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"Hayaatul Muslimeen" Weekly Article-Issue 100

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The distinguishing characteristics of the nation Islam

11. Hadhrat Ibn Umr (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

“Allah curses the woman who adorns the hair (of others by means of adding hair) and the one who desires to be like them.”

Adorning hair by the addition of hairs for women is mentioned in this hadith. If the hair added is human hair, it is forbidden.

Tattooing is forbidden in all circumstances.

13. Hadhrat Ali (radiallahu anhu) narrates that once Rasulullah (sallallahu alayhi wasallam) had an Arabian bow and a Persian bow.

“Throw it (the Persian bow) away and take one like this (Arabian bow) ...” (Ibn Majah)

From this command of Rasulullah (sallallahu alayhi wasallam) it is apparent that the objects of use of bows are not permissible.

14. Hadhrat Huzaifah (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"Recite the Qur'aan in Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of other nations. Even in reciting, the ways of other nations and of people who do not follow the Shariah should not be imitated."

16. Hadhrat Abdullah Bin Amr Ibnul A's (radiallahu anhu) narrates that he heard Rasulullah (sallallahu alayhi wasallam) say:

"A woman who imitates men and a man who imitates women are not of us." (Targheeb)

It is very essential that Muslim adopt Islamic ways and methods in all their affairs, whether worldly or Duniya.

Hadhrat Abdullah Bin Umar (radiallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said:

"My Ummah will be split into seventy three sects of which all, save one, will be in the Fire." People enquired:

'Path' in the context of this hadith refers to the way which has to be followed. Following a way in opposition to the

Hayaatul Muslimeen by *Hadhrat Hakimul Ummah Mufti Radhau Haq Sahib DB*

Seeratul Mustafa: Qari Rashid Dhabelia Sahib

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[First Revelation](#)

MAJLIS: Mufti Radhau Haq Shb DB - 23.09.2018

Please find below the link for the Majlis of Hazrat Mufti Radhau Haq Sahib DB. The Majlis took place at the

<http://duz.co.za/index.php/audio/42-majaalis-mufti-radhaulhaq-shb-db/946-majlis-20180923>

Note:

Hazrat Mufti Sahib Db Majlis will take place tomorrow morning at the Darul Uloom

AADAABUL MUAASHARAT (ETIQUETTES OF SOCIAL LIFE)

THE AADAAB OF SALAAM

5) The one who initiates the Salaam obtains greater thawaab (reward).

(6) When replying to the Salaam of a person, the Salaam should be made verbally, not by a sign of the hand.

AADAABUL MUAASHARAT (ETIQUETTES OF SOCIAL LIFE) by Hakimul Ummat Hadhrat Maulana Ashiq Ali Khan

Q & A from Fatāwā Darul Uloom Zakariyya

Rasūlullāh did not pass away without first reading and writing

Question: Is the following Hadīth authentic? Can it be furnished as proof?

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Rasūlullāh sallallāhu 'alayhi wa sallam did not pass away without first reading and writing.

Answer: This Hadīth is weak and cannot be used as evidence.

It is ascertained from other narrations that Rasūlullāh sallallāhu ‘alayhi wa sallam did read something with

..... .

Bayhaqī rahimahullāh relates a few narrations in as-Sunan al-Kubrā under the heading:

Allāh ta‘ālā says: “We did not teach him poetry nor is it suitable for him.”

Allāh ta‘ālā says: “Believe in Allāh and in His unlettered Prophet.”

Some commentators say: An ummī is one who does not read and write. This is the view of Muqātil ibn S

Mujāhid narrates from Ibn ‘Abbās radiyallāhu ‘anhu with reference to the verse: “You neither used to recite

Objection: Parwez Sāhib states that Rasūlullāh sallallāhu ‘alayhi wa sallam learnt to read and write after

Mafhūm al-Qur’ān states:

“You neither used to recite any book before this nor did you write it with your right hand.” It became clear

In other words, not reading is joined to not writing. When he did not know how to read, he did not know

What is the reply to this?

Answer: The answer to this objection is provided by 'Allāmah Taftāzānī rahimahullāh in Sharh Maqāsid

To sum up, first of all, this Hadīth is not strong enough to be furnished as proof. Assuming it is establish

Fatāwā Darul Uloom Zakariyya (Vol. 1, Pg 463-467)

And Almighty Allah Ta'ālā knows best

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"It is incumbent upon ev'ery Muslim to seek Knowledge

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