qadaa' wa'l-qadar* (divine decree), and said that man has no choice in what he does. The correct view is that man has freedom of will on the basis of which he will be called to account and will bear the consequences of his deeds.

Others are misguided with regard to the Qur'aan, and say that it is created. The correct view is that it is the words of Allaah, revealed not created.

Others are misguided with regard to the Sahaabah, whom they revile and denounce as kaafirs even though they are the companions of the Prophet among whom the *Wahy* (Revelation) was revealed, and they are the most knowledgeable and the most devoted in worship among this Ummah, and they strove in jihaad for the sake of Allaah and Allaah supported this religion through them – may Allaah be pleased with them all.

And there are other groups who deviated from the path of Islam and innovated matters in the religion of Allaah; each of them rejoices in what they have, but they have followed the ways of the Shaytaan and

gone against the words of Allaah (interpretation of the meaning):

*“And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqoon (the pious)” [al-An'aam 6:153]*

We ask Allaah to make us among the followers of the Sunnah who will be saved from the Fire, and to admit us to Paradise among the righteous. May Allaah bless our Prophet Muhammad.

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Know, may Allaah guide us and you to the truth and enable us to follow it, that the Prophet ﷺ (peace and blessings of Allaah be upon him) did not die before he had shown the way clearly to his *ummah* [nation]. There was no major or minor matter but he gave us knowledge about it from Allaah. At the end of the last Hajj [pilgrimage] performed by the Prophet ﷺ (peace and blessings of Allaah be upon him) there was revealed the *aayah* [verse] (interpretation of the meaning):

*“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion” [al-Maa’idah 5:3]*

The Sahaabah [Companions of the Prophet ﷺ (peace and blessings of Allaah be upon him) (may Allaah be pleased with them) adhered very closely to this path, and thus Allaah protected the followers of Islam from splitting in this blameworthy manner.

They were followed in that by the Taabi’een [the generation that followed the generation of the Sahaabah] (may Allaah have mercy on them), but some internal and external factors led to the emergence of some reprehensible divisions following the three best generations. Among the external causes of that were:

Mixing with other, non-Muslim nations, such as the Persians, Romans, Indians and Greeks, and contact with other religious groups such as Jews, Christians, Sabians, Magians, Indian religions and others.

Among the internal causes were:

Following whims and desires, giving room to doubts, turning away from learning the religion and sharee’ah of Allaah, ignorance, extremism, and imitation of non-Muslims... etc.

All of these reasons, and others, led to some small groups splitting from the right path which the majority of the Muslims followed, so there emerged some groups, innovations and opinions that differed from the path of the Prophet ﷺ (peace and blessings of Allaah be upon him) and his Companions, and the Taabi’een and those who followed their path.

But we may note that these groups and factions were in fact a discordant note that differed from the majority of Muslims, and their followers were shunned and opposed by the scholars, khulafaa’ [khaleefahs or Muslim rulers] and majority of Muslims, which meant that they were contained and their influence was prevented from becoming widespread during most periods of Islamic history.

The majority of Muslims remained on the Sunni path – in general – and when forms of bid’ah emerged among them, the scholars of truth have always hastened to oppose them and point out their falsehood. Our Prophet Muhammad ﷺ (peace and blessings of Allaah be upon him) told us that these divisions would emerge; he warned us about them and commanded us to adhere to the *jamaa’ah* [main body] of the Muslims. He said: “The Jews and the Christians split into seventy-two sects, all of which are in Hell;

this *ummah* [nation] will split into seventy-three sects, all of which will be in Hell apart from one.” They asked, “Which one is that, O Messenger of Allaah?” He said, “Those who follow the path which I and my Companions are on today.” He said, “A group of my *ummah* will remain following the truth and will prevail, and those who oppose them will not harm them, until the Day of Judgement begins.”

There are many reasons why the Muslims have always felt a sense of unity, some of which we have mentioned above. But the most obvious reason is that this religion comes from Allaah and it is protected by Allaah. If any other religion had been exposed to the wars, conspiracies and plots that Islam has been exposed to, it would have vanished a long time ago (as we see in the case of other religions). Every rational person will see that a belief which for more than 1400 years has stayed exactly the same as it was at the time of the Prophet ﷺ (peace and blessings of Allaah be upon him), and is still renewing itself in the hearts of its followers (in love and adherence) like the reweaving of a flower in spring – this is the strongest evidence that the religion of Allaah is the true religion. And Allaah is the Guide to the Straight Path.

**Islam Q&A ([www.islam-qa.com](http://www.islam-qa.com))**

The Prophet (peace and blessings of Allaah be upon him) said: “The Jews split into seventy one sects, and the Christians split into seventy two sects. This *ummah* (nation) will split into seventy three sects, all of whom will be in the Fire apart from one.” It was said, “Who are they, O Messenger of Allaah?” He said, “Those who follow the same path as I and my companions follow.” So whoever follows the same path as the Prophet and his companions is following the truth and is safe from all falsehood. The basis of this truth is the Qur’aan and the Sunnah of the Prophet (peace and blessings of Allaah be upon him). He (peace and blessings of Allaah be upon him) said: “I am leaving among you two things, which if you adhere to them you will not go astray after I am gone: the Book of Allaah and my Sunnah.” Whatever goes against them is a deviation from the truth. The Sunnis (Ahl al-Sunnah wa’l-Jamaa’ah) are those who follow the truth, who honour Allaah and His Messenger, who follow what is said in the Qu’raan and Sunnah, and follow the righteous predecessors, the Sahaabah and Taabi’een (the companions of the Prophet and the subsequent generation) and those who followed them in truth; they do not go beyond their guidance or differ from their way, because they are the most knowledgeable of people about the Qur’aan and

Sunnah, which came in their language and in their Arabic idiom. Allaah says (interpretation of the meaning):

*“An Arabic Qur’aan, without any crookedness (therein)...”*

*[al-Zumar 39:28]*

The most prominent characteristic of the saved group is adherence to the way of the Prophet (peace and blessings of Allaah be upon him) in ‘aqeedah (belief), ‘ibaadah (worship), manners and attitude, and dealings with others. The saved group has distinct characteristics in these four areas.

In matters of ‘aqeedah you will find that they adhere to that which is indicated by the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him), i.e., absolute Oneness (Tawheed) of the Divinity and Lordship of Allaah, and of His Names and Attributes.

In matters of worship, you will find that this group is distinguished by its total adherence to and application of that which the Prophet (peace and blessings of Allaah be upon him) used to do with regard to different kinds of acts of worship, how they are done, to what extent, where and when, and for what reasons.

You will not find them introducing innovations into the religion of Allaah, rather they show the utmost respect towards Allaah and His Messenger, so they do not put themselves forward before Allaah and His Messenger (cf. *al-Hujuraat* 49:1) by suggesting any innovated act of worship for which He has not granted permission.

In matters of manners and attitude, you will also find that they differ from others by virtue of their good attitudes such as wishing the Muslims well, being content, having a cheerful countenance, speaking well, being generous, being courageous, and other noble and good characteristics.

In matters of dealings with others, you will find that they deal with others in an open and sincere manner. They are the ones to whom the Prophet (peace and blessings of Allaah be upon him) referred when he said: “The two parties (to a transaction) have the choice (of proceeding with the transaction or cancelling it) until they separate. If they are sincere and open, their transaction will be blessed for them, and if they are lying or deceitful, the blessing will be lost.”

If a person is lacking in any of these characteristics, then does not mean that he is not one of the saved

group, but for all, there will be degrees according to that which they did (cf. *al-Ahqaaf* 46:19). Falling short in matters of Tawheed may put a person outside the saved group, such as lacking in *ikhlaas* (sincerity or purity of intention). The same applies to bid'ah, as a person may do acts of bid'ah which put him outside the saved group.

In matters of morals and dealings with others, defects in such matters do not put a person outside this group, although they may reduce him in status.

We need to look in more detail at the matter of attitude and manners. One of the most important matters of attitude and manners is unity and uniting upon the truth. This is what Allaah urges us to do in the *aayah* (interpretation of the meaning):

*“He (Allaah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nooh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibraaheem (Abraham), Moosa (Moses) and ‘Eesa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)” [al-Shoora 42:13]*

Allaah tells us that those who divide their religion and break up into sects, Muhammad (peace and blessings of Allaah be upon him) has nothing to do with them. Allaah says (interpretation of the meaning):

*“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least” [al-An’aam 6:159]*

Unity and harmony are among the most prominent characteristics of the saved sect – *Ahl al-Sunnah wa’l-Jamaa’ah*. If any dispute arises among them, stemming from *ijtihaad* in matters where *ijtihaad* is permitted – they do not bear ill-will, enmity or grudges against one another. Rather they regard one another as brothers even though these differences arise between them. One of them will pray behind another even if he thinks that he does not have wudoo’ whilst the imaam thinks that he does have wudoo’. For example, one of them may pray behind another who has eaten camel meat, and this imaam thinks that this does not break wudoo’ whereas the person praying behind him thinks that it does break wudoo’. So he believes that his prayer behind this imaam is valid, but if he himself were to pray in that state on his own he would think that his prayer is not valid. All this is because they believe that differences

which arise from ijtihaad in cases where ijtihaad is allowed, are not really differences, because each of them has followed evidence (daleel) as he is obliged to do, and which should not be ignored. So they believe that if their brother differs from them with regard to some action because he is following the evidence (daleel), then in effect he is agreeing with them, because they advocate following the evidence wherever it is. So although he differs from them, he is still following evidence from the Book of Allaah or the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him). The scholars are not unaware of the differences of this nature that arose among the Sahaabah even during the time of the Prophet (peace and blessings of Allaah be upon him), but he did not rebuke them. When he (peace and blessings of Allaah be upon him) came back from the campaign of al-Ahzaab, and Jibreel came to him and told him to go out to Bani Qurayzah, who had broken the treaty, the Prophet (peace and blessings of Allaah be upon him) told his companions, "None of you should pray 'Asr until he reaches Bani Qurayzah." They set out from Madeenah to Bani Qurayzah, and they were worried about missing the 'Asr prayer. Some of them delayed the 'Asr prayer until they reached Bani Qurayzah, and they prayed it after the time for the prayer had passed, because the Prophet

(peace and blessings of Allaah be upon him) had said, "None of you should pray 'Asr until he reaches Bani Qurayzah." Others prayed 'Asr on time, saying that all the Prophet (peace and blessings of Allaah be upon him) had meant was that they should hasten to go out (to Bani Qurayzah); he did not mean that they should delay the prayer. These are the ones who were correct, but the Prophet (peace and blessings of Allaah be upon him) did not rebuke either of the two groups, and neither expressed enmity towards the other. The Muslims who claim to follow the Sunnah should be one *ummah* and not divide into groups, fighting one another verbally and arguing and hating one another for a matter in which it is allowed to have different opinions. There is no need to mention every group by name; the smart person will understand what I mean.

I think that *Ahl al-Sunnah wa'l-Jamaa'ah* should unite even though they differ in the ways in which they understand those texts which may be interpreted in different ways. That is a matter in which there is room for differences, may Allaah be praised. What matters is harmony and unity. No doubt the enemies of Islam want the Muslims to be divided, whether they are enemies who express their enmity openly or they are enemies who make an outward display of friendliness towards Muslims and Islam, but that is

not real. We must be distinguished by this characteristic which is the characteristic of the saved group, i.e., being united.

**Majmoo' Fataawa wa Rasaa'il li Fadeelat al-Shaykh Muhammad ibn Saalih al-'Uthaymeen, vol. 1, p. 38-41 (www.islam-qa.com)**

**Question:**

**Is this *hadeeth* which is mentioned by the Sufis, *saheeh* (true) –“My heaven and my earth could not contain Me, but the heart of My believing slave contains Me”?**

**Answer:**

Praise be to Allaah.

Shaykh al-Islam Ibn Taymiyah was asked about the words which were narrated from the Prophet (peace and blessings of Allaah be upon him), “My heaven and my earth could not contain Me, but the heart of My believing slave contains Me”?

He replied:

Praise be to Allaah.

What they mentioned is from the *Israa' eeliyyaat* [reports narrated from Jewish sources], no isnaad is known for it from the Prophet (peace and blessings of Allaah be upon him). What it means is that Allaah

puts love and knowledge of Himself in the heart of His slave.

The report, “The heart is the house of the Lord” is like the first report. The heart is the home or seat of faith in Allaah and of knowledge and love of Him.

They reported the words, “I was an unknown treasure and I wanted to be known, so I created mankind and taught them about Myself so that they would know Me.” These are not the words of the Prophet (peace and blessings of Allaah be upon him), and I know of no isnaad for this, either *saheeh* (sound) or *da'eef* (weak).

They reported that the Prophet (peace and blessings of Allaah be upon him) said: “Allaah created reason, and said to it, ‘Come here,’ and it came. He said to it, ‘Go there,’ and it went. He said, ‘By My Glory and Majesty, I have not created anything more noble than you. I shall reward and punish because of you.’” This *hadeeth* is *baatil* (false) and *mawdoo'* (fabricated) according to the consensus of *hadeeth* scholars.

They narrate the words, “Love of this world is the root of all evil.” This is known from Jundub ibn 'Abd-Allaah al-Bajali, but there is no known isnaad from the Prophet (peace and blessings of Allaah be upon him).

They report the words, “This world is merely a step for the believing man.” This is not known from the Prophet (peace and blessings of Allaah be upon him) or from the salaf of this ummah or its imams.

They report the words, “Whoever is blessed with a thing, let him stick with it” and, “Whoever commits himself to something, let him stick with it.” The first report was narrated from one of the salaf. The second report is baatil (false), for whoever commits himself to something may have to stick to it or he may not, according to what Allaah and His Messenger have commanded.

They report that the Prophet (peace and blessings of Allaah be upon him) said, “Do favours for the poor, for tomorrow they will have authority, and what authority!” and, “Poverty is my pride and I boast of it.” Both of these are lies and are not known in any way in the well known books of the Muslims.

They report that the Prophet (peace and blessings of Allaah be upon him) said: “I am the city of knowledge and ‘Ali is its gate.” This hadeeth is da’eef (weak); indeed it is mawdoo’ (fabricated) according to the scholars of hadeeth. It was narrated by al-Tirmidhi and others, but it is a lie.

They report that the Prophet (peace and blessings of Allaah be upon him) said, “The poor will sit down on the Day of Resurrection, and [Allaah] will say, ‘By My Glory and Majesty, I did not deprive you of worldly things because you are insignificant. Rather I wanted to raise your status on this Day. Go to the place where the people are standing, and whoever gave you a piece of bread, or water to drink, or clothes to wear, take him to Paradise.’” The shaykh said: this report is a lie which was not narrated by any of the scholars of hadeeth. It is baatil (false) and goes against the Qur’aan and Sunnah and scholarly consensus (ijmaa’).

They report that when the Prophet (peace and blessings of Allaah be upon him) came to Madeenah, the daughters of al-Najjaar came out with daffs (hand-drums) and sang “*Tala’a al-Badru ‘alayna min thaniyyat al-Widaa’*”, and the Messenger of Allaah (peace and blessings of Allaah be upon him) said to them, “Shake your tambourines, may Allaah bless you.” The hadeeth about women beating the daff on joyous occasions is saheeh, and this was done at the time of the Messenger of Allaah (peace and blessings of Allaah be upon him), but it is not known that he said, “Shake your tambourines.”

They report that the Prophet (peace and blessings of Allaah be upon him) said, "O Allaah, You have brought me out of the place which is most beloved to me, so cause me to dwell in the place which is most beloved to You." This hadeeth is also baatil (false), although it was narrated by al-Tirmidhi and others. Rather he said to Makkah, "You are the most beloved part of Allaah's land to me." And he said, "You are the most beloved land to Allaah."

They report that the Prophet (peace and blessings of Allaah be upon him) said: "Whoever visits me and my father Ibraaheem in one year will enter Paradise." This is a fabricated lie which was not narrated by any of the scholars of hadeeth.

They report that a Bedouin prayed (quickly), pecking (like a bird) in his prayer. 'Ali (may Allaah be pleased with him) said, "Do not peck in your prayer." The Bedouin said, "O 'Ali, if your father had pecked in prayer he would not have entered Hell." This is a lie.

They report that 'Umar killed his father. This is a lie, for his father died before the mission of the Prophet (peace and blessings of Allaah be upon him) began.

They report that the Prophet (peace and blessings of Allaah be upon him) said, "I was a Prophet when Adam was between the water and the clay. I was a

Prophet when Adam was neither water nor clay." This wording is false.

They report the words, "The bed of a single man is fire. Poor is the man who has no woman and the woman who has no man." These are not the words of the Prophet (peace and blessings of Allaah be upon him).

It was narrated that when Ibraaheem (peace be upon him) built the Ka'bah, he prayed one thousand rak'ahs in each corner, then Allaah revealed to him, "O Ibraaheem, this is not like feeding a hungry man or clothing a man who cannot cover his 'awrah." This is obviously a lie, and it is not known in the books of the Muslims.

They narrate the words, "Do not despise tribulation, for it will reap the hypocrites." These words are not known from the Prophet (peace and blessings of Allaah be upon him).

They narrate the words, "Whoever teaches his brother an aayah from the Book of Allaah becomes his master." This is a lie which is not known at all in the books of the scholars.

They narrate that the Prophet (peace and blessings of Allaah be upon him) said, "I looked at the sins of my

ummah and I did not find any greater sin than that of one who learns an aayah then forgets it.” If this hadeeth is saheeh, what is meant is forgetting in the sense of not reciting. The wording of the hadeeth is: “Among the sins of my ummah is that of a man to whom Allaah gave an aayah of the Qur’aan, but he neglected it until he forgot it.” This forgetting means turning away from the Qur’aan and not believing in it or acting upon it. With regard to neglecting to study it until one forgets it, this is a sin.

They report the words, “One aayah of the Qur’aan is better than Muhammad and the family of Muhammad. The Qur’aan is the word of Allaah, revealed not created, and there is nothing like it.” This wording was not reported from the Prophet (peace and blessings of Allaah be upon him).

They report that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever learns something beneficial and conceals it from the Muslims, Allaah will bridle him with reins of fire on the Day of Resurrection.” A similar meaning is to be found in *al-Sunan*: the Prophet (peace and blessings of Allaah be upon him) said, “Whoever is asked about a matter of [Islamic] knowledge which he knows but he conceals it, Allaah will bridle him with reins of fire on the Day of Resurrection.”

They report that the Prophet (peace and blessings of Allaah be upon him) said, “When you come to talk about disputes which took place among my companions, be quiet. When you come to talk about the Divine will and decree (*al-qadaa’ wa’l-qadar*), keep quiet.” This was reported with *munqati’* (broken or interrupted) isnaads.

They report that the Prophet (peace and blessings of Allaah be upon him) said to Salmaan al-Farsi when he was eating grapes, “*Du, du,*” meaning eat them two by two. These are not the words of the Prophet (peace and blessings of Allaah be upon him); this is *baatil* (false).

They report that the Prophet (peace and blessings of Allaah be upon him) said, “Whoever commits zina (fornication) with a woman and she gives birth to a girl, the fornicator may marry his daughter who was born as a result of zina.” This was said by those who were not among the companions of al-Shaafa’i. Some of them attributed it to al-Shaafa’i, and some of the companions of al-Shaafa’i denied that he said that. They said, he did not state that this is permitted, but he did state that this is permissible in the case of *radaa’ah* (breastfeeding), if he breastfed from the milk of a woman who got pregnant as a result of zina. Most of the scholars, such as Ahmad, Abu Haneefah and

others, are agreed that this is haraam, and this is the stronger of the two opinions narrated in the madhhab of Maalik.

They report the words, “the most deserving thing for which you take payment is the Book of Allaah.” Yes, it is proven that [the Prophet (peace and blessings of Allaah be upon him)] said, “The most deserving thing for which you take payment is the Book of Allaah,” but that was in the hadeeth about ruqyah (reciting Qur’aan and du’aa’s for the purpose of healing), and the reward was for the recovery of that sick person, not for the recitation.

They report that the Prophet (peace and blessings of Allaah be upon him) said, “Whoever mistreats a dhimmi (a Jew or Christian living under Islamic rule), Allaah will be his opponent on the Day of Resurrection” or “I will be his opponent on the Day of Resurrection.” This is da’eef (weak). What is known from him is that he said: “Whoever kills a mu’aahid (member of a kaafir nation which has a peace treaty with the Muslims) for no lawful reason will not smell the fragrance of Paradise.”

They report that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever lights a lamp in the mosque, the angels and the bearers of the Throne

will not cease to pray for forgiveness for him so long as the light of that lamp is shining in the mosque.” I know of no isnaad for this from the Prophet (peace and blessings of Allaah be upon him).

**Al-Fataawa al-Kubra, 5/88-93 ([www.islam-qa.com](http://www.islam-qa.com))**

## Further references on the Internet (what they claim or not claim to be)

### SUFISM IS NOT ISLAM;

For those who may be unfamiliar, sufis sometimes meet outside of the city, perhaps in an old cemetery. They might dance and sing together, or simply meditate and hope for a touch of sacredness from a saint's tomb. The cemetery gives perspective-- it invites everyone, and doesn't care what religion or philosophy we ascribe to, let alone what gender or color we are. Perhaps this group, like a cemetery, could be a place for burying stale thought forms and for bringing forth fresh flowers. It can be a place for poetry, paradox, questions, and stories.

### What is a sufi?

One of the words to which the term 'Sufi' is related is the Greek Sophia, meaning wisdom; wisdom which is a knowledge acquired both from within and without. Therefore Sufism is not only an intuitive knowledge nor is it only a knowledge acquired from the outer life of the world. Sufism in itself is not a religion nor even a cult with a distinct or definite doctrine. No better explanation of Sufism can be given than by saying that any person who has a knowledge of both outer and inner life is a Sufi. Thus there has never in any period of the world's history been a founder of Sufism, yet Sufism has existed at all times.

### How does a sufi view religion?

Religion, in the conception of a Sufi, is the path that leads him towards the attainment of his ideal, worldly as well as heavenly. Sin and virtue, right and wrong, good and bad are not the same in the case of every individual;

they are according to his grade of evolution and state of life. Therefore the Sufi is concerned little with the name of the religion or the place of worship. All places are sacred enough for worship, and all religions convey the religion of his soul. 'I saw Thee in the sacred Ka'aba and in the temple of the idol also Thee I saw.'

Taken from: <http://www.ilhawaii.net/~heinsite/FAQs/sufifaq.html>

## The Freedom of the Sufi

*by Pir-O-Murshid Inayat Khan*

Sufism cannot be called a religion because it is free from principles, distinctions and differences, the very basis on which religions are founded; neither can it be called a philosophy, because philosophy teaches the study of nature in its qualities and varieties, whereas Sufism teaches unity. Therefore it may best be called simply the training of the view.

<http://www.sufiorder.org/murs001.html>

The work of the Sufi message is to spread the unity of religion. It is not a mission to promote a particular creed or any Church or religion; it is a work to unite the followers of different religions and faiths in wisdom, so that without having to give up their own religion they may strengthen their own faith and focus the true light upon it. In this way a greater trust, a greater confidence will be established in mankind.

<http://www.sufiorder.toronto.on.ca/themessage.htm>

### 1) SUFISM AND ISLAM (NOT MUCH IN COMMON)

Qawwali Sufi by Laurie Hower

Qawwali is the artistic expression of the Sufi, who are considered the mystic sect of Islam. The song (the qawwali) is the perfected devotion and is often accompanied by dancing, chanting, and instrumentation. Although the instruments vary greatly, there has

traditionally always been some sort of reed pipe, flute and drums. All these tools used by the Sufi are a means to experience and interpret the divine by transcending human barriers of worldly treasures through piety and the repetition of these trance-like state inducing words. The true definition of a Sufi is a Sufi. Only one with knowledge of the practice can one fully understand what it means to use divine love for all beings and the destruction of the ego to further ones understanding of Allah.

<http://www.cwu.edu/~kuhlkenr/sufi.html>

### 3) THERE ARE NO MONASTERIES IN ISLAM AND NO LINK TO HINDOUIISM CONTRARY TO SUFISM:

Al-Biruni (d 1039 AD), notes Sufi parallels in the Yoga Sutra of Patanjali and the Bhagvat Gita. It is however from the eleventh century onwards that the interaction between the Sufis and Yogis became more frequent and meaningful at the Sufi Khangahs (monasteries).

<http://www.timesofindia.com/200300/20mahm19.htm>

**THERE** are ten principal Sufi thoughts, which comprise all the important subjects with which the inner life of man is concerned.

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*'There is One God, the Eternal, the Only Being; none exists save He.'*

The god of the Sufi is the God of every creed, and the God of all. Names make no difference to him. Allah, God, Gott, Dieu, Khuda, Brahma, or Bhagwan, all these names and more are the names of his God; and yet to him God is beyond the limitation of name. He sees his God in the sun, in the fire, in the idol which diverse sects worship; and he recognizes Him in all the forms of the universe, yet knowing Him to be beyond all form; God in all, and all in God, He being the Seen and the Unseen, the Only Being. God to the Sufi is

not only a religious belief, but also the highest ideal the human mind can conceive.

<http://www.cheraglibrary.org/messagevolumes/volume-one/sufi-thoughts.html>

### 4) TO LIVE AS AN HERMIT AND AN ASCETIC IS FORBIDDEN IN ISLAM

Sufis adhered to celibacy.

The sacrifices of great Sufi dervishes were unparalleled. Although they commanded supernatural powers, yet they lived a life of extreme poverty and renouncement sustaining themselves often on the leaves of trees and vegetation but offering sumptuous food to all their guests and visitors. They fasted all the year round and sometimes went into jungles for their 'mujahedas.' They wore simple and torn clothes despised silks and sat on grass mats instead of any Persian carpets; they lived in thatched huts or khanqahs and not in any palatial mansions.

<http://www.babafarid.org/html/teaching.htm>

### 5) NO MAN, IN ISLAM, CAN CREATE MIRACLES BUT SUFI SAINTS CAN?

According to Islamic principles and faith miracles do and must happen on the authority of the Sufi saints. No Sufi uses miracles for the sake of self-aggrandisement. he is obliged to display them unavoidable to fight the 'devil-in-man' only to meet extraordinary emergencies.

<http://www.babafarid.org/html/teaching.htm>

### 6) DERVISH TRAINING:

**Ma'rifah:** Mystical knowledge of all types held to be valid.

Go visit this strange training

<http://www.chatlink.com/~mushtaq/training.html>

Sufism explained by Muslim scholars;

<http://www.qss.org/articles/sufism/toc.html>

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### Shias and their innovations:

The contents of al-Kafi are precious gifts from *Ahl al-Bayt* (the fourteen infallible family members of Prophet Muhammad, (Divine Supreme Covenant Body) to their followers.

Each piece is as valuable as the wealth of the whole world. In this volume (vol. 1 of 8) there are about fourteen hundred pieces of such costly items but in the form of Hadith.

I said, "May Allah take my soul in service for your cause, your followers say that the Messenger of Allah taught Ali (DivineSupremeCovenantBody) a thousand chapters of knowledge and from each chapter there opened a thousand chapters. I then said, "This, I swear by Allah, is knowledge." He would mark the ground with his staff (perhaps a sign of thinking) for a while. He then said, "That is knowledge but it is not that." The narrator has said that the Imam (DivineSupremeCovenantBody) said, "O abu Muhammad, with us there is al-Jami'a. Do they know what al-Jami'a is?"

It is a parchment seventy yards long by the yards of the Messenger of Allah. It contains his dictations from his very own mouth that are recorded onto it in the handwriting of Ali (DivineSupremeCovenantBody). It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person."  
(Al-Kafi Vol. 1, H614, Ch. 40, h1)

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Sulaym ibn Qays al-Hilali from Amir al-Mu'minin Ali (DivineSupremeCovenantBody) who has said the following.

"Allah, the Most Holy, the Most High, cleansed us (the Imaams), granted us protection against sins, made us to bear witness to the activities of His creatures and granted us Divine authority on earth. He made us to be with

the holy Quran and the Holy Quran to be with us. We do not depart the Holy Quran and the Holy Quran does not depart us."

(H 482, Ch. 9, h5)

Amir al-Mu'minin Ali (DivineSupremeCovenantBody) would very often say, "I am the supervisor for Allah to see who should go to Paradise and who should go to Hell. I am the greatest criterion, the possessor of the staff and the (marking) seal Miysam All the angels and the spirit have acknowledged the existence in me of all the matters that they had acknowledge in Prophet Muhammad (DivineSupremeCovenantBody). I am held responsible for all such matters that Prophet Muhammad (DivineSupremeCovenantBody) was held responsible. Such responsibilities are the duties to Allah, the Lord. The Holy Prophet will be called upon and his call will be accepted. I will be called up on and my call will be accepted. The Holy Prophet will be made to speak and I will be made to speak and I will speak just the way he would speak. I have been given certain distinctions, which are given to no one before me. I was taught all about the deaths, the sufferings, the genealogy of people and clear speech. I have not missed any of the knowledge that has passed me by and nothing of the future is unseen or unknown to me. I give good news by the permission of Allah and do my duty towards Allah. All of these is from Allah Who has made it possible for me through His knowledge."

(H 501, Ch. 14, h1)

Taken from:

[http://www.tiac.net/users/islam/literature/kitab\\_al\\_kafi/kafi.htm](http://www.tiac.net/users/islam/literature/kitab_al_kafi/kafi.htm)

Iqamah (standing)

This is recited immediately before beginning the prayer as below

ALLAH HU AKBAR (Twice)

Allah is Great

ASH HADU AN LA ILAHA ILL LAL LAH (Twice)

I bear witness that there is no God but Allah

ASH HADU AN NA MUHAMMAD AR RASOOLUL LAH (Twice)

I bear witness that Muhammad is the Messenger of Allah

**ASH HADU AN NA ALI AN WALI ULLAH (Twice)**

**I bear witness that Ali is the Friend of Allah.**

HAYYA AL LAS SALAH (Twice)

Hasten towards prayers

HAYYA AL LAL FALAH (Twice)

Hasten towards prosperity

HAYYA ALA KHAIR ILL AMAL (Twice)

Hasten towards best of actions

QAD QAMAT IS SALAAT (Twice)

Lo, Prayer has established

ALLAH HU AKBAR (Twice)

Allah is Great

LA ILAHA ILL LAL LAH (Only Once)

There is no God except Allah

Taken from: <http://www.shia.com/salaat/main.html>

2441. If a man contracted a temporary marriage with a woman, and the period of her Iddah has not ended yet, he is allowed to contract a permanent marriage with her or renew a contract for temporary marriage with her.

<http://al-islam.org/laws/>

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