

ISLAMIC MONTHLY REVIEW

# KNOWLEDGE IS DEEN

Qur'an Tafseer,  
Hadith  
Explanations,  
Biography,  
Islamic History  
& Much More...

**NOVEMBER 2024**

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**ARE THOSE WHO  
HAVE KNOWLEDGE  
AND THOSE WHO  
HAVE NO  
KNOWLEDGE ALIKE?**

ZUMAR, 39:9



**SCAN TO READ**



# INTRODUCING

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We are delighted to announce the launch of our new website, [www.knowledgeisdeen.in](http://www.knowledgeisdeen.in). This platform is designed to be a rich, immersive resource for our readers and magazine subscribers, providing easy access to a wealth of Islamic knowledge, worksheet resources for kids, homeschooling materials and much more.

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# FROM THE EDITOR

**Assalamu Alaikum wa Rahmatullahi wa Barakatuh**

Alhamdulillah, we are delighted to bring you this issue of **Knowledge Is Deen**. Our mission is to inspire hearts and minds with the timeless teachings of Islam, reminding us that knowledge is both an obligation and a means to draw closer to Allah.

In this edition, you'll find articles on **selected tafseer**, **hadith reflection**, sayings of one the greatest Imams of the Ummah, and much more. Each piece is crafted with the hope of benefitting you and your loved ones.

We pray to Allah that this monthly periodical serves as a source of guidance, inspiration, and connection to our Creator. Jazakum Allahu Khairan for your support.

Mohammed Arif  
**Editor-in-Chief**

Mohammad Aquil  
**Managing Editor**



BY SHAYKH MUHAMMAD LUQMAN

AS-SALAFI رحمته

# SEEK THE MEANS OF NEARNESS TO ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

”يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا  
إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ“

سورة المائدة, 35

## TRANSLATION

O you who have believed, **fear** Allah and seek the means of **nearness (waseelah)** to Him and strive in His cause that you may succeed.

# Al Waseelah



## TAFSEER

Here **Waseelah** refers to the means of approach. It means, the believers should always seek the means of approach to Allah ﷻ. Ibn Abbas, Mujahid, 'Ata, and Sufyan Thawree etc. have done the same interpretation. **Qatadah** further made it clear while interpreting this verse: "The Muslims should seek the means of access to Allah by His **obedience** and by the acts by which Allah ﷻ is pleased." Waseelah is also a place of **high rank** in Paradise, which will be the place of the house of Messenger of Allah ﷺ. This is the place, which is nearer and right under the **Majestic Throne** of the Cherisher of the world.

Imam Muslim reported a narration of **Abdullah bin Amr bin Al-Aas** that he heard the Prophet saying, "When you hear the Muezzin, repeat what he says, and then ask for blessings and mercy of Allah on me.



Verily whoever asks for blessing and mercy of Allah for me, then Allah will grant **ten blessings** to him. Then ask for Waseelah for me, for it is a grade in Paradise that only one servant of Allah deserves, and I hope that I am that servant. Verily, whoever asks Allah for Waseelah for me, he will earn the right of my **intercession**."

**Ibn Kathir** says that Allah ﷻ commanded His believing servants for Taqwa, which if mentioned with acts of obedience refers to refrain from the prohibitions and forbidden matters.

Shaikh-ul-Islam **Imam Ibn Taymiyyah** has done a very useful clarification of Waseelah in the book Kitab-ul-Waseelah, the summary of it is that **Tawassul** (seeking means of access) is used in three meanings:

- **1 - Seeking access to Allah** by performing compulsory and desirable acts, which is mentioned in this verse of the noble Qur'an, and in Surah Al-Isra, verse 57. This meaning of Waseelah is obligatory, without it a Muslim's faith (Iman) will not be perfect and complete.
- **2- Asking the Messenger** of Allah ﷺ to supplicate Allah and also for his intercession; this kind of Tawassul Seeking access to Allah was practiced in the life time of the Prophet by the companions.

- **3 - Seeking the nearness to Allah ﷻ** through the Noble Prophet ﷺ : It means swearing by Allah through the Messenger of Allah ﷺ himself, and asking through Prophet ﷺ himself. This kind of Tawassul is not proved by the noble companions, neither in the life of the Prophet ﷺ nor after his death, nor near his grave, and not at any other place, and nor it was found in the supplications of the noble companions. It is mentioned about it in some weak hadiths and is the opinion of such people, which cannot be taken as argument in Islam. **Imam Abu Hanifah** and his companions have denied this kind of Tawassul, and says that asking Allah through the Tawassul of His creations is not allowed. And it is also not allowed to say, "O Allah, I ask you through the rights of your Prophets."

Some people have misunderstood the hadith narrated by **Umar bin Al-Khattab** (May Allah be pleased with him), the details of which are like this: When there was a severe famine in Madinah, Umar said, "O Allah, wherever there used to be a severe drought, we used to supplicate through the Waseelah of Your Prophet, then we used to receive rains. Now we pray through the Waseelah of your Prophet's uncle."



In this hadith, seeking the Tawassul of the noble Prophet means to ask him to supplicate on one's behalf, not the seeking of Tawassul of the Prophet himself. This was the reason that after the death of the Prophet ﷺ, Umar asked his uncle **Abbas bin Abdul Muttalib** (May Allah be pleased with him) to pray for rain. Had it been the object of it to seek the Tawassul through him (the Prophet), then there was no necessity of seeking the Tawassul through Abbas himself. Therefore, it is known that in the sight of Umar, the meaning of Tawassul was to ask to pray to Allah on one's behalf, which was not possible after the death of the Prophet ﷺ, that is why Abbas was asked to pray for them.

After Allah commanded Muslims to avoid prohibitions and to work towards His obedience, He ordered them to **strive hard** in the cause of Allah to fight against their enemies, the disbelievers and idolaters who deviated from the straight path. Allah ﷻ encouraged the believers to participate in Jihad for which there will be unending **success** and a great **happiness** on the day of resurrection that is beyond their imagination.

**Surah Al-Maaidah 5:35**, Tayseer-ur-Rahman Li Bayaan-il-Qur'an by Shaykh Muhammad Luqman As-Salafi, Dar Al Daie Publication, Riyadh, Saudi Arabia

BY IMAM YAHYA IBN SHARAF

AN-NAWAWI رحمه الله

## REPEL EVIL BY ANY MEANS...

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
"مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ  
الْإِيمَانِ". (رَوَاهُ مُسْلِمٌ) الأربعةون النووية، 34

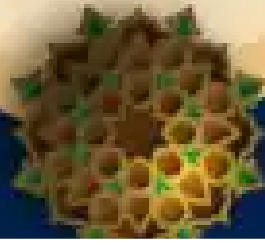
### TRANSLATION

On the authority of **Abu Sa`eed al-Khudree** (may Allah be pleased with him) who said: I heard the Messenger of Allah ﷺ say, "**Whosoever of you sees an evil**, let him change it with his hand; and if he is not able to do so, then let him change it with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith."



أحاديث الأربعين النووية

# 40 HADITH



## EXPLANATION OF THE HADITH

Enjoining good and forbidding evil is one of the **fundamentals** of Islam. It is one of the aspects of Islam because it rectifies the society. **Al-Munkar** is what Allah and His Messenger have prohibited of sayings, actions and conducts. It was named Munkar because the natural instinct and sound intellects abhor it.

As for **al-Ma'ruf**, it is what Allah and His Messenger have commanded. It was named Ma'ruf because the human natural instinct and sound intellect recognize it. This is an important aspect of Islam.

Allah enjoined this Ummah to enjoin good and forbid evil since that implies rectification of the society. Sins and acts of disobedience are causes of **destruction** and **ruin** and the **cure** for that is by enjoining good and forbidding evil.

It is encouragement towards the commanded and prohibited; it is not a way **interfering** in people's affairs as some people of hypocrisy allege: "Enjoining the good and forbidding evil implies watching over others and **intruding** into people's affairs." It will be said to them, "This is not a matter of keeping watch or intrusion; it is rather from the aspects of **rectification** and sincere advice."

The fact that you enjoin your brother to do good and forbid him evil is part of love and compassion towards him. But if you leave him, without advising him, you have deceived him and **failed to discharge** his right upon you. So this is part of mutual cooperation upon piety and righteousness, and mutual advice, and loving good for the people. It is not a matter of **poking** in the affairs of others or keeping watch over them. In this Hadith, the Prophet was explaining the manner of enjoining good and forbidding evil, and that it should never be abandoned. However, it should be in accordance with **one's ability**. He said: "Whoever sees evil amongst you." As for the one that is not seen or is hidden, the responsibility for such is upon the doer. But correction is with regard to something apparent, that is seen.



Then he said: "...he should change it **with his hand**." Meaning, he should remove it with his hand, his **authority**. This is referring to those in authority among the leaders and the security who have the authority to correct evil with their hands. Likewise, the head of the house has authority in his house. He is responsible and will be questioned about those in his care; he has authority over his house. So he should remove the evil with his hand from his house and should not accept it. No one can object to him, even the ruler cannot object to him regarding his house.



His saying: "If he is unable, then **with his tongue**" i.e. whoever may not have authority, but has knowledge and insight, he should make corrections with his tongue.

He should explain to the people, **admonish** them, give reminders, sermon and inform the leaders and the security about what happens so that they correct it. He should inform whoever can effect the change with his hand, raise the matter to him, this is making

correction with the tongue.

His saying: "...and if he is unable, then **with his heart**." That is to say, he does not have knowledge and insight; and he does not know how to forbid evil, or he may have knowledge and understanding but is banned from giving talks. Such a person should forbid with his heart, **hate the evil** and the people of evil and distance himself from them. This indicates that it is not permissible to abandon forbidding evil, and the least is to dislike it with the heart. If the Muslims abandon forbidding evil, they would be copying the **children of Israel**:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

*"They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed."* **(Surah Maidah, 79)**

Therefore, evil must be forbidden either with the **hand** or with the **tongue** or with the **heart** which is the weakest level of faith as contained in the Hadith: "...and that is the **weakest level of faith**." In another version, it states: "There is no mustard seed worth of faith after that."

This shows that **action is part of faith**; forbidding evil is action; and the Prophet ﷺ considered it part of faith. In his saying: “...the weakest level of faith” is proof that **faith decreases** so low that it may reach the weight of mustard seed; and it increases to as high as Allah wills. So, faith increases and decreases; it is not at the same level in the hearts of the people:

- Among them are those whose faith is **strong**
- And among them are those whose faith is **weak**
- And among them are those **in-between**



So this is a very crucial Hadith containing the procedure for enjoining good and forbidding evil. It also demonstrates that evil should not be left uncorrected even if it is with the heart. If a servant forbids evil with his heart, he should **distance himself** from its people; he should not mix with them or sit



with them. But for him to mix with them, sit with them, eat with them and drink with them, saying: “ I am forbidding evil with my heart.” This is not correct. If he actually forbids it with his heart, he would have distanced himself from them so that what **afflicted** them does not afflict him. And in order to let them know that he opposes what they are upon. But if he **sits, eats, drinks** and **laughs** with them, they would think that he agrees with them in what they are upon.

**The explanation of Imam An-Nawawi's 40 Hadith**, Explanation  
by Shaykh Dr. Saalih Al Fawzan, Dar Makkah International  
Printing & Distribution





# SAYINGS OF **IMAM** **AHMAD** BIN HANBAL

By Salahuddin Ali Abdul Mawjood 

## Imam Ahmad bin Hanbal

(May Allah have mercy on him)

Here we shall present some of Imam Ahmad's **sayings**, because a person's sayings impart a true picture of that person and his beliefs, what he loved, what he hated, the strength of his intellect and the breadth of his knowledge or ignorance. In short, they present a living picture of him, especially if he was, like Imam Ahmad, a stranger to hypocrisy - never saying anything except what he believed.

### **SAYINGS:**

- **Regarding Iman** he said - Iman consists of words and deeds, it increases and decreases

- All piety springs from iman and sinful acts diminish iman
- I speak not except that which is from the **Book of Allah and the Sunnah**, or from the Companions and the Tabi'oon. As for the other sources, the words therein are not commendable.
- You should follow the **Sunnah** and the **Hadeeth** and you should avoid disagreements and arguments, for whoever loves disputation will never be successful.
- The principles of the Sunnah in our opinion are holding fast to the **practices of the Companions** and avoiding innovations, disputations, keeping company with the heretical sects and arguments.
- Glory be to Allah! How unmindful is this creation (i.e. man)! The **fearful** among them are remiss and the **hopeful** among them are hesitant.
- For everything there is a blessing, the blessing of the hearts is being **pleased with Allah**, the Almighty, the All-powerful



- Oh my son! **Intent good**, for you will continue to be in good stead as long as you intend good.
- **Regarding the life of this world** he said - A little of it suffices, but much of it does not suffice.
- I cannot compare youth with aught except something that was in my sleeve and then it fell out.
- Whatever is lacking in this life of this world will be less for the **reckoning**.
- **Regarding Nobility** he said - It is to abandon that which you desire for the sake of that which you fear.
- **Regarding hastening to do good** he said - Occupy yourself with every good deed and hasten to do it before something prevents you from doing so.



- It is hard for me to see the life of this world consuming the hearts of men who have memorized the Qur'an.
- **Regarding friends** he said - When a man's friends die, he is humbled.



- A **surprising** thing about his wisdom - He said - Marry a virgin and take care that she does not have a mother.
- The life of this world is a sickness and the scholar is a **physician**, so if you see the physician drawing the sickness to himself, then beware of him.
- **Regarding death** he said - Fear prevents me from eating food and drinking and whenever I think of death, every matter pertaining to the life of this world becomes **unimportant** to me, it is not food without food and clothing without clothing and they are few but few days. I do not equate anything with poverty. If I found a way, I would go out so that there would be no mention of me.

Taken from **The Biography of Imam Ahmad bin Hanbal**, Darussalam Publications - By Salahuddin Ali Abdul Mawjood





## ALI BIN ABI TALIB رضي الله عنه



- His name was **Ali bin Abi Talib** bin Abdul Muttalib bin Hashim, and he belonged to the most honorable tribe of the **Quraysh**, Banu Hashim.
- He was a **cousin** of the Prophet Muhammad ﷺ but much younger in age.
- He was born in the month of Rajab, 30 years after the Year of the Elephant, making him 30 years younger than the Prophet Muhammad ﷺ.

- He was among the **10 companions** who were given the glad tidings of Paradise during their lifetime.
- He was married to **Fatimah**, the daughter of the Prophet ﷺ, making him the Prophet's son-in-law.
- His father's name was **Abu Talib**, and his mother's name was **Fatimah bint Asad**.
- His father, Abu Talib, was the caretaker of the Kaaba.
- He was raised in the house of the Prophet ﷺ and was among the **first children** to accept Islam.
- On the night of migration, he slept on the Prophet's ﷺ bed to prevent the polytheists from harming the Prophet.
- His marriage with **Fatimah bint Muhammad** ﷺ took place after the Battle of Uhud when Fatimah (may Allah be pleased with her) was 15 years old.
- He had four **children** with Fatimah: Hasan, Hussain, Zainab, and Umm Kulsum.
- When the Quran was revealed to the Prophet ﷺ he (Ali) would write it down. He also wrote the terms and conditions of the Treaty of **Hudaybiyyah**.
- The Prophet ﷺ sent him to **Yemen** for the propagation of Islam.



- He was very brave and participated in all battles except the **Battle of Tabuk** because the Prophet ﷺ appointed him as the in-charge of Madinah during that time.
- He delayed pledging allegiance to Abu Bakr (may Allah be pleased with him) because he was busy preparing the funeral arrangements of the Prophet ﷺ.
- He advised Umar bin Khattab (may Allah be pleased with him) to use the Prophet's migration (Hijrah) as the basis for the **Islamic calendar**.
- He became the **fourth caliph** of the Muslims in the year 35 AH.
- During his caliphate, **Abdullah bin Saba**, a Jew, spread his mischief, creating an atmosphere of discord and chaos among the Muslims.



- He issued the order to add **diacritical marks** (fataha, kasara, and dhamma OR zabar, zer and pesh) to the Quran to prevent errors in its recitation.

- On the 17th of Ramadan in the year 40 AH, he was martyred in Kufa by **Abdurrahman bin Muljam**, who was from the Khawarij.
- His entire caliphate lasted **five years**, from 35 AH to 40 AH.
- His body was washed by his two sons, **Hasan** and **Hussain**, along with **Abdullah bin Jaafar**, and Hasan (may Allah be pleased with them) led the funeral prayer.

Taken from Hayat-e-Sahabah Ke Darkhashan Pahloo

By Mahmood Ahmad Ghazanfar

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## THE MAGNIFYING GLASS ON CLARIFYING MANY COMMON ERRORS (IN SALAH) PART-4

By Shaykh Saalih Ibn Abdul Azeez Ibn Muhammad Aal-Shaykh رحمته الله



26

Raising the feet from the ground in sujood. The one praying is commanded to pray with the two feet touching the ground and the complete form of this is to have the toes pointing toward the Qiblah. Part of each foot should touch the ground and if one raises either of them his sajdah is incorrect if he continues to do so throughout the prostration.

Putting the right hand upon the left and raising them to the neck. This is in contradiction to the sunnah because the Prophet ﷺ used to put his right hand over his left upon his chest. The sunnah is also to place the hands on the middle of the chest or upon the heart because the heart is in the chest.

Raising the hands at the time of sujood or when rising out of sujood. This is in opposition to the well-known sunnah that has been transmitted by most of the companions who narrated about raising the hands. The student of knowledge should stick with the well-known sunnah unless in privacy though he may believe a deed to be more correct from the sunnah that nonetheless contradicts the practice of the generality of the scholars. The imam of the people should do what is known, for what is commonly and well-known to be the sunnah upon which the majority of the scholars' practice, is sufficient and satisfactory.

Hastiness of some imams in the Salah and lack of tranquility within it, thus not allowing time for the followers to be tranquil in their Salah or time to recite Al-Fatihah, especially in the last

rakah. The imam is responsible for making the quality of the Salah good because he is being followed. It is therefore his duty to take care of following the Sunnah, and tranquility is a pillar (rukn) that the imam is more obliged to take care of due to him being followed. Likewise, the recitation of Al-Fatihah is a rukn that the followers in the Salah must be given enough time to fulfill.

**30**

**Not taking care to make sujood upon the seven limbs** (i.e. the forehead along with the nose, the palms of both hands, both knees, and the toes of both feet). Ibn Abbas narrated: The Prophet ﷺ said: "I have been ordered to prostrate upon seven bones (i.e. body parts): Upon the forehead – and he pointed to his nose – both hands, both knees and both feet." There are some people who do not prostrate upon both the forehead and the nose or who raise their feet or who do not touch the palms of their hands on the ground, all of which is in opposition to what is commanded.

**To Be Contd.** إِنَّ شَاءَ اللَّهُ



# THE ETIQUETTE OF SEEKING KNOWLEDGE

PART-3

By Shaykh Bakr Abu Zayd رحمته الله



## THE ETIQUETTE OF SEEKER'S INNER SELF (CONTD.)

### 3. Commit to fearing Allah

Beautify yourself by filling your outer and **inner-self** with the fear of Allah, the Most High, by observing the apparent characteristics of Islam, and manifesting the Sunnah and spreading it by implementing it and calling towards it, leading the way to Allah with your



knowledge, manners and actions, and adorning yourself with masculinity, lenience, and pious conduct.

The basis of all these characteristics is the **fear** of Allah, the Most High, and for this **Imam Ahmad** (Rahimahullah) said: *“The foundation of knowledge is the fear of Allah, the Most High.”* So adhere to fearing Allah openly and in secret, for the best of all people are those who are fearful of Allah, and no one truly fears Him except a **knowledgeable** person, therefore the best of all people is the **scholar**. Let it not slip your mind that the scholar cannot be considered a scholar unless he **acts** upon his knowledge, and no scholar implements his knowledge unless it earns him the fear of Allah.

**Al-Khateeb** narrated through a chain of narrators which has a subtle point due to it being narrated through nine forefathers, that Abul Faraj ‘Abdul-Wahhaab ibn ‘Abdil ‘Azeez ibn al-Haarith ibn Asad ibn al-Layth ibn Sulayman ibn al-Aswad ibn Sufyaan ibn Zayd ibn Ukaynah ibn ‘Abdillaah at-Tameemee, who narrated from his memory that, his father narrated, that his father narrated, that his father narrated, that his father narrated, that his father narrated, that his father narrated, that his father narrated, that his father narrated, that his

father narrated, that his father narrated who said: I heard '**Ali ibn Abi Taalib** say: *"Knowledge calls for action, so either the call is answered or knowledge will take off"*.

#### 4. Continual observance of Allah

Adorn yourself with the continual **observance** of Allah openly and in secret, journeying to your Lord between fear and hope since they are for the Muslim like two wings to the bird. So advance to your Lord with your whole being, and let your heart be filled with the **love** of Him, and your tongue with His **remembrance**, and rejoice and be happy with his Rulings and His Wisdoms.



**To Be Contd.**    **إِنْ شَاءَ اللَّهُ**



## THE DEVIL'S DECEPTION

PART-2

By Imam Ibn Al-Jawzi رحمه الله

## THE DEVIL'S DECEPTIONS

### DEVIL'S DECEPTION OF THE WORSHIPPERS REGARDING PERFORMING SALAH (CONTD.)

4

Some of the worshippers say "Allahu Akbar" and then discontinue their prayer. They do so until the Imam goes down to ruku', so they quickly say "Allahu Akbar" and bend for ruku' as well.

5

Some of those suffering from compulsive disorders could swear that they only said: "Allahu Akbar" once. This is from Iblees' deception.



6

Some of those performing prayer say: "Allahu Akbar" then wonder-off with their thoughts away from prayer. As if that is all what is required from prayer.

7

Some on them join the Imam late when only a bit is left before he bends for ruku'. Instead of reciting Al-Fatihah, he reads the du'a that is to be said at the start of prayer. This is from the deception of Iblees, because reciting Al-Fatihah is obligatory, while reciting the starting du'a is Sunnah (and not obligatory). One must not put the Sunnah ahead of obligation.

8

Iblees deceived some people causing them not to perform many of the Sunnah. Some used to pray congregational prayers, but not in the first rows. They said that Allah only intended the nearness of the heart not the physical nearness.

9

Iblees may cause a person to overstress the Shaddah. Sometimes people stress the letter "Dhaad" of the word "Al-Maghdoob" too much to the point of discharging some saliva. All that is required is the proper pronunciation of each letters.

10

Iblees deceived many ignorant worshippers to make them think that worship was only to stand up and sit down (i.e. bodily motion). They focus on this and ignore some of the prayer duties without them knowing so.

11

Others read a lot in prayer but do not perform the Sunnahs (non-obligatory parts) of prayer, and commit disliked things during it.

12

Iblees has deceived some worshipers to perform a lot of night prayers. Some of them pray the entire night, and they feel happier when performing night and duhaa prayers more than obligatory prayers. Some fall asleep right before fajr and miss the obligatory prayer. Others wake up too lazy to work for sustaining their families.

13

Some of those falling for Iblees' deception try to insinuate to others that they were up praying last night. So they would say: So and so, the Adhan giver, gave adhan on time. If this person did not intent to show-off then he has made public his action, which will result in reducing his reward.

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