



VARIOUS QUESTIONS FROM THE COMMUNITY OF TORONTO POSED TO THE YEMENEE STUDENTS OF KNOWLEDGE¹

Answered by Shaykh ‘Abdur-Rahmaan al-‘Adene²

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Stated Shaykh ‘Abdur-Rahmaan al-‘Adene,

“All praise is to Allaah and I bear witness that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, the numerous praise and peace of Allaah be upon Him and His Family and His Companions.

This is the answers to some questions that were presented to me from the Canadian and the American brothers, we ask Allaah that He grants us understanding and helps us in answering them; providing us with *tawfeeq* and correctness and that these answers may be beneficial to the *ummah* (nation).”

[Q1]: I am a *salafee* sister trying my best to follow the *sunnah*. My mother has married a man who is a *shee’ee*. Unfortunately he is a follower of the ‘*Jafaree shee’ah*’ school of thought and believes in the twelve Imaams. He is presently the Imaam of the *Shee’ah* in my home city for the last 10 years and has visited

¹ Questions posed from *Masjidul-Furqaan* in Toronto, Canada

² Translated by Aboo Abdillaah Shaakir al-Kanadee

Khumaynee three times while he, Khumaynee was alive. Now after some time my mother has also joined the *shee'ah*. Should I pray behind my mother's husband? Should I allow my children to play with his (children) who are also *shee'ah*? What is the best way to give my mother *da'wah* back to the *haqq*, seeing that she was very ignorant about the basics of Islaam?

[A1]: Regarding the (shee'ah group who follow 'the twelve Imaams') they are an innovated sect in both the fundamentals of Islaam and its branches, and concerning the Imaam of misguidance Khumaynee, indeed he has verbalized and it has been recorded from his speech, statements of disbelief shedding light upon his misguidance and disbelief.

For example his statement from his book '*Islamic Ruler-ship*', "Verily our Imaams have a status that the Angels and the Prophets do not reach" and his (other) statement also from the aforementioned book, "verily the statements of our Imaams are the same as the Quraan" and from some of his statements, "Verily the Prophets and the Imaams from the Prophets Families were not successful in their missions. The only one who will be successful in his mission will be the (Imaam) Mahdee." This being recorded on a Tehran radio station. In light of this, then anyone who is upon the '*aqeedah* of Khumaynee and the likes of him from the Imaams of disbelief and misguidance then he is considered to be a disbeliever. Therefore the *salawaat* (prayer) behind him is invalid. And also the one who is an adherent and follower of these people of disbelief, helping them and spreading their call, then his ruling is the same, the proof being Allaah's statement:

﴿ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا رَبَّنَا إِنَّا رَبَّنَا ضَعُفَيْنِ
مِنَ الْعَذَابِ وَالْعَنِيمِ لَعْنَا كَبِيرًا ﴾

And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our

Lord! give them double torment and curse them with a mighty curse!" [Sooratul-Ahzaab, 33:67-68]

And the fact that your mother has become one of the *shee'ah* is not surprising, this being the consequences of associating and accompanying the people of evil and deviation. For indeed association and companionship has good and evil affects, The Prophet's statement, "a person is on the *deen* of his close friend, so consider who is to be befriended" from the *hadeeth* of Abee Hurayrah narrated by Aboo Daawood and Tirmidhee, this *hadeeth* being authentic (*saheeh*). Knowing this, *Ahlu-Sunnah* advise the *ummah* to be far away from the people of deviation, misguidance and evil, protecting their *deen* and distancing themselves from tribulations.

And the answer to how you should call your Mother back to the truth, then this cannot be achieved except by having knowledge of the conditions of this astray sect, and examining their incorrect beliefs. There are several beneficial books clarifying the falsehood of what the "*Imamiyyah*" are upon, the most beneficial books being, '*Manhaj as-Sunnah Nabawiyyah*' by Shaykhul-Islaam Ibn Taymiyyah, and also '*al-Muntaqah*' by Imaam adh-Dhahabee, and '*at-Tuhfa al-Ithna-ashariah*' by Aloosee and many other current books and audios which clarify and expose the beliefs of this sect. And if this sister is unable to research these books and find out by herself then it is upon her to purchase small books and audios concerning this sect which clarify their false beliefs and to then give them to her mother in hope that Allaah may guide her back to the correct path, and by seeking the help of students of knowledge who can write to your mother with advice, and before all of this, by seeking the help of Allaah, making *du'aa* to Allaah that He guides your mother and returns her to the truth and to distance her from these false beliefs, Allaah's statement:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴾

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.” [Sooratul-Baqarah, 2:186]

And Allaah's statement:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

“And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islaamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islaamic Monotheism)] they will surely enter Hell in humiliation!" [Soorah Ghaafir, 40:60]

This is what we advice this sister with, and concerning her children, we advise this sister to strive to distance her self from her *shee'ah* family to protect her *deen* and the *deen* of her children. For indeed we do not have confidence and surety that their may not occur in their hearts, lenience and deviation due to their association with the people of innovation and desires. So we advise the sister to change her residence being far from her *shee'ah* family, it being allowable for her to continue her advice to her mother by visits, phone or letters, being cautious and aware of any doubts that her mother may be calling to. May Allaah grant us guidance and success.

[Q2]: A person usually prays 4 *raka'at* (*nawaafil*) after *salaatud-dhuhr* - one day he forgot to perform this *sunnah* prayer. Later on he remembered after *salaatul-'asr* so he prayed the 4 *nawaafil* of *dhuhr* after the '*asr* prayer. Is this correct? Please support your answer with *daleel* if possible. May Allaah reward you.

[A2]: This action is correct, the proof being the *hadeeth* of Umm Salamah which is agreed upon (Bukhaaree/Muslim) narrated that the Prophet (*sallallaahu 'alayhi wa sallam*) was busied by the coming of the delegation of Banee Qays, not being able to pray the *sunnah* (prayers) of *dhuhr* until after '*asr* and when being asked about this He (*sallallaahu 'alayhi wa sallam*) replied that he was busy after *dhuhr* so He (*sallallaahu 'alayhi wa sallam*) prayed after '*asr*. So this is a proof that it is allowable to make up the *nawaafil* prayers even after there normal times, due to certain excuses like being busy or forgetfulness.

[Q3]: When calling the *adhaan* when it rains or there is snow, what are the permissible ways to add the part '*sulloo fee buyootikum*' or '*sulloo fee rihaalikum*'? Does one add it at the end, middle or leave out part of the original *adhaan*?

[A3]: It is said, 'Pray in your houses' or 'the prayer is in your houses' instead of saying 'come to the prayer, come to success' or it can be said instead of saying, 'come to the prayer', then followed by, 'come to success' and the rest of the *adhaan*, and the third way to say it is after the complete *adhaan*. These are three allowable ways to say this statement.

[Q4]: Last year, due to my reversion (to Islaam), I decided to wear the *khimaar* to my private school (out of my ignorance, I thought with the head scarf I would be properly covered). In return, I got expelled because I was going against the school policy. I really did not know very much and the Muslims in my area (upon the *manhaj* of the *ikhwaanul-mufliseen*) told me to report it to the Human

Rights Commission. My parents and I followed their advice and since the process takes a while we should know soon enough if and when the case will go to court. However, now I realize that maybe it isn't permissible to bring them to court because I shouldn't have been going in the first place for the following reasons:

- a) The education is taught by *kuffar* (who in some classes preach 'evolution')
- b) There is a lot of free mixing
- c) I would have been wearing trousers (which means I wouldn't have been covered and I would have been imitating men)

Also, we are not only asking for a sum of money but we are also going to ask them to change their dress code in order to let other girls wear the *khimaar* if they wish. With the money I would be getting, I was planning on making *hijrah* with my brother since we are both dependant of our parents who would not want to pay for this (my father being a *brailwee* and my mother a *kaafirah*). So I need to know if it permissible to bring them to court?

[A4]: We advice this sister not to raise this case to the courts, and the praise is to Allaah who has willed for you good, you having left this school, it being know to everyone the evils and risks of studying in Schools that have free mixing. With the addition that the affairs and teachings are run by the *kuffar*, the *kuffar* are not to be trusted. For indeed they propagat false beliefs and theories, like the Darwin Theory. They also strive in the promotion of evil characteristics and degrading lowly customs which are in appropriation with them.-Considering this, it is upon you and all the Muslims, both male and female to leave off the attendance of these types of schools.³ And whoever leaves of something for the sake of Allaah, then He replaces him with something better. We ask Allaah to make easy for you the issue of *hijrah*, Allaah has stated:

³ Note: A key point often overlooked amongst those who attend schools and universities that *do* allow a Muslim women or male to dress appropriately

﴿...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ

عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٦٦﴾ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ﴿٦٧﴾ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٦٨﴾﴾

And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things. [Sooratut-Talaq, 65:3]

[Q5]: I already asked this question before but I was not able to get an answer yet (I understand though, considering it is a difficult question and people are busy) but I would like to ask it again, *insha'Allaah*:

My brother and I used to pray behind our *barailwee* father because we were not aware of the major *shirk* which he would commit. However, now we know and we realize that it is not permissible to pray behind him. The thing is, we don't want him to know because it will have terrible outcomes on our situation which is already not good. So what we do is, when the time comes to pray behind him (which is usually only *dhhur* and '*asr* prayers) he starts thinking he is the Imaam and my brother and I make the intention of praying our own prayer. Our father is in front so he can't see us, but we still pray at the same pace as him not to make it too obvious (sometimes a bit slower sometimes a bit faster since we are still praying on our own). It seems simple but sometimes it gets very complicated, for if my brother is not there, my father is able to see me (so I need to pray at the pace as him), or even worse I wouldn't know how to react if he made a mistake in his prayer (for instance if he sits at the third *rakah* by accident thinking it is his fourth, I can't clap my hand to correct him since I am not praying behind him, but if I get up he will find out). So I need to know if we must tell him that we can't pray behind him or if we are allowed to do what we do (and in that case I would also like to know how to react in a situation where he makes an error).

[A5]: It is known that the *brailwee* sect believe in what they assume to be *awliyaa* (patrons) being people of the graves and tombs. Seeking from them aid and help along with provision and relief of distress, there is no doubt that this is greater *shirk*, and the proof being Allaah's statement:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah. [Sooratul-Jinn, 72:18]

and Allaah's statement,

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ رَءُوفٌ رَحِيمٌ ﴾

﴿ لَا يُفْلِحُ الْكَافِرُونَ ﴾

And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful. [Sooratul-Mu'minun, 23:117]

It is not permissible to avert or direct any worship to other than Allaah. These people make *du'aa* to other than Allaah, those who cannot relieve their distress in any way, there is no doubt that this is straying and stupidity. This sect also believes that the Prophet (*sallallaahu 'alayhi wa sallam*) did not die and is still living and this goes against the clear statement of Allaah:

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

Verily, you (O Muhammad) will die and verily, they (too) will die. [Sooratuz-Zumar, 39:30]

This sect has many innovations and superstitions. So whoever is upon these evil beliefs knowingly, being continuous upon it, being stubborn and resistant, then the *salaah* behind him is not permissible. As far as the ignorant one who is not aware of these issues of disbelief then he should be taught and directed, and the issue of him being a disbeliever should not be rushed, therefore if you know your father is upon greater *shirk* and the ruling of Allaah has been brought to him, but he is continuous on what he is upon, being stubborn and resistant, then we advise you to be clear and explicit with your father that you do not pray behind him, and express to him the severity of what he is upon. It being hoped and expected that this would be a reason for him to examine himself and to free himself from this evil and devious path. And if you fear that because of this there may occur to you from your father that which you cannot bear, even though this very unlikely to happen in a country like yours, but if this is the case, then there is no problem with your actions in your *salaah*. And (the aid of) Allaah is sought.

[Q6]: A brother has a female (non-Muslim) cousin who constantly calls him on the phone at his home where he lives with his wife. Unfortunately his non-Muslim cousin raises her voice and demands that he visit her and so he feels obligated to visit her. What should the brother do in such a situation especially since it is causing *fitnah* between him and his wife?

[A6]: The daughters of uncles and aunts are considered to be from kinship, those who Allaah has ordered that contact be made with them, forbidding their severance. If this relative does what is mentioned, this being incorrect, but if she has an honest intention with no wickedness and evil intentions then there is no problem for this brother along with his family in visiting this relative, if all other forbidden issues are avoided, like seclusion or looking at any body parts, a women being an *awrah* like the Prophet (*sallallahu 'alayhi wa sallam*) said, or the shaking of hands or having secret conversations with her, avoiding the areas where women gather so that she may be given advice. We advice this brother to be very cautious when he is on the phone with her, advising her that her actions

are not sanctioned, her numerous calls and prolonged speech, speaking as if she was from his *mahram* (those who are not permissible for him to marry). This is not allowed, it being a reason for a trial, tribulation and sickness of the heart. If her intentions in her actions are evil and of raising trials and problems between him and his wife then we advise him to sever relations with this relative, seeking the pleasure of Allaah, whilst protecting His *deen*, being far from trial and tribulation, being safe and secure, nothing being equal to this. Some women are evil wanting evil for her relatives or wanting to destroy his family. So it is upon this brother to be aware of these possibilities, and Allaah's aid is sought!

[Q7]: The incarcerated Muslims sometimes marry in prison and are more or less forced to have their marriages performed by methods that are only recognized by the non-Muslim state/government prison authorities. Is an incarcerated Muslim who is compelled to marry whilst in prison, and the only accepted authority by the prison administration are other non-Muslim officials, is this an acceptable marriage? Is a marriage between two Muslims, performed by a non-Muslims valid (under any circumstance)?⁴

[A7]: From the conditions of a valid marriage is the presence of a *walee* (guardian). The Prophet (*sallallaahu 'alayhi wa sallam*) said "there is no *nikaah* (marriage) without a *walee*", narrated by Aboo Daawood and Tirmidhee from the *hadeeth* of Abee Moosaa and also the *hadeeth* of Ai'ishah () which Imaam Ahmad narrated that the Prophet (*sallallaahu 'alayhi wa sallam*) said "any women who marries without a *walee* then her marriage is void, her marriage is void." It must be known that from the conditions of a *walee* is that he be a Muslim, the scholars having agreed upon the fact that it is not permissible for a *kaafir* to be a *walee*, even if he is a father or brother, never mind a stranger. Allaah has made the Muslims friends and protectors of one another, and has made the *kuffar* friends and protectors to each other. The proof being Allaah's statement:

⁴ Note: The following question is from America

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma’roof (i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salaat (Iqamatus-Salaat) and give the Zakaat, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely Allaah is All-Mighty, All-Wise.”
[Sooratut-Tawbah, 9:71]

And Allaah's statement:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾

“Verily, your Walee (Protector or Helper) is Allaah, His Messenger, and the believers, - those who perform As-Salaat (Iqamatus-Salaat), and give Zakaat, and they bow down (submit themselves with obedience to Allaah in prayer).” [Sooratul-Ma'idah, 5:55]

And Allaah's statement:

﴿ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي

الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴾

“And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allâh's Religion of Islaamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).”

[Sooratul-Anfal, 8:73]

According to this, the *Aqed* (marriage contract) that is performed by the *kuffar* is void and *baatil*. It is upon those who want to marry to inform the wife's relatives, her father or brother or male cousins from her fathers brother's (i.e. her Uncles), or her male relatives from her fathers side, or from her tribe which are Muslims, and if none of these can be found then there is no problem in contacting the neighbouring Islamic Centre and having them carry out the *Aqed*. If there is no Islamic Center in the area then a group of Muslims, but as far as a *kuffar* carrying out the *aqed* then this is not permissible.

We ask Allaah that these answers may be beneficial and to provide us with good intentions, all praise is to Allaah and the peace and blessing of Allaah be upon the Prophet Muhammad, His family and His companions.

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