

الكلمات النافعة في الأخطاء الشائعة

أخطاء في العقيدة

The Beneficial Words that Correct common mistakes

Related to Creed

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Egypt

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Makkah Al-Mukarramah
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We pray sincerely unto Allah ﷻ to guide us to sincerity and truthfulness. We ask Him ﷻ to make this endeavor beneficial in life as well in the Hereafter. He is the One Who forgives the misdeeds and grants the invocations.

And Prayers and Peace be upon our Messenger Muhammad, his household, his companions, and those who follow them in goodness till the Day of Reckoning.

Waheed bin 'Abdus-Salaam Balee

Kafrush-Sheikh, Minshaat 'Abbaas,

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17.4.1422.

Eighty Baseless Practices Related to Creed

1. Asking for Help from the Dead:

When some people are in grief or sorrow, they usually invoke the dead to help them saying, 'O Badawy! Help me' or, 'O Dosoky support me!'

Asking for help is an act of worship that must be offered to Allah only and none else.

On the Day of the Battle of Badr when the fight became extremely fierce, it became completely clear to the companions of the Messenger ﷺ that the disbelievers tremendously outnumbered them.

The companions ﷺ did not appeal for help of the Messenger although they were fully aware of the fact that the Messenger was the closest to Allah ﷻ and he was the Imam of all the Messengers.

Instead, they sought Allah's Help because they were sure that the Messenger is a human and there is no power and no strength save with Allah ﷻ.

Therefore, Allah ﷻ answered the believers' prayer at once and supplied them with one thousand fighters from among the Angels.

The Noble Qur'an says:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّينَ ۗ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝ ﴾

"(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession * Allah

made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise *" S: 7-9,10.

2. Appealing for help of others besides Allah ﷻ:

Some people appeal for the bounty of other than Allah ﷻ saying, 'O devotee of Allah! I seek your bounty or they say, 'O Badawy I seek your bounty' and other supplications like this.

Such an act cannot be accepted from a Muslim because bounty cannot be sought from anyone besides Allah ﷻ as Allah ﷻ is the only one who has the ability to bestow bounty on man.

Therefore, Allah ﷻ says:

﴿ كَلَّا نُنمِّدُ هَتُولَاءِ وَهَتُولَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴾

"To each - these as well as those - We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden *" S: 17-20

He ﷻ also says about asking for help:

﴿ إِيَّاكَ تَعْبُدُ وَإِيَّاكَ فَسْتَعِينُ ﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything) *" S: 1-5.

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ وَأَبْنُ لَهَيْعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ قَالَ : ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ أَخْبَرَنَا أَبُو الْوَلِيدِ حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ الْمَعْنَى وَاحِدٌ عَنْ حَنْشِ الصُّنْعَانِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ : كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ : « يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ أَحْفَظُهَا اللَّهُ يَحْفَظُكَ أَحْفَظُهَا اللَّهُ تُجِدُهُ نَجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنِ

بِاللَّهِ وَعَظَمَ أَنْ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجُفِيَ الصُّحُفُ » قَالَ : هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ *

Narrated Ibn 'Abbās رضي الله عنهما 'I was riding behind the Messenger of Allah ﷺ and he said: "O lad! Preserve (the commandments of) Allah so that He would protect you. Preserve (the commandments of) Allah so that you would find Him in front of you. If you ask, ask Allah and if you seek help, seek it with Allah. And bear in mind that had all human kind gathered together to benefit you, they would have not benefited you in aught except what Allah ﷻ has foreordained for you. And had they gathered together to harm you, they would have not harmed you in aught except what Allah ﷻ has foreordained for you. The pens have been raised and the records have dried." (Tirmithi)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ ، وَفِي كُلِّ خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ : لَوْ أَنِّي فَعَلْتُ كَذَا كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ : قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلْتُ فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ » أَخْرَجَهُ مُسْلِمٌ .

Narrated Abu Hurairah رضي الله عنه: "Allah's Messenger ﷺ said: "The strong believer is better and dearer to Allah ﷻ than the weak believer, and all of them have goodness. Be keen on what benefits you and seek help in Allah, and do not give up. If anything afflicts you do not say, 'If I had done such and such a thing, such and such would have happened,' but say, 'Allah decrees, and what He wills He does,' for (the utterance) 'If I had done such and such' is from Satan." (Muslim)

وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «أَوْصِيكَ يَا مُعَاذُ: لَا تَدْعَنَّ دُبْرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ: اللَّهُمَّ اغْنِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ بِسَنَدٍ قَوِيٍّ.

Narrated Mo'aath bin Jabal رضي الله عنه; 'Allah's Messenger ﷺ told me, "O Mo'aath, I will give you some advice. Never leave the recitation of this supplication after every (obligatory) prayer: O Allah, help me to remember You, show gratefulness to You, and worship You perfectly." (Ahmad, Abu Dā'ud and An-Nasā'i reported it through a strong chain of narrators).

3. Slaughtering for the Jinn:

Some people go to the magician in order to have their illnesses cured. As a habit, the magician orders the patients to bring him an animal with special unobtainable features for example, a black hen with no white color and other peculiar things.

Then the magician slaughters the animal and smears the patient with its blood to satisfy the jinn because the jinn feeds on blood.

Moreover, the magician does not mention the name of Allah ﷻ while slaughtering the animal. Such an act is forbidden and its doer is cursed.

Abu Muslim narrated; 'Allah ﷻ cursed him who cursed his own father, Allah ﷻ cursed him who sacrificed for anyone besides Allah ﷻ, Allah ﷻ cursed him who accommodates an innovator (in religion), and Allah cursed him who changed the minarets (the boundary lines) of the land.'

4. Vowing in the name other than Allah ﷻ:

Vowing is one of the religious observations, which should be only directed to Allah ﷻ.

It is forbidden to vow upon a Messenger or a devotee of Allah ﷻ or upon an angel. Besides, it is forbidden to vow something for Al

Badawy or Ad Dosouqy or for anyone else to fulfill it. Such people must repent and determine not to repeat such a grave deed.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ وَمَنْ نَذَرَ أَنْ يُعْصِيَهُ فَلَا يُعْصِيهِ». رَوَاهُ الْبُخَارِيُّ.

Narrated 'Aishah رضي الله عنها 'The Prophet ﷺ said: "Whoever vows that he will offer an act of obedience to Allah, should do it for Him. And whoever made a vow that he will disobey Allah, should not disobey Him." (Bukhaari).

5. Appealing for Intercession with Anyone besides Allah ﷻ:

Some people seek intercession through a Messenger or a devotee of Allah ﷻ saying; 'O Messenger of Allah! Intercede for us with Allah.' or they would say; 'O Allah's devotee! Intercede for us with Allah.'

Such an action is forbidden as intercession must be sought only with Allah ﷻ and in those whom Allah ﷻ permits to intercede.

Therefore, if a Muslim wants to gain the intercession of the Prophet Mohammed ﷺ, he must say: 'O My Lord! May You permit Your Prophet Mohammed ﷺ to intercede for me with You.'

It should be clear that it is forbidden to say: 'O Prophet of Allah! May You intercede for me with Allah.'

Clarifying this point, the Noble Koran says:

﴿ أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أُولَٰئِكَ مَا يَعْمَلُونَ شَيْئًا وَلَا يُعْقَلُونَ ﴿٢٠﴾ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ ۝

"Or have they taken (others) as intercessors besides Allah? Say: "Even if they have no power over nothing whatever and have no intelligence? * Say: "To Allah belongs all Intercession. His is the

Sovereignty of the heavens and the earth. Then to Him you shall be brought back *" S: 39-43,44.

And

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴾ ﴿٢٨﴾ .

"He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He (Allah) is pleased. And they stand in awe for fear of Him *" S: 21-28.

And

﴿ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴾ ﴿٢٩﴾ .

"On that Day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him *" S: 20-109.

And

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾ ﴿٣٠﴾ .

"Allah, none has the right to be worshipped besides Him, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth.

Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter.

And they will never encompass anything of His Knowledge except

what He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great *" S: 2-255.

If the slave is more devoted to Allah ﷻ, he will be more worthy of gaining the intercession of the Prophet ﷺ .

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُولُ اللَّهِ ﷺ: « لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ تَمْسِيهِ ». رواه البخاري.

Narated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ; 'I said O Allah's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?' Allah's Messenger ﷺ said: "O Abu Hurairah! I have thought that none will ask me about it besides you as I know your eagerness to (learn) the Hadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart Lâ ilahâ ill Allah (None has the right to be worshipped but Allah)." (Bukhaari).

6. Going around a Place Other than Al Ka'bah:

Circumambulation should not be done except around the House of Allah ﷻ. It is an act of worship which must be offered only to Allah ﷻ; not to anyone else.

A Muslim must not circumambulate any shrine. It is an act designated only for Al Ka'bah in Mecca, Saudi Arabia. Allah, The Almighty says,

﴿...وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾ ﴿٣١﴾ .

"... And let them circumambulate the Ancient House (the Ka'bah at Mecca) *" S: 22-29.

And those who circumambulate a shrine of a friend of Allah ﷻ or a

prophet or anyone else (as they allege) has offered an act of worship wrongly to others besides Allah ﷻ.

Besides, they have done an action, which Allah ﷻ has not permitted. Therefore, all the people of knowledge have agreed upon that circumambulating a place other than Al Ka'bah is and showing dignity to that place or shrine is tantamount to polytheism.

7. Visiting Shrines of the Demised Devotees of Allah ﷻ to Rub Bodies to obtain blessings:

Some people go to the graves of the late friends of Allah ﷻ and the righteous people to rub their own bodies and ask their blessings.

All these actions are not permissible in Islam as they are actions of Godhood. Moreover, those who rub their bodies on a tree, a stone, or a grave seeking their blessings, take these things as gods besides Allah ﷻ.

Imam Ahmed and Imam At-Termitheh compiled on the authority of Abu Waqid Al-Laithy; 'We set forth with the Messenger of Allah ﷺ to Honain (Expedition) while we were newly reverted to Islam. (At that time) the polytheists used to hang their swords on a tree called Thaatu Anwaat. When we passed by a similar tree, we said; 'O Messenger of Allah! Let us have Thaatu Anwaat as they have Thaatu Anwaat.' At that, the Messenger of Allah ﷺ said: Allahu Akbar (Allah is the Most Great). It is the laws that do not change! You have said what the Children of Israel said to their Messenger Moses;

﴿ وَجِئْنَا بِبَنِي إِسْرَائِيلَ إِلَى الْبَحْرِ فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامِهِمْ قَالُوا يَمْشُوا أَجْعَل لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٠٠﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُوا مَا هُمْ فِيهِ وَيَسْتَلِئُوا مَا كَانُوا يَْعْمَلُونَ ﴿١٠١﴾ قَالَ أَعْمَرَ اللَّهُ أَنْتُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٠٢﴾ ﴾

'And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Moses! Make for us a god as these people have gods." He said: "Verily, you are a people who know not (the Majesty and Greatness

of Allah and what is obligatory upon you, i.e. to worship none but Allah alone, the One and the Only God of all that exists) * Moses said: "Verily, these people will be destroyed for what they are engaged in (idols-worship). And all that they are doing is in vain * (He ﷻ clarified): Shall I seek for you a god besides Allah, while He has given you superiority over the 'Alamīn (mankind and jinn of your time) *" S: 7-138-140.

Imam Al Bukhaari and Imam Muslim have compiled the Hadith narrated by 'Umar bin Al Khattaab;

عَنْ عُمَرَ ؓ: أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ. البخاري.

(Narrated 'Abis bin RabI'a); 'When Umar ﷺ came near the Black Stone, he kissed it and said; 'No doubt, I know that you are a stone that can neither harm nor benefit anyone. Had I not seen Allah's Messenger ﷺ kissing you (The Black Stone), I would not have kissed you.' (Bukhaari).

Besides, Sheikh Haafiz Mikkee composed the following verses:

And be advised that acts of polytheism without any doubt are.

What the ignorant people do of dignifying what Allah ﷻ has not ordered us to dignify.

Like he (that resorts to a stone, a place, a grave of a deceased or some trees.

Taking such things as idols similarly as the polytheists do.

8 The Belief that the Ghost of a Murdered comes back at Night at the Place of where he was murdered to Scare People:

This is a myth that has no foundation neither in the Book of Allah ﷻ nor the Sunnah of the Messenger of Allah ﷺ.

It is nothing but delusive imagination that Satan has put into the minds of people.

9) The Belief that Friday has an Hour of ill-omen:

Such belief is entirely untrue. Friday is one of the best days to Allah and it has an hour (lucky opportune time).

حديث أبي هريرة أن رسول الله ﷺ ذكر يوم الجمعة فقال: «فيه ساعة لا يوافقها عبد مسلم وهو قائم يصلي يسأل الله تعالى شيئاً إلا أعطاه إياه وأشار بيده يقللها» أخرجه البخاري.

Narrated Abu Hurairah ؓ; 'Allah's Messenger ﷺ talked about Friday and said: "There is an hour (lucky short time) on Friday and if a Muslim gets it while praying and asks something from Allah ﷻ then Allah ﷻ will definitely meet his demand." And he (the Prophet ﷺ) Pointed out the shortness of that time with his hands." (Bukhaari).

10) Believing that Uncooked Meat and Fish are Harmful to Child Birth:

Some women believe that if someone enters a room carrying uncooked fish or meat or a man had his hair cut and there lies therein a woman who has recently conceived a baby, her milk will be withheld from her baby. They call such a woman "Makbousah" which means literally 'compressed'.

Basing their behavior on such a deviated doctrine, they prevent such persons from entering into her room during the first forty days after giving birth and this is a wrong belief.

11) Believing in Iron as Curing the Woman Giving Little Milk:

Some people believe in the ailing powers of the iron. When the milk of a woman stops flowing to her baby or when it gets little milk, people say she is "Makbosah" (attacked)

And how do such ignorant people cure this alleged attack called "Kabsah"? They bring the tools of the barber and wash them. Then the "Makbosah" (attacked) woman washes her body using this water in order to get over this disorder and her milk flows again.

Such actions cannot be accepted because it is impossible for the razors and the shaving machines to cure a patient. O! people.

Where are your minds???

It seems as if this myth sometimes has an effect and so some people are misled therewith.

So, ponder over the following narration by Zaynab, the wife of 'Abdullaah bin Mas'oud; 'Whenever my husband, 'Abdullaah bin Mas'oud came in, he used to hawk lest his eyes would fall on a hateful thing of ours. One day, he came in while there was an old woman who was curing me of erysipelas. I hid her under my bed. Zaynab said; 'Abdullaah sat beside me and saw a string in my neck. He said; 'What is this string?' I said; 'It is a string to cure me.' 'Abdullaah took it and tore it saying; The family of 'Abdullaah are far removed from the polytheist acts. I heard the Messenger of Allah ﷺ saying:

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حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ ابْنِ أَخِي زَيْنَبِ امْرَأَةَ عَبْدِ اللَّهِ عَنْ زَيْنَبِ امْرَأَةَ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكَ».

Narrated Zaynab, the wife of 'Abdullaah; on the authority of 'Abdullaah; I heard the Messenger of Allah ﷺ saying: "Indeed, spell, incantation, and amulet are (forms of) polytheism."

Zaynab said to 'Abdullaah; 'Why do you say so? My eye used to soar and I used to go to so and so, the Jew. He used to do Ar-Roqyah and it would calm down.

'Abdullaah said; This is from Satan who used to goad it. It was sufficient for you to pray what the Prophet ﷺ used to pray (in such cases): "O Allah! Lord of people! Remove this ailment. Cure it since there is no cure except yours. Let it be a cure that does not leave a relapse."

Allah ﷻ says:

﴿ وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

"And if Allah 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 " S: 6-17.

12. Believing in Plastic:

When someone buys a new car, he usually hangs a piece of plastic on the shape of a hand of a man called "Khamsah wa Khemeasah" believing that it might protect his car from the evil eye.

There is no god but Allah. Can plastic benefit or harm?

Certainly, no. Instead of believing in plastic, one must believe in that only Allah ﷻ can benefit and harm.

13. Believing that Shoes benefit or harm:

Some people stopped thinking, deleted their intellect and preferred to imitate others. They believe that shoes could benefit and harm.

When someone builds a new factory or buys a new car, they become afraid of the envious eye of others. As a result, they bring and hang a pair of shoes in the car believing that it will protect the car from envy.

This is a clear straying from the right path that must not be practiced in the lands of Islam.

It is true that the Prophet ﷺ says: " Envy is existent." but when someone becomes frightened of envy, he must pray to Allah ﷻ, as the Messenger of Allah ﷺ used to seek protection for Al Hasan and Al Husain saying"

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: «إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَةٍ.»

Narrated Ibn 'Abbās رضي الله عنهما; The Prophet ﷺ used to seek refuge with Allah for Al Hasan and Al Husain as saying: "Your forefather Abraham used to seek refuge with Allah for Ishmael and Isaac by reciting the following: "O Allah! I seek refuge with Your Perfect Words from every devil and from pestilence and from every evil, harmful, envious eye."

14. Believing that Mentioning the Name of the Prophet ﷺ guards the Children:

When some women see people looking at their children, they get afraid of the envious eye and say; 'In the name of the Prophet! May he be guarded and protected.'

This is a wrong belief because the Prophet ﷺ himself does not have the power to benefit or harm himself though, he is the best of all mankind.

Allah, The Almighty, said to His Messenger,"

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ﴾

"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. And Allah the Almighty said,"

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴾

"Say (O Mhammad!): "It is not in my power to cause you harm, or to bring you to the Right Path." S: 72-21.

Then how can mentioning the name of the Prophet ﷺ guard children or protect them from harm?

15. Believing in wood:

Some people believe that wood prevents envy. Thus, when they are afraid of the envious eye, they usually say; 'Touch wood.'

This is a heretical belief that a Muslim must not believe in.

When a Muslim is afraid of the envious eye, he must say; 'What Allah wills (will come to pass). May Allah bless it.'

This is stated in the Noble Koran where a Muslim and an unbeliever of the old converse thus:

﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرْتِنَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴾

"It was better for you when you entered your garden to say: 'What Allah wills (will come to pass)! There is no power but with Allah'

16) Fearing the Dead:

Some people believe that if they speak badly about a deceased pious person or saint ﷺ, that dead person will hurt either their bodies, wealth; or progeny.

This is a wrong belief because Allah, the Almighty, is the only One Who has the power to rule the universe.

Certainly, it is better for the Muslims not to speak badly about the dead as the Messenger of Allah ﷺ recommended."

عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا» رَوَاهُ الْبُخَارِيُّ وَرَوَى التِّرْمِذِيُّ عَنِ الْمَغِيرَةِ نَحْوَهُ لَكِنْ قَالَ: «فَتَوَدُّوا الْأَحْيَاءَ» .

Narrated 'Aishah رضي الله عنها; "The Prophet ﷺ said: "Don't abuse the dead, because they have reached the Destination of what they forwarded."

The other narration have the same wording but it adds:

All the worship must be directed only to Allah. "Don't abuse the dead lest you harm the alive."

17. Believing that Leather provides Subsistence:

Some young men wear a leather ring believing that it can bring good luck and they call it "Hazzaazah" the amulet of good luck.

Such belief is corrupt and the Muslims must abandon it altogether.

Those who hang an amulet, Allah ﷻ will not help them achieve their goals and those who hang a shell, Allah ﷻ will not protect them. This fact is established in the Hadith of Messenger of Allah ﷺ:

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ أَخْبَرَنَا حَيُّوَةُ أَخْبَرَنَا خَالِدُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ مِشْرَحَ بْنَ هَاعَانَ يَقُولُ: سَمِعْتُ عُمَيْبَةَ ابْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أْتَمُّ اللَّهُ لَهُ وَمَنْ تَعَلَّقَ وَدَعَةَ فَلَا وَدَعَ اللَّهُ لَهُ» ❖

Narrated Khalid bin 'Ubaid; 'I heard the Messenger of Allah ﷺ saying: "He that hanged an amulet, may Allah ﷻ not help him complete what he intended, and he that hanged a shell (searching for some good deed), may Allah ﷻ not satisfy his end."

18. Believing in What the Fortunetellers and the Astrologers say:

Some people go to the fortunetellers and the astrologers to safeguard themselves from the evil caused by magic spell or to ask them for interfering to bring some good for them.

Such people do not realize that they lose the reward of 200 prayers (that is the prayers of forty days) as a result of going to these fortunetellers and the astrologers and believing in what they say.

Imam Muslim compiled in his Sahih on the authority of one of the wives of the Messenger of Allah ﷺ:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً» *

"He that went to a fortuneteller and asked him for something, the prayers of forty nights will not be accepted from him."

Some people go to the astrologer in order to ask him about their future and the astrologer would tell them that they will marry so and so. This wife will give birth to so and so of sons and daughters.

This is a form of disbelief because it is only Allah ﷻ Who knows the unseen and what lies in the future.

Imam Ahmed and El Haakim compiled the narration of Abu Hurairah that the Prophet ﷺ said; "He that went to an astrologer or a fortuneteller and believed in what they say, they have disbelieved in what was revealed to Mohammed."

19. Believing in the Stones:

When some married women remain some time without conceiving, they do not pray to Allah to bestow them children, instead they resort to some tied stones called "The Branch of Al Kabsah."

They wash these stones with water and use that water for washing themselves, thinking that performing such an act will solve their problem and will help them bear children

Do they not know that Only Allah ﷻ bestows the female (offspring) per His Will, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills.

The Noble Koran says:

﴿ يَلِلَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ خَلَقَ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِشَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ ﴿٢٠﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنْسَاءً وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٢١﴾ ﴾

"To Allah belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills * Or He bestows both males and females (to him He wills), and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things *" S: 42-49.

Zakariyyâ, The Prophet of Allah ﷻ was barren till he grew very old, grey hair covered his head and his bones went feeble. However, He did not lose hope. He prayed unto Allah ﷻ to bestow him an heir to succeed him in the cause of Islam. Allah ﷻ says:

﴿ ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢٠﴾ إِذْ نَادَى رَبَّهُ يَدَّأءُ خَفِيًّا ﴿٢١﴾ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٢٢﴾ وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ﴿٢٣﴾ يَرْبِّي وَيَبْرِكْ مِن نَّالٍ يُعْتَقِبُ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٢٤﴾ ﴾

"(This is) a mention of the mercy of your Lord to His slave Zakariyyâ * When he called out his Lord (Allah) a call in secret * He said (prayed): "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblessed in my invocation to You * O my Lord! And verily I fear my relatives after me, and my wife is barren. So give me from

Your Bounty an heir * (An heir) Who shall inherit me, and inherit (also) the posterity of Jacob (inheritance of the religious knowledge and Prophet-hood, not the wealth). O Lord! And make him one with whom You are Well-pleased *" S: 19-2-6.

Allah, The Almighty, answered his prayer. Allah ﷻ says:

﴿ يَزَكِّرِيَا إِنَّا بُشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ﴾

"(Allah granted his prayer giving him good tidings as saying): "O Zakariyyâ! Verily, We give you the glad tidings of a son, whose name will be Yahyaa (John). We have given that name to none before (him) *" S: 19-7.

Zakariyyâ, The Prophet of Allah ﷻ, got surprised because he had reached an extreme old age and his wife was barren by nature.

﴿ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴾

"He said: "My Lord! How can I have a son, when my wife is barren, and I have reached an extreme old age? *" S: 19-8.

Allah The Almighty, reassured him:

﴿ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ وَقَدْ خَلَقْنَاكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا ﴾

"He (Allah ﷻ) said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing! *" S:19-9.

20. Believing in Placenta:

When a farmer's animal gives birth, the farmer takes a part of the placenta and some pieces of salt, wraps them together in a piece of cloth and hangs them on the neck of the animal believing that this will make the milk flow.

Such a heinous deed is described in the Qur`aan thus:

﴿ ... سَاءَ مَا يَحْمِلُونَ ﴿٥٦﴾ ﴾

"...but many of them do evil deeds. *" S: 5-66.

21. Believing in the Bones:

When some farmers see that the yield of their vegetables, tomatoes or eggplants decreases or its taste becomes sour, they burn the bones of a donkey or a dog and fumigate the yield believing that it will improve the yield and alter its sour taste.

Such an erring deed is described in the quran thus:

﴿... سَاءَ مَا يَحْكُمُونَ ﴿٦٣﴾﴾

"How evil is what they judge is *" S: 6-136.

22. Believing in the Candles:

When some people are given a baby and want to choose a name for it, they bring some candles giving a name to every candle.

Then, they lit all the candles. They ignore the names where the candle gets extinguished quickly.

They believe that such choice will bring bad omen and the baby will not live long.

In fact, they choose the name given to the candle, which stays lit the longest. They say that such choice will bring good luck and consequently prolong the babies' life.

Do candles know the unseen? Or do non-living things know the life span of the sons of Adam?

Such a deed is mentioned in the quran as follows:

﴿... سَاءَ مَا يَحْكُمُونَ ﴿٦٣﴾﴾

"How evil is what they judge *" S: 6-136.

23. Believing that Satan makes the Seeds of Some Plants grow:

When some farmers see wild plants grow in their fields, they call them satanic plant (Satan makes them grow). This is wrong because Satan has no power to make the seeds grow. Allah, the Almighty, says:"

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٤﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٥﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٦﴾ إِنَّا لَمَغْرُومُونَ ﴿٦٧﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٨﴾﴾

"Then tell Me about the seed that you sow in the ground * Is it you that make it grow, or are We the Grower? * Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment) * (Saying); 'We are indeed ruined (or have lost the money without any profit) * (Or you would say); 'Nay, but we are deprived *" S: 56-63-67.

24. Believing in the Blood:

Some Muslims do another malpractice as regards to Al Ud-hiyah (the Sacrifice they offer on Eidul Ad-haa). They dip their hands in its blood and stain the walls therewith, thinking this brings forth blessings.

This deed is remnant of the pre-Islam era or a practice of the Pharaohs who used to throw a beautiful girl in the River Nile each year in the festival called Wafaa'uncel (Showing faithfulness to the River Nile) that used to provide them with water.

When the Muslims conquered Egypt, they abrogated this innovation.

When 'Amru bin Al 'Aas came to Egypt, the Egyptians said to him that the River Nile does not give water except after throwing a beautiful virgin in it. They told him that they used to compensate her family a handsome amount of money.

Upon hearing this, 'Amru said; 'This will not be from now on. Islam abrogates what precedes it.'

They remained for three months without water. The region was afflicted with drought till most people thought to leave the region.

'Amru ﷺ sent to the then Commander of the Believers, 'Umar bin Al Khattaab ﷺ. 'Umar ﷺ sent to 'Amru ﷺ the following message; 'You have done well. I have sent to you a card in the attached envelope. Throw it in the River Nile.'

When 'Amru ﷺ received the envelope and read the card, that comprised the following words; 'From the servant of Allah, 'Umar, the Commander of the Believers to the River Nile in Egypt. It proceeds; Had you been flowing by your own will, do not flow, we need no drop of water from you. And if you flow by the Command of Allah, the Irresistible the Omnipotent, we pray unto Him to let you flow.'

'Amru ﷺ cast the card in the River Nile and behold! The River Nile flowed with abundant water.

It is Allah ﷻ, not any creature Who causes the River Nile, all rivers, and all creatures to function. Allah ﷻ says:

﴿ وَقَلَّ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾ ﴾

"And say: "Truth (the Pure Monotheism or this Koran or Jihâd against polytheists) has come and Al Bâtîl (falsehood, i.e. Satan or polytheism) has vanished. Surely! Al Bâtîl is ever bound to vanish *" S: 17-81.

25. Believing in The Sun:

Some people believe that the sun creates some organs of the human body.

For example, when a molar tooth is extracted from the mouth of a child, his father says to him; 'Take and throw this tooth into the eye of the sun saying; 'O! Sun take the tooth of the donkey and bestow me the tooth of the bride.'

Therefore, the child is brought up believing that the sun bestows the teeth.

26. Believing that the Broken Pot prevents Evil When it breaks:

When some people see a pot break, they say; 'It has taken evil and has gone away.'

In fact, the pot has nothing to do with good or evil but good and evil is predestined by Allah, the Almighty, Who said:

﴿ وَإِنْ يَمَسُّنَا اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّنَا بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢٠﴾ ﴾

Scient

"And if Allah 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 *" S: 6-17.

27. Believing in Ash-Shabbah⁽¹⁾ and Al Fasoukhah:

Every morning, some people fumigate their houses or shops with Ash-Shabbah and Al Fasoukhah believing that they can stop the envious eye.

Others use Ash-Shabbah and Al Fasoukhah to fumigate the one afflicted by the evil eye. They then look at Ash-Shabbah and Al Fasoukhah pretending that they draw the picture of the envious one.

In fact, all these practices are nothing but superstition and myth.

28. Believing in The Stars:

Some people open the newspapers to see what the fortuneteller has written about their fortune for that day in the column, 'You and the Planets.'

In fact, this is polytheism.

Allah ﷻ says:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُنْعَثُونَ ﴿٢٠٢﴾ ﴾

"Say: "None in the heavens and the earth knows the unseen except Allah, nor can they perceive when they shall be resurrected *" S: 27-65.

The Messenger of Allah ﷺ said: "He that went to an astrologer or a fortuneteller and believed in what they say, has indeed disbelieved in what was revealed to Mohammed."

29. Getting Pessimistic after Much Laughter:

Some people believe that much laughter is followed by sorrow, grief and sadness.

When a person laughs a lot, he usually says; 'O! My God. May You make the consequences good.'

(1) A Chemical Compound.

This is a wrong belief. In fact, the Prophet ﷺ forbade much laughter as Ibn Magah said. Abu

حَدَّثَنَا بَشْرُ بْنُ هِلَالٍ الصَّوَّافُ البُصْرِيُّ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يَعْلَمْ مَنْ يَعْمَلُ بِهِنَّ» فَقَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ: أَنَا يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَقَدَّ حَمْسًا وَقَالَ: «أَتَقِي الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَأَرْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تُمَيِّتُ الْقَلْبَ».

Narrated Abu Hurairah; 'The Messenger of Allah ﷺ said: "Who would relay these words and act on them or teach others to act on them?" Abu Hurairah said: 'I will O Messenger of Allah!' Abu Hurairah said: 'The Messenger of Allah ﷺ held me by the hand and mentioned five things. He said: "Ward off the prohibitions such that you would be one of those who worship Allah ﷻ much. Be satisfied with what Allah ﷻ gives you that you would be the richest among people. Treat your neighbor kindly that you would be a believer. Love for the people what you love for yourself that you would be a Muslim. And do not laugh much for laughing much kills the heart."

It is authentically narrated that the Messenger of Allah ﷺ used to smile. He forbade loud laughter or guffaw.

It should be noted that laughing has no relation with good or evil.

30. Getting Pessimistic On Hearing the Sounds of an Owl, a Crow or a Glede:

When some people hear the sound of an owl, they say; 'Who will die today?' Or they say; 'What bad thing will happen?'

It is narrated that the Messenger of Allah ﷺ said:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنَا سُفْيَانُ عَنْ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ عَيْسَى بْنِ عَاصِمٍ عَنْ زُرِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «الطَّيْرَةُ مِنَ الشُّرْكِ وَمَا مِنَّا وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ».

Narrated 'Abdullaah bin Mas'oud; 'The Messenger of Allah ﷺ said: "Evil omen is a form of polytheism. And there is none of except that he has a portion of it, however Allah ﷻ eliminates it through putting one's trust in Him."

31. Getting Pessimistic of the Man at Whose Arrival the Electricity gets cut:

Some people describe such a person as a bad omen. They say that his very sight is a curse on the house.

Such belief must not be accepted as Allah's Messenger said:

"There is no pessimism (In Islam)."

32. Setting out on a Journey to Places other than the three Mosques:

Some people get accustomed to performing the Friday Prayer in a mosque where there is a shrine such as the Badawy's Mosque or the Dusouky's Mosque and other people setting out on a journey to these Mosques believing that performing the prayers there is better than performing them in other mosques.

حديث أبي هُرَيْرَةَ رضي الله عنه عن النبي ﷺ، قَالَ: «لَا تُشَدَّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ ﷺ وَمَسْجِدِ الْأَقْصَى» البخاري

Narrated Abu Hurairah ﷺ; 'The Prophet ﷺ said: "Do not set out on a journey except to three Mosques i.e. Al-Masjid-Al-Haram (The House of Allah ﷻ at Mecca), the Mosque of Allah's Messenger ﷺ (The Mosque of the Prophet ﷺ in Al Madeenah), and the Mosque of Al-Aqsa. (The Farthest Mosque of Jerusalem)."

33. Bowing to Someone Besides Allah ﷻ:

Kneeling means to bow in order to greet someone. Bowing should not be offered to anyone except Allah ﷻ.

The employee must not bow to his boss as a sign of greeting. The karate exponent must also not bow to his coach.

The singer must not bow to his fans when they clap to express their admiration.

34. Starting the People of the Book with Greeting:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: « لَا تَبْدَعُوا

الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ » رَوَاهُ مُسْلِمٌ

Narrated Abu Hurairah رضي الله عنه; 'Allah's Messenger ﷺ said: "Do not salute the Jews and Christians before they salute you." (Muslim).

35. Abusing The Companions of The Messenger ﷺ:

Some people are so ignorant to the extent that they abuse the companions of the Messenger ﷺ.

This violates the creed as Allah, the Almighty, selected the best of all people to be the companions of the Prophet ﷺ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةَ عَنْ مُحَمَّدِ بْنِ سَوْقَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ : خَطَبْنَا عُمَرَ بِالْجَابِيَةِ فَقَالَ : يَا أَيُّهَا النَّاسُ إِنِّي قَمْتُ فِيكُمْ كَمَقَامِ رَسُولِ اللَّهِ ﷺ فَبَيْنَا نَقُولُ : « أَوْصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَمْسُو الْكَذِبُ حَتَّى يَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ وَيَشْهَدُ الشَّاهِدُ وَلَا يُسْتَشْهَدُ أَلَا لَا يَخْلُونُ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ تَالِيَهُمَا الشَّيْطَانُ عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْاِثْنَيْنِ أَبْعَدُ مَنْ أَرَادَ بِحُبُوحَةِ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ ، مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاعَتْهُ سَيِّئَتُهُ فَذَلِكُمْ الْمُؤْمِنُ » ❖

Narrated Ibn 'Umar; "Umar addressed us in Al Jābiyah⁽¹⁾. He said; 'I stand among you as the Messenger of Allah ﷺ had stood among us. He ﷺ said: "I commend my companions to you, then those who followed them, then those who followed them. Then, lying would prevail in a way

that a man would take an oath without being asked to so do and the witness gives testimony without being asked to do so. Behold! No man is in seclusion with a woman except that Satan is their third. Stick to the Muslim group and beware of disunity because Satan accompanies the separated one. He is farther from the two (united) persons. Let he who longs for luxury in Paradise cling to the Muslim group. He whose good deeds pleases him and whose evil deeds saddens him is the (true) believer."

The Messenger of Allah ﷺ also said:

قَالَ النَّبِيُّ ﷺ: « لَا تَسُبُّوا أَصْحَابِي. فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ، وَلَا يُصِيفُهُ » .

The Prophet ﷺ said: "Do not abuse my companions for if any one of you spent gold equal to Uhud (A mountain in Al Madeenah) (in Allah's Cause), it would not be equal to a Mud (2/3 of a Kilogram) or even a half mud spent by one of them. (in the cause of Allah)"

36. Accusing a Muslim of Disbelief without a Proof:

Some people rush and call their Muslim brother a disbeliever without a proof or an evidence.

Such an accusation is not acceptable because it is better to describe a disbeliever as a believer than to call a believer a disbeliever.

حديثُ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: « أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدَهُمَا » . البخاري.

Narrated 'Abdullah bin 'Umar رضي الله عنهما; "Allah's Messenger ﷺ said: "If anyone says to his brother, 'O disbeliever!' "Then surely, one of them is such (i.e. a kafir)."

If the addressed one is an unbeliever, he is an unbeliever. If not, the one who addresses is an unbeliever.

37. Taking The Jews and The Christians as Helpers:

It cannot be accepted from a Muslim to take the Jews, the Christians, or the disbelievers as advisors, friends, consultants, protectors, or helpers.

(1) A village near Damascus, in Greater Syria.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ إِنَّهُمْ مِنَّمُ... ﴾

"O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of one another. And if any amongst you takes them (as Auliya'), then surely he is one of them..." S: 5-51.

And

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِيطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ... ﴾

"O you who believe! Take not as (your) Bitanah (entourage, advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse..." S: 3-118.

38. Celebrating the Day of Sham An Naseem (The Spring Day)

Shamun-Naseem is a habit that the pagans of the Pharaohs (the ancient Egyptians) invented. They used to call it (The Ornament Day). The ancient Greek would celebrate it believing that the land had a goddess who became very sad because the god of the underworld had kidnapped her own daughter.

As a result the land became dry and barren so the people complained to the goddess of Olympus that forced the god of the underworld to bring that daughter back to the earth for six months every year.

The time of bringing the daughter back to the earth was in spring when the land used to be green indicating happiness.

Consequently, people used to celebrate that day in order to express their joy and happiness because the land would be coated with the green color for the so-called home-coming of the daughter. They called it The Spring Day.

All these celebrations are nothing but legends that the pagans of the ancient Pharaohs and the Greek had invented.

Thus, celebrating the day of Shamun-Naseem is an imitation of the disbelievers.

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ »

Narrated Ibn 'Umar رضى الله عنهما: 'Allah's Messenger ﷺ said: "He who imitates any people is from among them."

39. Celebrating the Mother's Day:

This celebration was invented by the western disbelievers who used to sever the bonds of kinship and did not visit their mothers for years.

Therefore, they specified a day on which they would visit their mothers and render them presents then they start to sever the bonds of kinship again.

In fact, Islam urges the Muslims to keep the bonds of kinship especially with mothers all the year round and forbids Muslims to be ungrateful or disobedient to them.

Thus, celebrating the Mother's Day is a blind imitation of the disbelievers.

40. Holding Celebrations on the Occasion of One's Birthday:

Every year, some people celebrate their birthday by holding parties in which they invite their friends to stay up late eating different kinds of sweets, especially the tart.

This is also an innovation and a blind imitation of the disbelievers.

41. Celebrating the Seventh Day of the Child's Birth:

Some people give a celebration for the new born on the seventh day of his birth.

In this celebration, they distribute sweets amongst the neighbors.

Others put the new born in a sieve and say: 'Obey your mother's words. Do not obey your father's words'.

While others hammer a pot made of metal that causes a sound similar to the chime of the church bell.

Other people perform other superstitious acts.

It is of the Sunnah (the legal ways of the Prophet ﷺ) that Al Aqeeqah (a banquet) should be given in which one ewe is slaughtered for a girl and two ewes for a boy in the event of childbirth. Then, they invite people to eat and pray unto Allah ﷻ to bless the newborn.

The Messenger of Allah ﷺ said:

وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « كُلَّ غُلَامٍ مَرَّتَيْنِ بِمَقْبَرَتِهِ تُدْبِحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحَلِّقُ وَيُسَمَّى » رَوَاهُ أَحْمَدُ وَالْأَرْبَعَةُ وَصَحَّحَهُ التِّرْمِذِيُّ

Narrated Samura رضى الله عنه; Allah's Messenger ﷺ said: "Every boy is pawned against his 'Aqeeqah, which is slaughtered on his behalf on the seventh day, his head to be shaved and he be given a name," (Reported by Ahmad and AlArba'a, At-Tirmidhi graded it Sahih (sound).

Ali bn Abu Taalib narrated that he heard Allah's Messenger saying: "O Fatima! Have his hair cut and give silver of the same weight as his hair in charity."

42. Kissing Money:

Some traders are used to kissing the money they get from the first sale at the beginning of the day.

Such an action has no foundation in the canonical laws of Islam.

43. Kissing the Bread After Picking it up from the Ground:

When some people see bread on the ground, they pick it up and kiss it.

It is very good to pick up bread and keep it because throwing it is extravagance.

Therefore, one should eat or render bread to a cat or a dog or any other animal but he should not kiss it.

* // Honor bread as Allah ﷻ honored it. Those who honor bread, Allah ﷻ honors them.

Imam Ibn Maajah compiled the following Hadith:

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ : بَيْنَمَا هُوَ يَتَعَدَّى إِذْ سَقَطَتْ مِنْهُ لُقْمَةٌ فَتَقَاوَلَهَا فَأَمَامَ مَا كَانَ فِيهَا مِنْ أَدَى فَأَكَلَهَا فَتَغَامَزَ بِهِ الدَّهَاقِينَ فَقِيلَ : أَصَلَحَ اللَّهُ الْأَمِيرَ إِنَّ هَؤُلَاءِ الدَّهَاقِينَ يَتَغَامَزُونَ مِنْ أَخْذِكَ اللَّقْمَةَ وَيَبِينُ يَدَيْكَ هَذَا الطَّعَامُ . قَالَ : إِنْ لَمْ أَكُنْ لَأَدْعُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ لِهَذِهِ الْأَعَاجِمِ إِنَّا كُنَّا نَأْمُرُ أَخْدَانًا إِذَا سَقَطَتْ لُقْمَتُهُ أَنْ يَأْخُذَهَا فَيَمِيطَ مَا كَانَ فِيهَا مِنْ أَدَى وَيَأْكُلَهَا وَلَا يَدْعَهَا لِلشَّيْطَانِ ❖

Narrated Al Hasan; 'One day, while Ma'qil bin Yasaar was having his meal, a mouthful fell. He picked it up, removed what was stuck to it, and ate it. One of the luxurious guest disparaged such an act and said; 'May Allah ﷻ reform the Commander of the Believers' affair! What is a mouthful of bread compared to the banquet?' Ma'qil said; 'I cannot discard what I have heard of the Messenger of Allah ﷺ. "If a mouthful of food fell from one of us, he should pick it up, clean it, and eat it leaving it not to Satan."

44. Kissing Ones Hand:

Some people are used to kissing the back and the front of their palms expressing satisfaction and gratitude when they are asked how they are.

This is an innovation. In fact, when a Muslim wants to express gratitude, he must say; 'I praise Allah ﷻ.' If he received a pleasant news, he must prostrate to show gratitude.

45. Celebrating Unprecedented Events:

Celebrating Christmas, Labor Day, Liberation Day, and or the Victory Day is forbidden for three reasons:

1. They are innovations that have no base in the religion of Allah ﷻ.

2. The Muslims have only two feasts: The Minor Feast (The Feast of Breaking Ramadan Fast-Lesser Bairam) on the first day of Shawwal and the Feast of Immolation (Greater Bairam) (The Major Feast) on the tenth of Thul Hijjah.

The Messenger of Allah ﷺ said:

حَدِيثُ عَائِشَةَ قَالَتْ: دَخَلَ أَبُو بَكْرٍ، وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُغَنِّيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعِثَ قَالَتُ: وَلَيْسَتَا بِمُغَنِّيَتَيْنِ فَقَالَ أَبُو بَكْرٍ: أَمْرَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ وَذَلِكَ فِي يَوْمِ عِيدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: « يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا ». البخاري.

Narrated 'Aishah رضي الله عنها; 'Abu Bakr رضي الله عنه came to my house while two small Ansari girls were singing beside me the stories of the Ansaar concerning the day of bu'ath. And they were not singers. Abu Bakr رضي الله عنه said objecting 'Is there musical instruments of Satan in the house of Allah's Messenger ﷺ?' " This happened on the 'Eid day and Allah's Messenger ﷺ said: "O Abu Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival)." (Bukhaari).

3- Holding such festivals are a blind imitation of the disbelievers and we are ordered not to imitate them.

46. Taking an Oath By Things besides Allah:

During their talk, some people swear by things besides Allah for example, they say;

- By your life,
- By your conscience.
- By the bread and salt.
- By the Prophet.

The Messenger of Allah ﷺ forbade us such oaths:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ أَنَّ ابْنَ عُمَرَ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكَعْبَةِ فَقَالَ ابْنُ عُمَرَ: لَا يَحْلِفُ

بِغَيْرِ اللَّهِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ».

Narrated Sa'd bin 'Ubaydah; 'Ibn 'Umar heard a man saying; 'No. By the Lord of Al Ka'bah.' Ibn 'Umar said; 'Swearing should not be by any other besides Allah ﷻ for, I have heard the Messenger of Allah ﷺ saying: "He that swore by anything besides Allah ﷻ has committed disbelief or has committed polytheism."

47. Swearing by the Trust:

Some people swear by the trust (the moral responsibility or honesty and all the duties which Allah ﷻ has ordained).

Such an oath is forbidden.

Abu Dawood compiled on the authority of Buraydah that Allah's Messenger said: "Those who swear by the trust, (the moral responsibility or honesty, and all the duties which Allah has ordained), are not from us." (Muslim).

48. The Belief that Some People prevent Allah's Mercy:

Some people say; 'So and so does not have mercy upon us and he prevents Allah's mercy to befall as well.'

Such belief is very corruptive as no one in the universe can withhold Allah's Mercy to befall any creature.

Allah ﷻ says:

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

"Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise " S: 35-2.

And

﴿ وَإِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا

تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٤٩﴾

"And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust *" S: 39-38.

49) Showing Protest against Fate and Divine Destiny:

When some people see a wealthy man they do not like, they say some envious words for example, "He (Allah ﷻ) gives the earring to those who do not have ears (Bestow wealth to those who are not worthy of it)."

These words mean that Allah, The Almighty, is not wise in distributing His Bounty. May Allah forbid!

Does the person who says these envious words know more about who is worthier of Allah's bounty than Allah ﷻ???

Allah, The All-Knowing says:

﴿ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٠﴾ ﴾

"Allah enlarges the provision for whom He wills of His Servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything *" S: 29-62.

50. The Saying of Some People that the Idiot gets a Living through the Mad:

This proverb is wrong because Allah, the Almighty, provides all the servants with their living.

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٥١﴾ ﴾

"And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the

uterus, grave). All is in a Clear Book (Al-Lawhul Mahfouz - the Book of Decrees with Allah) *" S: 11-6.

51) Believing in the Licorice Root:

Some people believe that if one spatters licorice in front of his shop, it will bring blessings. Besides, if he uses licorice to wash the wheels of the car, it will increase his provision and the car will enable him to earn more money.

Surely, such people think in a wrong way.

52) Believing in the Weasel:

Some people believe that if a weasel is buried alive in front of a shop, it will bring abundant provision and blessings to the shop.

This is another wrong belief.

53) Believing in the Raven and the Dove:

Some people believe that if a child suffers from speech retardation, a raven or a dove slaughtered on his head will remove this impediment

In fact, such belief is entirely untrue because none has the power to do this except Allah ﷻ.

54) Believing in the Tortoise:

Some people believe that if they keep a tortoise in their houses, it will provide them with the means of subsistence and blessings.

In fact, such belief is entirely untrue because none has the power to sustain the creatures except Allah ﷻ.

55) Believing in the Chameleon:

It is believed that if a chameleon is thrown on a barren woman and she gets frightened, she will soon become pregnant.

Such belief is unreasonable because Allah ﷻ says:

﴿ يَلَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ۗ يَخْلُقُ مَا يَشَاءُ ۗ يَهَبُ لِمَنْ يَشَاءُ إِنْتَابًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٥٢﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنْتَابًا ۗ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٣﴾ ﴾

"To Allah belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills * Or He bestows both males and females (to him He wills), and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things *" S: 42-49.

56. Believing in the Pair of Scissors:

Some people believe that opening the pair of scissors without using it causes evil, destruction and disasters. Surely, this belief is astray.

57. Believing in the Mirror:

Some people believe that looking at the mirror at night is forbidden. While others believe that if the mirror is left without being covered at night, the pregnant woman living in that house will have a miscarriage.

58. The Belief in Sweeping the House:

It is believed that if someone's house was swept immediately after the occupants travel abroad, they would never come back home. The owners of the house are pessimistic about sweeping the house.

59. The cliché of some people; 'Are We reciting the Surah of Abasa (He frowned):

In Egypt, some people are used to repeating the cliché; 'Are we reciting the Surah of Abasa (He frowned).

They so say if the listener fails to get their message.

These people want to say; 'Are our words too ambiguous like the words in the Surah of Abasa since you could not understand?'

This is unlawful because it associates the words of Allah ﷻ with ambiguity. Allah ﷻ describes the verses of the Koran vividly that it is easy to learn and understood.

Allah ﷻ says;

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٩﴾﴾

"And We have indeed made the Koran easy to understand (be memorized) and remember; then is there any one who will

remember (or receive admonition)? *" S: 54-17⁽¹⁾

And

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٠﴾﴾

"Verily, We have sent it down as an Arabic Koran in order that you may understand *" S: 12-2.

And

﴿كِتَابٍ فَصَّلْنَا آيَاتِهِ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٦١﴾﴾

"A Book whereof the Verses are expounded in detail – the Koran in Arabic for people who know *" S: 41-2.

60. May The Rest of His Life be added to Your Life:

When someone dies, people visit his relatives to offer their condolence.

Those people usually say "Al Baqiyyah Fee Hiaatac" meaning we hope the rest of his (the dead) life will be added to your lives.

Such statement means that the dead died before his appointed term came.

This is a bad habit and a false belief because none dies a moment before or after his appointed term.

Allah ﷻ says:

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦٢﴾﴾

"And every nation (soul) has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (a very short time) *" S: 7-34.

The Messenger of Allah ﷺ said: "Really, the Holy Spirit, inspired in me that no soul dies except after fulfilling its provision and its appointed term. So, fear Allah ﷻ and search for the means of living in dignity. And let not a deferred provision urge you to obtain it through an

(1) This is repeated 5 times in this Surah.

act of obedience, since what is with Allah ﷻ cannot be obtained except by obeying Him."

(61) Our Lord Remember him:

(Rabbuna Ifiakarahu-Our Lord remember him), Some people say these words when they want to report the death of a person to others.

These words are words of disbelief because they mean that Allah ﷻ has forgotten that person and then remembered him.

Allah ﷻ negates forgetfulness from His Attributes saying:

﴿ وَمَا تَعْتَذِرُونَ إِلَّا بِآمْرِ رَبِّكَ لَوْ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا

كَانَ رَبُّكَ نَسِيًّا ﴾

"And we (angels) descend not except by the Command of your Lord (O Muhammad)! To Him belongs what is before us and what is behind us, and what is between these two. And your Lord is never forgetful *" S: 19-64.

As the Noble Koran depicts the dialogue between Moses, Aaron, and Pharaoh in the following verses:

﴿ قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى ﴿١٩٠﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ

هَدَى ﴿١٩١﴾ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى ﴿١٩٢﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي بِكِتَابٍ لَا يَضِلُّ

رَبِّي وَلَا يَنْسَى ﴿١٩٣﴾ ﴾

"Pharaoh said; 'Who then, O Moses, is the Lord of you two? * (Moses) said: "Our Lord is He Who gave to each creature its form and nature, then He guided it aright * (Pharaoh) said; 'What about the generations of old? * (Moses) said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets *" S: 20-49-52.

62. Our Lord ! Al Satir (The Partition):

This expression is wrong because it is not allowed to describe Allah ﷻ as the partition for two reasons.

Firstly, the word (Satir) the partition is neither one of the 99 Names of Allah ﷻ nor one of His Attributes.

Secondly, the word (Satir) the partition means the barrier which restrains what is behind it.

Therefore, we must not describe Allah ﷻ by this word.

The Messenger of Allah ﷺ says:

أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ : حَدَّثَنَا الثَّمَالِيُّ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ يَعْلَى أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرْكَازِ فَصَعِدَ الْمُنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ : « إِنَّ اللَّهَ عَزَّ وَجَلَّ حَكِيمٌ حَيٌّ سَيِّئٌ يُحِبُّ الْحَيَاءَ وَالسُّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ » ❖

Narrated Ya'laa: "The Messenger of Allah ﷺ saw a man bathing in the open. He mounted the pulpit, praised Allah ﷻ the due praises and said: "Most assuredly, Allah ﷻ is Benign, Bashful, and SITTEER (The One Who Conceals the shortcomings of His Creatures). He loves shyness and concealing others' defects. So, if one of you bathed, let him veil himself."

63. Believing that Allah's Messenger ﷺ was the First to be Created:

Some callers to the prayer (Mu'ththinoun) say about Mohammed ﷺ in what is called Twashih (oratorio-innovated poetry) before the Dawn Prayer; "The first of mankind and the last of Allah's Messengers."

This is wrong because Mohammed ﷺ is not the first created man.

The Hadith narrated by 'Ubaadah bin As-Samit disproves this wrong idea. The Messenger of Allah ﷺ said:

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ : قَدِمْتُ مَكَّةَ فَلَقِيْتُ عَطَاءَ ابْنَ أَبِي رَبِيعٍ فَقُلْتُ لَهُ : يَا أَبَا مُحَمَّدٍ إِنَّ أَهْلَ الْبَصْرَةِ يَقُولُونَ فِي الْقَدَرِ : قَالَ : يَا بُنَيَّ أَتَقْرَأُ الْقُرْآنَ ؟ قُلْتُ : نَعَمْ . قَالَ :

فَاقْرَأْ الرُّحْرُفَ . قَالَ : فَقَرَأْتُ : ﴿ حَمِّمٌ ﴾ وَالْكِتَابِ الْمُبِينِ ﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌ حَكِيمٌ ﴿ فَقَالَ : أَتَدْرِي مَا أُمُّ الْكِتَابِ ؟ قُلْتُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : فَإِنَّهُ كِتَابٌ كَتَبَهُ اللَّهُ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَقَبْلَ أَنْ يَخْلُقَ الْأَرْضَ فِيهِ إِنْ فِرْعَوْنُ مِنْ أَهْلِ النَّارِ وَفِيهِ : ﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ قَالَ عَطَاءٌ : فَلَقِيْتُ الْمُوَيْدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبَ رَسُولِ اللَّهِ ﷺ فَسَأَلْتُهُ مَا كَانَ وَصِيَّةً أَبِيكَ عِنْدَ الْمَوْتِ ؟ قَالَ : دُعَانِي أَبِي فَقَالَ لِي : يَا بَنِيَّ اتَّقِ اللَّهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللَّهَ حَتَّى تُؤْمِنَ بِاللَّهِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ فَإِنْ مِتَّ عَلَى غَيْرِ هَذَا دَخَلْتَ النَّارَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : « إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ : اكْتُبْ ، فَقَالَ : مَا أَكْتُبُ ؟ قَالَ : اكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ » قَالَ أَبُو عِيْسَى : وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ ﴿

Narrated 'Abdul Wāhid bin Abu Sulaym; 'I came to Mecca, met 'Atā' bin Abu Rabāh and said to him; 'O Abu Muhammad! The people of Al Basrah talk about Preordainment?' He said; 'Dear son! Do you read the Koran?' I said; 'Yes.' He said; 'So, read the chapter Az-Zukhruf (chapter number 43). I read:

﴿ حَمِّمٌ ﴾ وَالْكِتَابِ الْمُبِينِ ﴿ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴾ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌ حَكِيمٌ ﴿

"Ha Mīim * By the Book that makes things clear * We have made it a Koran in Arabic, that you may be able to understand (and learn wisdom) * And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom *" (S: 43-1-4).

He said; 'Do you know what is the Mother of the Book?' I said; 'Allah ﷻ and His Messenger ﷺ know best.' He said; 'It is the Book that Allah ﷻ had written before creating the heavens and the

earth. It contained the facts that Pharaoh is one of the inmates of Fire. It comprises also:

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾ ﴿

"Perished are the hands of the father of flame (Abu Lahab). And he will perish *" (S: 111-1). 'Atā' bin Abu Rabāh said; 'So, I met Al Walid bin 'Ubādah bin As-Sāmit, the companion of the Messenger of Allah ﷺ and asked him; 'What was your father's will at death?' He said; 'My father called me in and said; 'Dear son! Fear Allah ﷻ and know that you will not fear Allah ﷻ except after you believe in Allah ﷻ and Preordainment, the pleasing and displeasing as well. If you die in a state other than this, you would enter Fire. For I heard the Messenger of Allah ﷺ saying: "The first thing that Allah ﷻ created (after creating the heavens and the earth) was the pen. He ﷻ said to it (the pen): "Write." It said; 'What would I write?' Allah ﷻ said: "Write what had past and what is yet to come till the end of life."

64) Speaking about the Prophet ﷺ. Some People say; 'O Light of Allah's Throne!':

Some people usually describe the Prophet ﷺ as the light of Allah's Throne.

This description implies two things:

The first is that the Prophet ﷺ was created from Light of the Throne and such concept is wrong because the Prophet ﷺ is a man who was created like other men are created.

The Noble Koran negates this claim and the like thereof saying:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ

رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِوِعَادَةِ رَبِّهِ أَحَدًا ﴾ ﴿

"Say (O Muhammad): "I am only a man like you. It has been revealed to me that your (God) is One God (Allah). So whoever

hopes for encountering with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord *" S: 18-110.

The second thing may imply that the Prophet ﷺ is the source of light to the Throne and this is untrue because Allah ﷻ says,"

﴿ • اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْقَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿•﴾ .

"Allah is the Light of the heavens and the earth. The parable of His Light is as (if there was) a niche and within it is a lamp. The lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon), but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything *" S: 24-35.

65. Our Lord is Existent:

Some people say inattentively; 'Our Lord is existent.'

This is a wrong statement because nothing is created without a creator and nothing exists without being supplied with the means of existence and Allah ﷻ is the Creator of every thing.

66. Our Lord is in Every Place:

This statement is right if the speaker intends to say that Allah ﷻ is Omnipresent by His Comprehensive Knowledge and His Omnipotence.

Allah ﷻ said:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْتَهُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿•﴾ .

"Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wherever they may be. And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything *" S: 58-7.

This sentence is erroneous if one means that Allah ﷻ is Present everywhere. Allah ﷻ himself has informed us that He is Over His Throne. He is Over His Throne in a way that suits His Majesty. A way that no creature is able to imagine.

Allah ﷻ says:

﴿ طه ﴿ مَا أَرْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿ إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى ﴿ تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿ وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿•﴾ .

"Tâ-Hâ * We have not sent down the Koran unto you (O Muhammad) to cause you distress * But only as a Reminder to those who fear (Allah) * A revelation from Him (Allah) Who has created the earth and high heavens * The Most Gracious (Allah) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty) * To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil * And if you (O Muhammad) speak (the

invocation) aloud, then verily, He knows the secret and what is yet more hidden * Allah! Lā ilāhla illa Huwa (None has the right to be worshipped but He)! To Him belong the Best Names *" S: 20-1-8.

67. O! My Lord I do not Ask You to Prevent What You have preordained on Me but I Ask You to Reduce its Evil:

It is not accepted from some people to say these words but rather they should seek refuge with Allah ﷻ from being destined to an evil end.

حديث أبي هريرة كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ وَذَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ

Narrated Abu Hurairah رضى الله عنه 'Allah's Messenger ﷺ used to seek refuge with Allah ﷻ from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies."

فقد روى ابن ماجه عن ثوبان قال: قال رسول الله ﷺ " لا يزيد العمر الا البر ولا يرد القضاء الا الدعاء".

Thawban narrated that Allah's Messenger said: "Nothing increases the term of life except giving in charity and nothing prevents evil except praying to Allah ﷻ."

68. I am the Slave of the People in Authority:

This is a cliché that some people usually say to show their readiness to do what their boss or manager has ordered them to do.

Such a statement is wrong because all people are slaves to Allah ﷻ. They are to obey only Allah ﷻ, His Messenger ﷺ, and those in authority as long as their orders do not oppose the Islamic Law.

Allah ﷻ says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

"And I (Allah) did not create the jinn and mankind except that they should worship Me (Alone) *" S: 51-56.

And

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴾ لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿ تَكَادَ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ﴾ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿ وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿ ﴿

"And they say: "The Most Gracious (Allah) has begotten a son (or offspring or children) (as the Jews say; 'Ezra is the son of Allah, and the Christians say that He has begotten a son (Christ) and the pagan Arabs say that He has begotten daughters (angels and others) * Indeed you have brought forth (said) a terrible evil thing * Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins * That they ascribe a son (or offspring or children) to the Most Gracious (Allah) * But it is not suitable for (the Majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children) * There is none in the heavens and the earth but it will come unto the Most Gracious (Allah) as a slave * Verily, He knows each one of them, and has counted them a full counting * And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender) *" S: 19-88-92.

69) Preferring the Code of Life of the Non -Muslims to that of the Muslims:

1- Some people prefer imitating the behavior of disbelievers while eating such as having their meals at dinning tables, eating with their left hands and holding the knife with their right hands.

It was proved that the Prophet ﷺ had never used (Al Khowan) a raised platform one eats on but he ﷺ used to eat at (Al Sofrah) a piece of leather stretched on the ground.

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ قَالَ: مَا عَلِمْتُ النَّبِيَّ ﷺ أَكَلَ عَلَى

سُكَّرَجَوْ قَطًا وَلَا حُبْزَ لَهُ مُرْفَقٌ قَطًا وَلَا أَكَلَ عَلَى خِوَانٍ قَطًا.

Narrated (Anas) ؓ: "To the best of my knowledge, the Prophet ﷺ did not take his meals in a big tray at all, nor did he ever eat well baked thin bread, nor did he ever eat at a dining table."

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: « إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا

شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ » أَخْرَجَهُ

مُسْلِمٌ

.Narrated (Ibn 'Umar) ؓ; 'Allah's Messenger ﷺ said, "When any of you eats he should eat with his right hand, and when he drinks he should drink with his right hand, for the devil eats and drinks with his left hand." (Muslim).

2- Some people prefer imitating the behavior of the disbelievers in attire

We see that some people follow the fashions of the west like wearing the hat of the Jews and the foreign clothes.

3- Others imitate the disbelievers' behavior in their speech

We see the latest trend where some Muslims starting to use words of other languages instead of the Arab words in their daily lives..

For example, instead of saying (Sifr), they say (zero/O) and they say (Ok) instead of saying (Na'am) Yes and so on.

Some of them prefer their behavior to that of the Muslims in giving names to the shops and factories.

They would give them foreign or western names leaving the Arabic ones. This is an evidence of despair and weakness.

The Noble Koran forbids us such things by stating that dignity is for Allah ﷻ His Messenger ﷺ, and the believers.

Allah ﷻ says:

﴿ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ

وَلِرَسُولِهِ ۚ وَلِلْمُؤْمِنِينَ ۖ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٦٣﴾

"They (hypocrites) say: "If we return to Al Madeenah, indeed the more honorable (Abdallah bin Ubai bin Salul, the chief of hypocrites at Al Madeenah) will expel there-from the meaner (i.e. Allah's Messenger). But honor, dignity, and glory belong to Allah, His Messenger (Muhammad), and to the believers, but the hypocrites know not *" S: 63-8.

70. The Belief that Sweeping the House at Night brings poverty :

Some people do not sweep their houses at night out of fear of poverty.

This is a false belief. There is definitely no relationship between sweeping and becoming poor.

71. Protecting the Bridegroom through At-Tahweetah :

Out of fear that he might be sexually impotent, the husband - to-be goes to a sorcerer asking him to make a Tahweetah for him.

A Tahweetah is a thread, the height of the one requesting it, some of his clipped nails and cut hair are tied with a piece of cloth. Then he thrusts some needles into that piece of cloth.

The sorcerer whispers some chants into that piece of cloth and instructs the Bridegroom to wear it. In this way, no other sorcerer would be able to do a counter action.

This is manifest disbelief forbidden in Islam.

73. Dislike of Having Female Offsprings:

some people dislike having Female offsprings. This is a corruptive doctrine.

One should believe sincerely in the Divine Preordainment.

It would be that these females might grow up to become righteous women who keep on praying Allah ﷻ on his behalf and become a screen for him from the Fire of hell.

Righteous bringing up of the females and spending for them has great reward with Allah ﷻ.

The narration by 'Aaishah رضي الله عنها is a sufficient proof of this.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ ثَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَصَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَأَخْبَرْتُهُ فَقَالَ النَّبِيُّ ﷺ: « مَنْ ابْتَلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ ». البخاري.

Narrated 'Aaishah رضي الله عنها: 'A lady, along with her two daughters, came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters. She did not eat anything herself. Then, she got up and went away. When the Prophet ﷺ came, I informed him about the story. He said: "Whoever is put to trial by their daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hellfire." (Bukhaari).

And

حَدَّثَنَا مُحَمَّدُ بْنُ وَزِيرٍ الْوَأَسِطِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ هُوَ الطَّنَافِيسِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّاسِبِيُّ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدٍ اللَّهُ بْنُ أَنَسِ بْنِ مَالِكٍ عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ عَالَ جَارِيَتَيْنِ دَخَلَتْ أُنَا وَهُوَ

الْجَنَّةَ كَهَاتَيْنِ » وَأَشَارَ بِأَصْبُعَيْهِ قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ .

وَقَدْ رَوَى مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ غَيْرَ حَدِيثٍ بِهَذَا الْإِسْنَادِ وَقَالَ عَنْ أَبِي بَكْرٍ بْنِ عُبَيْدٍ اللَّهُ بْنُ أَنَسِ وَالصَّحِيحُ: هُوَ عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ ❖

Narrated Anas bin Maalik رضي الله عنه: 'The Messenger of Allah ﷺ said: "He who takes care of two females, I and he will enter Paradise as these" and he ﷺ illustrated by showing his two fingers."

حَدَّثَنِي عَمْرُو النَّاقِدُ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: « مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أُنَا وَهُوَ » وَضَمَّ أَصَابِعَهُ ❖

Narrated Anas bin Maalik رضي الله عنه: 'The Messenger of Allah ﷺ said: "He that has two females and brings them up righteously till they reach the age of marriage, will enter Paradise with me." Anas رضي الله عنه said: 'The Messenger of Allah ﷺ stuck his two fingers to illustrate this.'

حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرِ عَنْ أَبِي سَعِيدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « مَا مِنْ رَجُلٍ قَدَّرَكَ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ » *

Narrated Ibn 'Abbaas; The Messenger of Allah ﷺ said: "There is no man having two females then he brings them up well and treats them kindly as long as they accompany him except that he is admitted into Paradise." (Ibn Maajah).

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا خَالِدٌ حَدَّثَنَا سُهَيْلٌ يَعْنِي ابْنَ أَبِي صَالِحٍ عَنْ سَعِيدِ
الْأَعْمَشِيِّ قَالَ : أَبُو دَاوُدَ وَهُوَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَكْرَمِ بْنِ الرَّهْزِيِّ عَنْ
أَيُّوبَ بْنِ بَشِيرٍ الْأَنْصَارِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
« مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ » حَدَّثَنَا
يُوسُفُ بْنُ مُوسَى حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ قَالَ ثَلَاثَ أَخَوَاتٍ أَوْ
ثَلَاثَ بَنَاتٍ أَوْ بَنَاتَانِ أَوْ أُخْتَانِ ❖

Narrated Abu Sa'eedul Khodree; 'The Messenger of Allah ﷺ said:
"He that has two or three daughters or sisters, then he brought them
up well, treated them kindly, and married them off, will enter
Paradise."

73. So and So is Allah's Ox in Allah's Clover:

This sentence refers to the person who does not know anything.

This is wrong because it is not becoming of a Muslim to utter such
stupid words.

74. (Dustoor Ya Asyaadi) We ask Your Permission Our Masters (of the jinn):

When some people enter a dark place they would utter such silly
words; 'We ask Your Permission Our Masters.' That is referring to
the jinn

This is wrong because it is not becoming of a Muslim to utter such
silly words.

Allah ﷻ said:

﴿ وَأَنْتُمْ كَانَتْ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴾

"And verily, there were men among mankind who took shelter with
the males among the jinn, but they (jinn) increased them (mankind)
in sin and transgression *" S: 72-6.

Dear kind Reader! Cling to the Prophetic guidance of the
Messenger of Allah ﷺ whenever you are faced with a situation
you are not accustomed to.

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنِ الْحَارِثِ بْنِ يَعْقُوبَ عَنْ
يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ
خَوْلَةَ بِنْتِ حَكِيمِ السُّلَمِيَّةِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : « مَنْ نَزَلَ مَنْزِلًا ، ثُمَّ قَالَ :
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ
مَنْزِلِهِ » ذَلِكَ قَالَ أَبُو عِيْسَى : هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ وَرَوَى مَالِكُ بْنُ
أَنَسٍ هَذَا الْحَدِيثَ أَنَّهُ بَلَغَهُ عَنْ يَعْقُوبَ بْنِ الْأَشَّجِّ فَذَكَرَ نَحْوَ هَذَا الْحَدِيثِ
وَرَوَى عَنِ ابْنِ عَبَّاسٍ هَذَا الْحَدِيثَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ وَيَقُولُ
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ قَالَ : وَحَدِيثُ اللَّيْثِ أَصَحُّ مِنْ رِوَايَةِ ابْنِ
عَبَّاسٍ *

Narrated Khawlah bint Hakeemus-Sa'diyyah; 'The Messenger of
Allah ﷺ said: "He that stopped at some place and said; 'A'outhu
Bikalimaatillaahit-Taammaati MinSharri Maa Khalaq(a) (I seek
refuge in the perfect words of Allah ﷻ of the evil of whatever He
has created), nothing would harm him till he departs that place."

75. Giving the Name 'Abdul Mawjoud to a Baby:

This is wrong because the Name Al Mawjoud is not one of the
Names of Allah ﷻ. The right name to be given to the child is 'Abdul
Wajid.'

76. Giving the Name 'Abdul 'Aal to the Baby:

This is wrong because the Name Al 'Aal is not one of the Names of Allah ﷻ. The right name to be given to the child is 'Abdul 'Alaa. Because 'Abdul 'Alaa is one of the Divine Names of Allah ﷻ.

77. Giving the Name 'Abdus-Sattaar to the Baby:

* | This is wrong because the Name As-Sattaar is not one of the Names of Allah ﷻ. The right name to be given to the child is 'Abdus-Sitter. Because 'Abdus-Sitteer is one of the Divine Names of Allah ﷻ.

77. Giving the Name 'Abdul 'Aaṭee to the Baby:

This is wrong because the Name Al 'Aaṭee is not one of the Names of Allah ﷻ. The right name to be given to the child is 'Abdul-Muṭṭee. Because 'Abdul-Muṭṭee is one of the Divine Names of Allah ﷻ.

79. Giving the Name 'Abdun Nabee to the Baby:

This is wrong. The correct name is 'Abdu Rabbin-Nabee.

80. Giving the Name 'Abdur-Rasoul to the Baby:

This is wrong. The correct name is 'Abdu Rabbir-Rasoul.

This is what I have been guided to compile. I pray unto Allah ﷻ to benefit the Muslims therewith, and to accept it from me. He is the One Who appreciates whatever good one does. He is our Patron and Protector. How excellent a Patron and Protector He is.

Waheed bin 'Abdus-Salaam Balee

Kafrush-Sheikh, Minshaat 'Abbaas,

Egypt.