

BA ALAWI'S HABIB UMAR'S SHIRK EXPOSED

THE DARKNESS SPREADING FROM
HADHRAMAUT



MUREEDS GO IN SUJOOD WHILST
HABIB UMAR IS PLEASED



YARABBI!
UMMATI!
UMMATI!

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Introduction

Rasulullah Sallallahu alaihi wa Sallam made dua for Yemen,

الإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ

“Imaan is in Yemen, wisdom is in Yemen”

Sahih al-Bukhari 39

However, this does not mean everybody that steps out of Yemen is angelic. They will say they are from the family of Rasulallah Sallallahu alaihi wa Sallam but the reality is not that which comes from Habib Umar but the reality is the words of Our True Habib Mustafa Sallallahu alaihi wa Sallam:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ

“If somebody innovates something which is not in harmony with the principles of our Deen, then that (innovation) is rejected”

Sahih al-Bukhari 2697

There is darkness associated with bidah. Rasulallah Sallallahu alaihi wa Sallam said:

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

The most evil matters in religion are those that are newly invented, for every newly invented matter is an innovation, every innovation is misguidance, and every misguidance is in the Hellfire.”

Sunan al-Nasa'i 1578

Habib Umar has been found recklessly using his title of being connected to the family of Rasulallah Sallallahu alaihi wa Sallam to sell his version of Islam and the masses feel reluctant to condemn his evils out of fear of hurting the very of Family of Rasulullallah Sallallahu alaihi wa Sallam.

Being the family of Rasulallah Sallallahu alaihi wa Sallam is really a virtue when you instruct what Rasulallah Sallallahu alaihi wa Sallam instructed and you forbid what Rasulallah Sallallahu alaihi wa Sallam forbids.

وَمَا أَنْتُمْ بِالرَّسُولِ فَحُذُّوهُ وَمَا نَهَيْكُمْ عَنْهُ فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatever the Messenger gives you, take it, and whatever thing he forbids you, abstain (from it). And fear Allah. Indeed Allah is severe in punishment.

Suratul Hashr, verse 7

The Shirk of Habib Umar of Yemen

On the 6th of Shabaan 1447 corresponding to the 26th of January 2026, this incident which will be briefly mentioned below took place a while back was confirmed with seniors who serve as eye witnesses and shared this incident in their Majaalis as well.

Hadhrat Moulana Shabbier Saloojee Hafidhahullah warned of Habib Umar many years ago in a Wednesday night Majlis in Masjid Muawiyah, Lenasia extension 11. Moulana Shabbier Saheb mentioned:

“Habib Umar was in the Darul Uloom Zakariyya office whereby Mufti Radhaaul Haqq Saheb asked directly,

“what is your beliefs regarding Istimdaad bil quboor (taking assistance from the deceased)”

He (Habib Umar) admitted, the tawassul that they believe in: *“is that pious people do have the ability of istimdaad (being of assistance).”*

Hadhrat Moulana Shabbier Saheb went on to further to explain as to how this is totally contrary to our beliefs. Our belief with regards to waseelah is Allah Ta’alaa is the Sole Doer and only through His will can the barakah and blessings of a pious person benefit. Harm and benefit is only in the control of Allah Ta’alaa and not in none of the creation of Allah Ta’alaa.

Sayyiduna Abu Musa Radhiyallahu anhu reported:

The Messenger of Allah, Sallahu Alaihi wa Sallam said, “Verily, Allah looks down in middle night of Sha’ban and He forgives all of His creatures, except for a MUSHRIK or one who harbours hatred(or hostility/jealous/malice).”

Sunan Ibn Maajah 1390

Now at this point we have to differentiate between the accepted Tawassul & Waseelah and what is the shirk of these Ba Alawis.

Acceptable Waseelah and Tawassul in 3 types:

1. Through the 99 names of Allah Ta'ala. Allah Ta'ala says:

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Translation:

Say, "Call (Him through the waseelah of Your Name of) Allah or Ar-Rahman, in whichever way you call, His are the best names.

Suratul Israa (17), verse 110

2. Waseelah through pious actions:

You say, “Ya Allah, a beautiful woman called me to do shameless actions but Ya Allah I stayed away from it due to the fear of You”. So this Waseelah is acceptable. The evidence for this is in the Hadith of Sahih al-Bukhari where a rock blocked three individuals to the point they could not exit. In that desperate state,

قَالَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ

“Some of them called to the others saying, invoke Allah through the waseelah of the best action that you have performed”

Sahih al-Bukhari 2215

Whilst ignorant Salafis reject Waseelah, Sheikh ibn Taymiyyah ruled:

أما التوسل إلى الله بالأعمال الصالحة , فهذا مشروع باتفاق العلماء , كقصة أصحاب الغار

“With regards to waseelah through pious deeds, then this is established in the Shari’ah by the consensus of the Ulamaa such as the incident of the companions of the cave”

Majmū‘ al-Fatāwā (1/123)

3. Waseelah through the Saints. Now as this type of Waseelah is mentioned, the ignorant salafis will raise their eyebrows stretching their index finger out for the big red emergency button.

They will further raise the alarm bells when we tell them Sayyiduna Umar Radhiyallahu anhu also did waseelah and tawassul. Yes, let us look at the Hadith of Sahih al-Bukhari: and focus your attention on the word Natawassul (نَتَوَسَّلُ) . That is where waseelah comes from.

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا. قَالَ فَيُسْقَوْنَ.

Sayyiduna Anas Radhiyallahu anhu narrated:

Whenever there was drought, `Umar bin Al-Khattab used to ask Allah for rain through Al-`Abbas bin `Abdul Muttalib, saying, "O Allah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain."

From this, we learn that it is permissible to use the rank, blessings and seniority of a Prophet or even that of a non-Prophet as in the above Hadith to invoke the mercy of Allah Ta'ala but there is a fine line between this and Shirk. That fine line is to believe that benefit and harm only can come from Allah Ta'ala.

To pinch the nerves of the current day Salafi Juhalaas such as Abu Taymiyyah who not only rejects waseelah but says, *"a person who does this type of waseelah is worse than a person who sleeps with his mother and buries her alive"*.

Now one should not be confused between Abu Taymiyyah and Ibn Taymiyyah. Ibn Taymiyyah was born on the 10th Rabi al-Awwal 661AH and passed away on the 20th Dhul Qa'adah 728AH (Gregorian date 26th September 1328) and his name was Ahmed with title of Taqi al-Din.

Abu Taymiyyah claims to be representing the Jaahil Salafi sect which opposes following any of the four Madhaahib but nonetheless, he doesn't even know the teachings of his own Salaf (predecessors).

Now Abu Taymiyyah outrightly rejects tawassul without making a distinction of acceptable tawassul and rejectable tawassul. Today's Salafis due to lack of understanding start jumping by the mere mention of tawassul/waseelah and starting uttering words of shirk. However differentiated between acceptable tawassul/waseelah. In fact Ibn Taymiyyah has ruled that whoever rejects certain types of tawassul is a "kaafir and a murtad, if he (the kaafir and murtad) does not repent (due to rejecting tawassul) and return to Islam he will be killed in a state of apostasy" (See Majmoo' Fatawa Ahmed ibn Taymiyyah, Sheikhul Islam Ahmed ibn Taymiyyah, volume 1, pg 153).

Now, can any person say in general terms that Tawassul is Shirk? Yes, people who take tawassul to the point of shirk then only can it be said to be shirk i.e., Habib Umar as part of their Ba Alawi sect.

Furthermore the Jaahil Murakkab, Abu Taymiyyah does not even realize that by comparing waseelah/tawassul in the manner he compared to a person sleeping with his mother, buries her alive out of guilt and goes further to say this person is better than one who does waseelah (asks Allah Ta'ala to forgive him through the blessings of Rasulallah Sallallahu alaihi wa Sallam) is what earns him the title of Jaahil Murakkab because in doing so he has rejected sound Ahaadith. In

other words, Allah forbid he has labelled the great Imaam, Imaam Ahmed b. Hanbal (Rahmatullahi alaihi) a mushrik. (Allah Ta'ala save us).

We present to you the statement of Sheikh ibn Taymiyyah who stated the Fatwa of the illustrious Mujtahid, Imaam Ahmed b. Hanbal Rahmatullahi alaihi:

«وقد رُوي عن الإمام أحمد أنه توسل بالنبي ﷺ في الدعاء، واحتج بحديث الأعمى»

→ “Imām Aḥmad allowed tawassul through the Prophet ﷺ and used the ḥadīth of the blind man as proof.”

Majmū‘ al-Fatāwā (1/140)

The Salafis of this day and age who reject tawassul and waseelah may be lazy to access the Hadith so we will reproduce the Hadith for them at their comfort, explicitly proves that Rasulallah Sallallahu alaihi wa Sallam had instructed such a waseelah which does not involve Shirk as taught by the Habib Umar Ba Alawi sect:

‘Uthman b. Hunaif (Radhiyallahu anhu) said that a blind man came to the Prophet Sallallahu alaihi wa Sallam and asked him to pray to Allah to cure him. He (Rasulallah Sallallahu alaihi wa Sallam) replied,

“If you wish, I shall make supplication to Allah, but if you wish you will endure, for that is better for you.”

The man asked him to make supplication.

He [‘Uthman b. Hunaif Radhiyallahu anhu] said:

He then commanded him to perform Wudhu, doing it well, and make this supplication,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ

“O Allah, I make request of Thee and I turn towards Thee by means of the Prophet of mercy.

إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي فِي حَاجَتِي هَذِهِ اللَّهُمَّ فَشَفِّعْهُ فِيَّ

By means of you (Rasulallah Sallallahu alaihi wa Sallam), I have turned towards my Sustainer to accomplish for me this need of mine. O Allah, make him an intercessor for me.

Imaam Tirmidhi Rahmatullahi alaihi transmitted it, saying this is a hasan sahih gharib tradition.

عَنْ عَثْمَانَ بْنِ حُنَيْفٍ قَالَ: إِنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ادْعُ اللَّهُ أَنْ يُعَافِيَنِي فَقَالَ: «إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتُ فَهُوَ خَيْرٌ لَكَ». قَالَ: فَادْعُهُ قَالَ: فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ الْوُضُوءَ وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي لِيَقْضِيَ لِي فِي حَاجَتِي هَذِهِ اللَّهُمَّ فَشَفِّعْهُ فِيَّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

The narration that comes in Imaam Nasai (Rahmatullahi alaihi's) work, Al-amalul-yawm wal-laylah impresses the fact that the Sahaabi came back in a state he was cured:

فرجع و قد كشف له عن بصره

“So he returned and his sight was restored for him”

See Al-amalul yawm wal Laylah

lil Imaam Ahmed b. Shuayb an-Nasai,

ذكر حديث عثمان بن حنيف, Hadith 660

This emphasizes that benefit and harm is ONLY in the control of Allah Ta'ala and this is the belief of the Ahlus Sunnah wal Jama'ah. The blind person used the rank and honour of Rasulallah Sallallahu alaihi wa Sallam merely as a means to attract the mercy of Allah Ta'ala and this was as per the instruction of Rasulallah Sallallahu alaihi wa Sallam. Now by practising this, it had a great huge impact.

The topic of tawassul is established but the key aspect and major confusion is one may not say, “Ya Sayyiduna Hud, help me!” or “Fulfil my need for me, O Rasulallah”, now if this shirk is condemned with the Ambiyaa Alaihimus Salaam who are living in the in their graves then definitely this is shirk for any of the Shuhadaa or Saaliheen! This will be irrespective whether the person is by the Qabr or any where in the world away from the Qabr.

Sayyiduna Abdullah b. Abbaas Radhiyallahu anhu taught this Ummah great words which is totally applicable here:

He (Radhiyallahu anhu) said:

“ One day I was behind the Prophet (Sallallahu alaihi wa Sallam) [riding on the same mount] and he said, “O young boy, I shall teach you some words [of advice]:

احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ

Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you.

، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone, one cannot ask any Prophet or Pious person for any benefit].

، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you.

، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you.

؛ رُفِعَتْ الْأَقْلَامُ، وَجَفَّتْ

‘The pens have been lifted and the pages have dried.’”

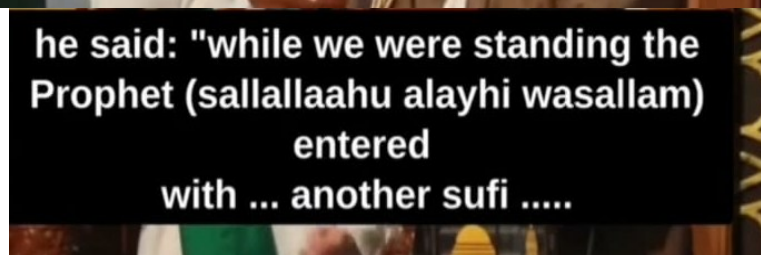
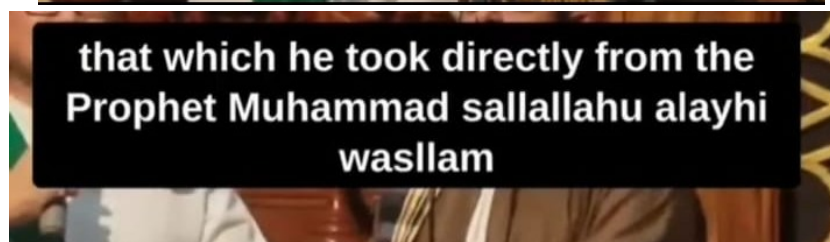
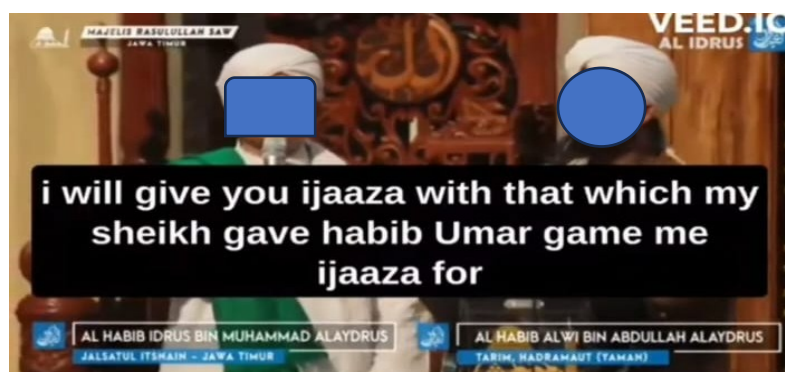
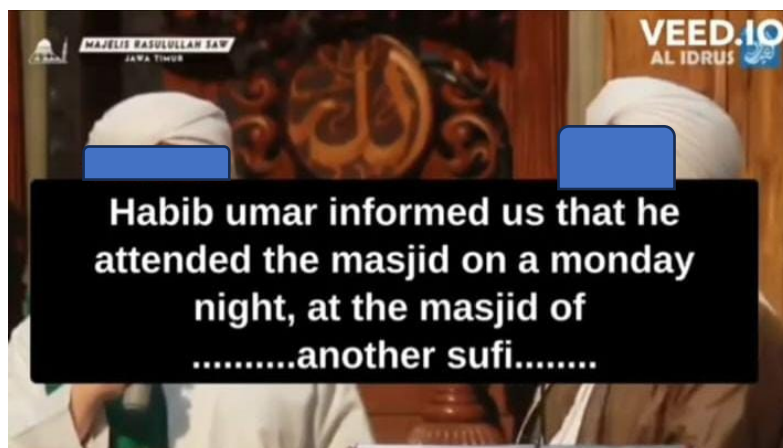
رَوَاهُ التِّرْمِذِيُّ [رقم:2516] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

Narration of Tirmidhi, 2516

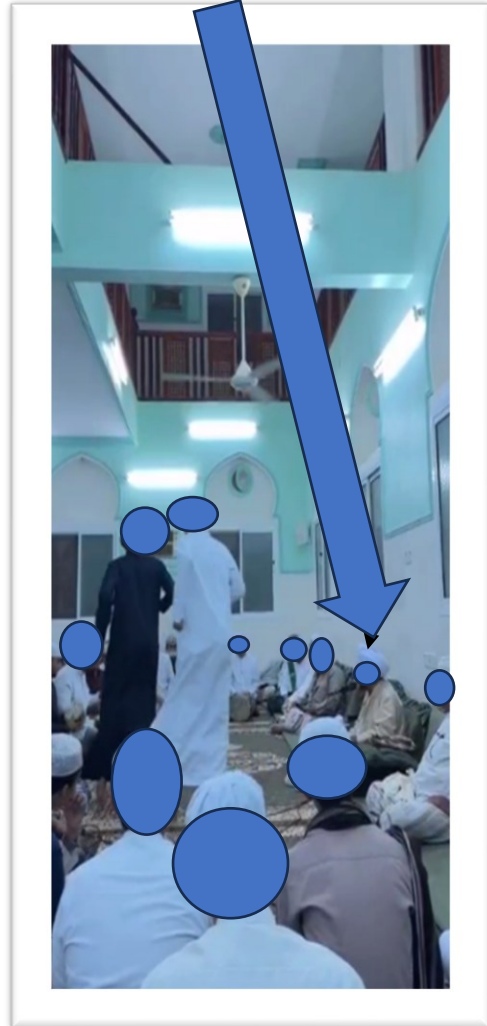
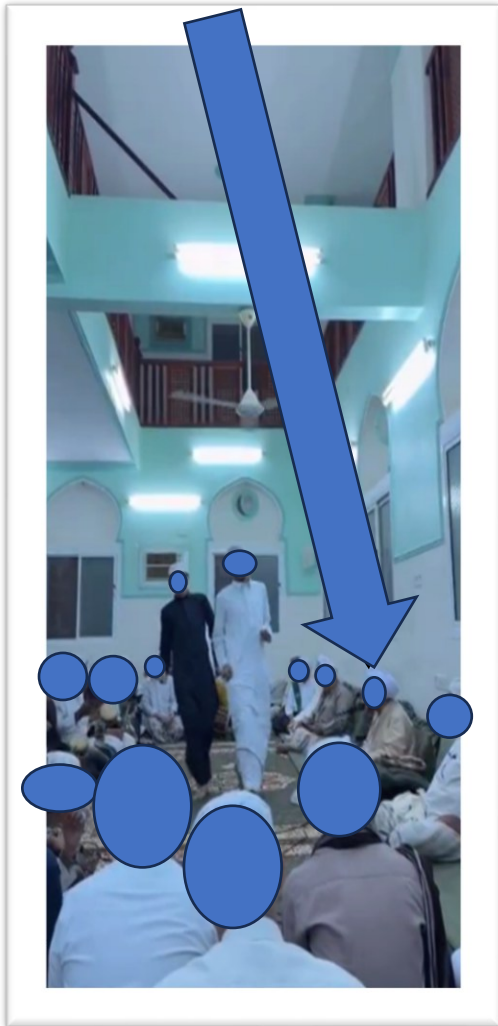
This is that difference and the fine line where the Salafis due to their ignorance, reject waseelah and the Ba Alawis such as Habib Umar who take Waseelah to the point of shirk.

Habib Umar's Deviation Exposed

Khalifah of Habib Umar by the name of Habib Idrus Al Aydrus claims Rasulullah Sallallahu alaihi wa Sallam came to meet his Sheikh, Habib Umar and Rasulullah Sallallahu alaihi wa Sallam (in this day and age gave Habib Umar) Ijaazah.



**YOUTH DANCING IN FRONT OF THEIR PEER SAHEB,
HABIB UMAR AS PART OF THEIR SHIRK WORSHIP**



KHALIFAH OF HABIB UMAR

Habib Ali al-Jifri teaches the ummah the Habaaib Shirk asking the noble grandson of rasulullah sallallahu alai wa sallam to help us directly



HABIB AL JIFIRI & INTERFAITH BELIEFS

A COMMON
WORD 

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At Yale, A Call For Christians, Muslims To Be At Peace

July 31, 2008

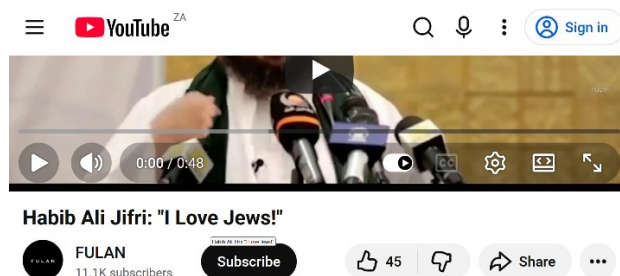


NEW HAVEN -- The Rev. Robert H. Schuller, a California pastor and host of television's "Hour of Power," reaches 20 million Christian followers around the world. Sheik Al-Habib Ali Al-Jifri ranks among the 10 most popular Muslim preachers worldwide, with followers in the United States, Indonesia, Malaysia and across the Arab world.

On Wednesday, they shared a pulpit and a message: Muslims and Christians must come together and embrace their similarities. Loving God requires loving people, no matter their faith. And religion must be reclaimed from those who use it to divide people, or worse.

"Let's focus on what God wants us to do, to build, to redeem," Schuller told the audience of Muslim and Christian scholars and religious leaders from around the world who gathered at Yale for a conference that organizers described as a seminal moment in interfaith relations.

HABIB AL JAFIRI SAYS HE LOVES JEWS



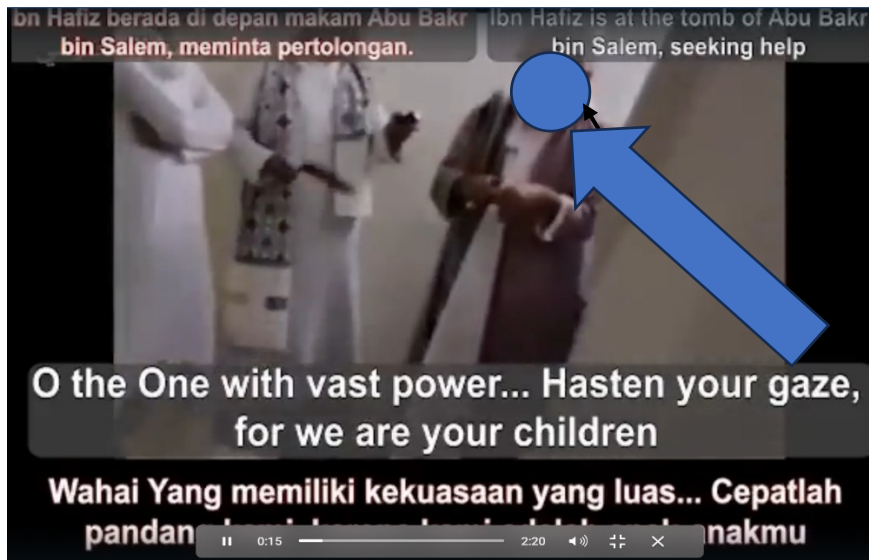
Allah Ta'alaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

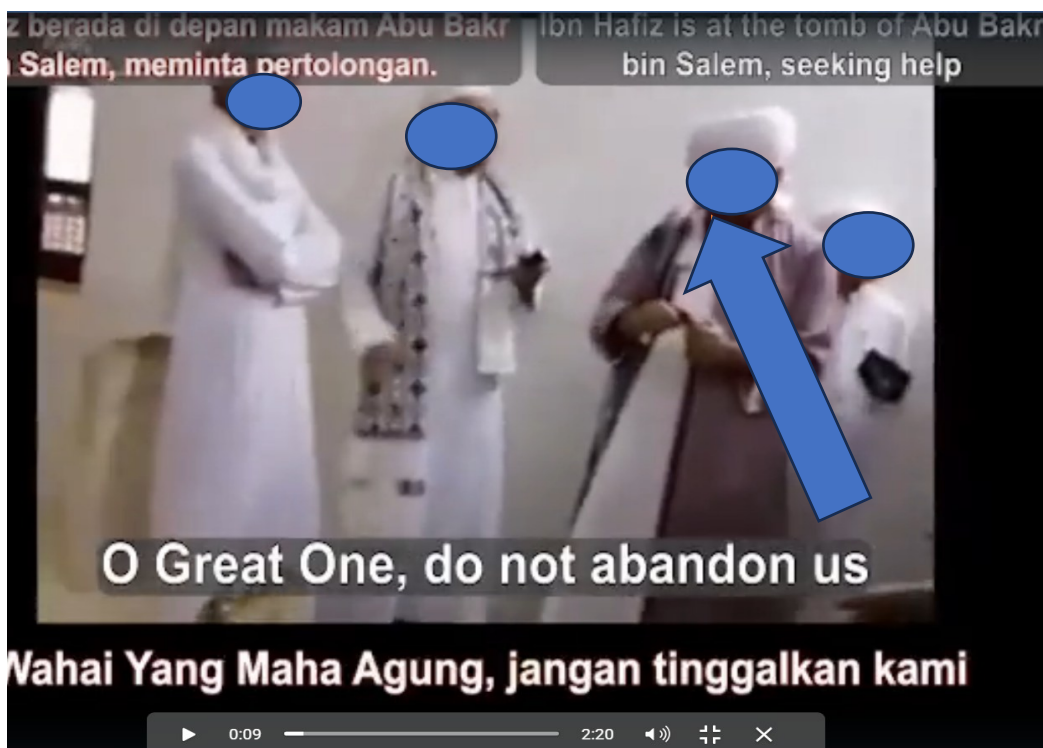
O those who believe, do not take the Jews and Christians for friends. They are friends to each other. And whoever takes friends from them, he is one of them. Surely, Allah does not take the unjust people to the right path

Suratul Maaidah, verse 51

HABIB UMAR ASKING DECEASED SUFI BAKR ALAWI SHEIKH ABU BAKR BIN SALIM FOR HELP



ADDRESSING HIM AS, "O GREAT ONE, DO NOT ABANDON US"



MEN AND WOMEN MINGLE IN PRAYER WHERE
ABU BAKR BIN SALEM USED TO SIT



**MUREEDS GOING IN SUJOOD FOR UMAR HABIB
WHILST ENJOYING A MASSAGE**



Muadh b. Jabal Radhiyallahu anhu came to Rasulullah Sallallahu alaihi wa Sallam and prostrated. Rasulullah Sallallahu alaihi wa Sallam said: “What is this O Muaadh?”

Muaadh Radhiyallahu anhu said: “I went to Shaam and saw them prostrating to their bishops and leaders, and I wished in my heart that we should do that for you.”

Rasulullah Sallallahu alaihi wa Sallam said: “DO NOT DO THAT! If I were to command anyone to prostrate to anyone, I would have commanded a wife to prostrate to her husband”

Hadith Ibn Majah 1853

BELOW IS TAKEN FROM MAKTABAH AL-IMAAM GHAZALI EDUCATING THE UMMAH OF THESE SUFIS

ḤABĪB ‘UMAR & THE ŞŪFĪS OF YEMEN



- WHO IS ḤABĪB ‘UMAR & THE ŞŪFĪS OF YEMEN?
- WHAT DO THEY BELIEVE?
- ARE THERE ANY PROBLEMS WITH THEIR TEACHINGS AND PRACTICES?
- SHOULD WE ENGAGE, LISTEN, OR ENTERTAIN THEM?
- WHO IS ‘ALĪ AL-JIFRĪ & HIS FRIENDS?
- ‘ALĪ AL-JIFRĪ: A GLOBAL ICON OF INTERFAITH AND THE ABRAHAMIC RELIGION
- WHY DOES ‘ALĪ AL-JIFRĪ CRITICIZE THE UYGHURS?
- WHY IS ‘ALĪ AL-JIFRĪ SO HAPPY WITH KADYROV, PRAISING HIS ACTIONS AND WORDS?

INTRODUCTION:

Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam], Raḥmatul-lil-‘Ālamīn, Khātam-un-Nabiyyīn, Imām-ul-Muttaqīn wal Mujāhidīn, has highlighted the lofty virtues of the people of Yemen in multiple Aḥādīth. He [ṣallallāhu ‘alayhi wa sallam] described the people of Yemen as the best of people on the face of the earth, the most blessed Anṣār – who helped and aided the Messenger of Allāh [ṣallallāhu ‘alayhi wa sallam] – using their wealth, lives, children, properties, weapons, animals, food, and manpower – hailed from Yemen.

At the same time, there are limits in the Dīn of Islām, laid down by Allāh Ta’ālā and Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam]. For example, there can be no obedience to the creation in the disobedience of the creator.

Similarly, if the actions of a person push him or her backwards, then his lineage cannot propel him or her forwards. In fact, Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam] informed his own blessed and most beloved daughter Sayyidah Fāṭimah [raḍiyallāhu ‘anhā] that he will not be able to come to her aid on the day of reckoning if her actions are not in line with the divine commands and prophetic instructions.

وأما قوله صلى الله عليه وسلم: "ومن بَطَأَ به عمله لم يسرع به نسبه" فقد رواه مسلم في صحيحه.

قال النووي معناه: من كان عمله ناقصاً لم يلحقه بمرتبة أصحاب الأعمال، فينبغي ألا يتكل على شرف النسب وفضيلة الآباء.

وقال بعض أهل العلم: من قصر به عمله عن الوصول إلى درجات الصالحين لم ينفعه حسبه ونسبه، ولو انتسب إلى النبيين والصديقين.

WHO IS ḤABĪB ‘UMAR?

Ḥabīb ‘Umar bin Muḥammad bin Sālīm bin Ḥafīz hails from the town of Tarim in Hadramawt, Yemen. He is the founder of the Dār-ul-Muṣṭafā Seminary in Tarim, and is seen as the head of Bā ‘Alawī Ṣūfī Order.

Ḥabīb ‘Umar traces his lineage to the blessed grandson of Rasūlullāh [ṣallallāhu ‘alayhi wa sallam], Sayyidunā Ḥusain [raḍiyallāhu ‘anhu]. He was relatively unknown in Yemen, and propelled to fame in 1991 in the garb of a pious man. The institute he runs has been visited by people from many different countries, all describing what they had witnessed there. Students engage in learning and Dhikr on a daily basis.

Ḥabīb ‘Umar is supposedly an adherent of the creed of the Ahl-us-Sunnah wal Jamā’ah, drawing from the Ash’arī and Māturīdī schools. In their ṭarīqah, they adhere to the Bā ‘Alawī way.

ḤABĪB ‘ALĪ JIFRĪ

Ḥabīb ‘Alī Jifrī is a very prominent Yemeni scholar who founded Tabah Foundation, based in Abu Dhabi. He is most well-known for promoting ‘moderate’ ‘ṣūfī-oriented’ Islāmīc perspectives and outlooks. He was honoured by the Augen Bider Foundation in Germany for his work in Muslim-Christian dialogue. Ḥabīb ‘Alī Jifrī is a close associate of Mauritanian Shaykh ‘Abdullāh bin Bayyah: the global figure for interfaith harmony and promotion of the Abrahamic Religion. Ḥabīb ‘Alī Jifrī is a good friend of the religious advisor to the US government: the notorious Hamza Yusuf.

Ḥabīb ‘Umar and Ḥabīb ‘Alī Jifrī enjoy a family relationship, as well as a student and teacher relationship.

PROBLEMATIC ACTIONS AND PRACTICES:

In recent times, there are huge number of problematic practices and statements that have come from these two figures. Under the garb of Taṣawwuf, there has been, quite frankly, some shocking issues that have sprung forth from both of these figures.

1. Ḥabīb ‘Umar has been seen and recorded being involved in a huge number of problematic practices. For example, a disciple was recorded kissing the backside of the Shaykh in front of Ḥabīb ‘Umar, who then said that such a practice is part of the Sharī’ah!

2. There is an annual pilgrimage led by Ḥabīb ‘Umar to the purported grave of the Messenger, Sayyidunā Hud [‘alayhi as-salām]. Thousands of people gather, in a mixed crowd of men and women, over a 3-day period, where they recite litanies at the grave. This is essentially a major crowd pulling act, because the grave of Sayyidunā Hud [‘alayhi as-salām] is not located in Yemen with certainty. There are other locations also reported, like Oman, Jordan, and Iraq. Allāh Ta’ālā knows best.
3. The annual visit to the grave of Sayyidunā Hūd [‘alayhi as-salām] is done a few weeks before Ramaḍān, and is likened to Ḥajj! They believe that all the Ambiyā’ [‘alayhim as-salām] attend this gathering! Visitors to the grave are encouraged to bath in the river Al-Hafīf, as it is blessed! According to the teachings of the Bā ‘Alawī, this river is a river of paradise.
4. Animals are slaughtered on this day of the visit! Does this not sound like...?
5. In addition, promises of forgiveness are given to those who visit the shrine or grave, purported to be that of Sayyidunā Hud [‘alayhi as-salām] by Ḥabīb ‘Alī Jifrī.
6. Aside from the grave of Sayyidunā Hud [‘alayhi as-salām], other graves in Yemen are visited in large numbers by both, men and women, and women have been recorded singing and wailing with the drum around these graves.
7. In visits to other countries, Ḥabīb ‘Umar has been recorded visiting shrines and graves that have the photos and frames of the deceased above the graves.
8. There are young boys that dance, and perform various jumping maneuvers during Dhikr sessions. Allāh Ta’ālā knows best what all of this signifies.
9. The teachings of Ḥabīb ‘Umar that are not sourced in the Noble Qur’ān and Sunnah are supposedly from saints in their line.

10. Ḥabīb ‘Umar and Ḥabīb ‘Alī Jifrī both mentioned in public about their ‘deep link’ and ‘conversations’ with Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam]. This is hugely problematic and cannot be ascertained as genuinely true.
11. Ḥabīb ‘Alī Jifrī mentioned to Ramaḍān Kadyrov – in public - that Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam] is pleased with his actions and political positions. Subḥānallāh!
12. Ḥabīb ‘Alī Jifrī is a global icon of interfaith harmony and promotion of the Abrahamic Religion. In fact, multiple times, in public, he stated that he loves Jews! Subḥānallāh!
13. The sand from the grave of Abū Bakr bin Sālim is taken to be blessed and is used for healing purposes. Visitors have been seen rolling themselves in the dust around this grave. Subḥānallāh! Where is the evidence for all this? This sand is also bottled and sold online. Much like the deception of the Shia, who use the sand of Karbala in the same way.
14. During Dhikr sessions, the Ḥabā’ib chant ‘madad, madad’, and call on Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam] and Sayyidunā Ḥusayn [raḍiyallāhu ‘anhu] for help. We seek the protection of Allāh Ta’ālā from this.
15. Ḥabīb ‘Alī Jifrī has criticized the Uyghurs in public, stating that their matter is a political one, not a religious one. He went to the extent of saying that half the Uyghurs are not Muslims. see: <https://muslimmatters.org/2020/05/13/a-response-to-habib-ali-al-jifris-comments-on-uyghurs/>
16. According to the Ṣūfis in Hadhramawt, the Ḥarams are 3: Makkah, Madinah, and Tarim! This is stated in their book *Lawāmi’ an Nur* vol.1 p.347
17. To the general non-partisan observer, it appears that it is through the line of taṣawwuf and ṣūfism, that these two figures have been led astray and are leading others astray.

18. There is a claim that the senior ‘Ulamā of Deoband had links to Ḥabīb ‘Umar. Whilst this is claimed, we can state with certainty that the senior ‘Ulamā of Deoband would definitely be at variance with the current practices and words of these Ṣūfīs.

After reading and studying the above, the decision would rather be an easy one to make, as regards to listening to these ṣūfīs and hosting or taking one’s Dīn from them. Kindly make the right choice for the safety of your own faith and life of the hereafter. Rather be safe than sorry.

May Allāh Ta’ālā keep us upon the straight path of Islām, upon the Sunnah and path of the Ṣaḥābah ﷺ. Āmīn

Proofs for the above can be found on the Telegram channel: <https://t.me/sofiathadramout>

ḤABĪB ‘UMAR & THE ṢŪFĪS OF YEMEN

Part 2 – Tampering with the Pillar of Islām: Ḥajj



ḤAJJ IS A PILLAR OF ISLĀM WITHOUT A SUBSTITUTE

All praise is for Allāh Ta’ālā for the bounty of Īmān and Islām. May countless and endless benedictions and salutations be upon our most honoured and great leader, Sayyidunā Muḥammad Rasūlullāh [ṣallallāhu ‘alayhi wa sallam], his blessed family and illustrious Ṣaḥābah [raḍiyallāhu ‘anhum].

In the Noble Qur’ān, Allāh Ta’ālā has declared Ḥajj to the Baytullāh in Makkah Mukarramah as an obligation upon those who have the ability and capacity to undertake the journey. If anyone does not have the ability, then there is no action or journey to some other place that can substitute it. However, some deviated people of Yemen have initiated a practice as a substitute of Ḥajj – it is a visit to the supposed grave of the great Nabī of Allāh Ta’ālā, Sayyidunā Hud [‘alayhi as-salām].

REALLY, WHERE IS THIS FOUND?

Nuṣūṣu wa Aqwāl al-Akābir ‘an Ziyārat an-Nabī Hūd waz Zā’ir by ‘Alī bin Ṭāhir bin ‘Alī al-‘Aydārūs page 14 states, ‘whoever stays for 4 days by the Nabī Hūd, besides the day of entry and exit, Allāh will clothe him with esoteric garments. Whoever visits Hūd, even for frivolity, Allāh will forgive his sins. **Visiting the Nabī of Allāh, Hūd, is Ḥajj for the people of Hadhramawt.** We do not choose to stay in this world except for visiting the Nabī of Allāh, Hūd.’

On page 17 of the same book, Ḥabīb ‘Aydārūs bin ‘Umar al-Ḥabashī says, **‘indeed their visit (of Hūd) is the Ḥajj of the people Hadhramawt.’**

Ḥajj has no substitute, Ṣalāh has no substitute, the Ṣaum of Ramaḍān has no substitute, Zakāt has no substitute, and the Testimony of Faith has no substitute.

May Allāh Ta’ālā protect us from going astray and interfering with the pillars of Islām. Āmīn

ḤABĪB ‘UMAR & THE ṢŪFĪS OF YEMEN

Part 3 – Equating Tarim to Makkah & Madinah & Al-Aqsa



Study the following text from Makānat Tarim ‘Inda al-Ārifīn by Muḥammad bin ‘Alawī Al-‘Aydārūs page 9:

كتاب «مكانة تريم عند العارفين»
لمحمد بن علوي العيدروس

الصفحة ٩ مكانة تريم عند العارفين

ثم ذكر الحبيب علوي بن شهاب (عليه رحمة الله) فضل تريم وقال :
 ذي تريم فيها أسرار وأنوار وقع تجلي فيها ، ولهذا قال عمي أحمد الكاف لما
 قرئ عليه فضل المساجد الثلاثة إن الله جعل ما في هؤلاء المساجد من
 الخيرات في مسجد باعلوي .

[This is Tarim, which holds secrets and lights that manifested themselves there. That is why my uncle, Aḥmad al-Kāf, said when the virtues of the three mosques were read to him that Allāh placed the blessings found in these mosques in the Ba'Alawi Mosque.]

Muslims around the world are hurting at the utter disrespect caused to Al-Masjid Al-Aqṣā by the Zionists. Now, when we look at texts like the above one, how is it not disrespect to Makkah Mukarramah, Madinah Munawwarah and Al-Masjid Al-Aqṣā combined! That too, by people taken to be as big saints. May Allāh Ta'ālā protect us from such practices and baseless fabrications. Āmīn

An Arab Alim - Shaykh Abdul Ghani Umari

Explains the visit to the supposed grave of Sayyiduna Hud alayhi as salaam by the Ba Alawis of Hadhramawt, the rituals that take place there, the severity of these actions

BELOW TRANSLATED BAYAAN WITH ARABIC TEXT BELOW IT

(WITH TIMESTAMPS)

Transcription (English Translation):

0:00 ...[referring to] Sufi gatherings and Mawlids. As for the people of Hadhramaut—and what can tell you what Hadhramaut is—they have another time [reserved] if a person needs recreation.

0:13 The people of Hadhramaut—I don't say all of them, but the Sufis in Hadhramaut—have rituals during the month of Sha'ban that differ from any rituals in the entire world.

0:27 In the whole world, these rituals performed by the Sufis of Hadhramaut do not exist anywhere except in Hadhramaut, specifically in the place and valley of Hud.

0:39 Regarding Hud, the Prophet of Allah alaihis salaam, we do not know where he was buried. There are accounts saying he was buried in Egypt, others say in Damascus, and others say he was buried in Dhofar, an area in Yemen that falls under the district of Ibb city.

1:06 There are accounts saying he was buried in Mecca, and others saying he was buried in Hadhramaut. These are just

accounts, and they prove that there is no authentic evidence indicating where the grave of Hud, peace be upon him, is located.

1:20 In fact, there is no evidence for the burial place of any Prophet—all Prophets—except for Muhammad, Sallallahu alaihi wa sallam. All Prophets' burial sites are unknown except for the grave of Rasulullah sallallahu alaihi wa sallam.

1:34 The Sufis built a village at this alleged grave; it has paved roads, electricity, water projects, and infrastructure.

1:45 There are houses in this village where cars can drive right up onto the roofs. Despite these facilities, the Sufis only live in this village for one week out of the entire year. They perform a pilgrimage to it in early Sha'ban every year. They perform a pilgrimage—do you understand "pilgrimage"?

2:04 They even have pamphlets titled "The Rituals of the Shrine Pilgrimage." They have seven domes that they pass by and throw stones at, as if they are performing the "Stoning of the Jamarat" [a Hajj ritual].

2:21 They have a river that used to have water, where they bathe, believing it to be like [the holy water of] Zamzam. Furthermore, when the week ends, they scoop water from this river and take it to their homes, hoping for blessings.

2:43 They have a place where they pray two units [Rakat], called the Station of Al-Mihdar, as if they were praying in front of the Station of Ebrahim Alaihis Salaam [in Makkah Mukarramah]. They have a place they circumambulate, and

places where they sit and supplicate to other than Allah, the Almighty. They use many polytheistic expressions.

3:01 What is prescribed in the Sunnah regarding visiting graves is to remember death, as the Prophet (Sallallahu alaihi wa Sallam) said: *"I had forbidden you to visit graves, but now visit them, for they remind you of the Hereafter."*

3:12 However, the Sufis in Hadhramaut visit them to seek aid, help, healing, and support from [the dead]—we seek refuge in Allah from that.

3:25 They have many poems and many houses used for incitement on this day, Allah forbid. Therefore, I call upon the wise people in Hadhramaut. O wise ones, what is happening at Hud's grave is something rejected by Shariah, the Quran, the Sunnah, and by reason.

3:57 Stand against this matter, try to advise, guide, and stop these people, for this is a form of polytheism [Shirk] that makes one's skin crawl. A man goes to a grave and stays around it for a week! Umrah takes two hours, and then you can leave the Sanctuary and go; in Umrah, you circumambulate the House [Kaaba] for 45 minutes, perform the walk between Safa and Marwa, and leave. Yet these people stay for a week!

4:21 They have specific litanies and rituals. People gather from all corners of Yemen, and some come from Indonesia, from among the fanatics of this Alawi sect.

4:30 O people of Hadhramaut, polytheism is the greatest sin of all; the Prophets came to fight it. Connect the society to the

Sustainer of the Worlds. *"If you ask, ask Allah; and if you seek help, seek help from Allah."*

4:51 I am not speaking because only ten people go; rather, hundreds and thousands go. You see strange and massive crowds going to the grave of Hud (Alaihis Salaam)—it is something bone-chilling, we seek refuge in Allah, the Almighty.

5:09 For Allah's sake, O officials in Yemen, you will be questioned before Allah about the polytheistic practices, myths, and nonsense that are happening, which are unbecoming of a Muslim and unbecoming of the religion.

5:22 Prophets (Alaihimus Salaam) came to forbid polytheism and keep people away from it, yet we see polytheism—we seek refuge in Allah, the Blessed and Exalted. Aid and help are sought from the dwellers of the graves, Allah forbid. He is dead! Dead! Dead! Dead! We ask Allah for safety and well-being.

5:49 Instead of supplicating to Allah, the Almighty, and seeking closeness to Him... the Alawi sect there tries to mislead the people further. They [the followers] kiss their [the leaders'] hands and rub themselves against them and their ablution water to seek blessings, and they [the leaders] love that.

6:08 The Shias in Sana'a and the Sufis in Hadhramaut... we ask Allah to have mercy on the land and the people.

6:19 For Allah's sake, O people of the Sunnah, remain firm in the religion and the Sunnah. There is a great conspiracy to destabilize people's beliefs and distance them from the pure

religion and the straight path brought by the Messenger of Allah Sallallahu alaihi wa Sallam.

6:42 O Allah, preserve for us the religion of Islam until You take our souls while we are upon it. O Allah, preserve for us the religion of Islam until You take our souls while we are upon it. O Allah, preserve for us the religion of Islam until You take our souls while we are upon it.

Preservation of Arabic Transcription of the Powerful Above Bayaan

هذا هو تفريغ المحتوى الصوتي للفيديو باللغة العربية متبوعاً بترجمة دقيقة إلى اللغة الإنجليزية.

تفريغ الفيديو (باللغة العربية)

حضرات وموالد، أما أهل حضرموت وما أدراك ما حضرموت فلهم **0:00** وقت آخر إن احتاج الإنسان إلى بسط

وأهل حضرموت، لا أقول كل أهل حضرموت، ولكن الصوفية في **0:13** حضرموت في شهر شعبان لهم طقوس تختلف عن الطقوس في العالم كله

في العالم كله لا توجد هذه الطقوس التي يقوم بها صوفية أهل حضرموت **0:27** إلا في حضرموت فقط، وفي مكان وشعب هود

كما يزعمون، هود نبي الله هود عليه الصلاة والسلام، لا نعلم أين دُفن. **0:39** هناك روايات تقول إنه دُفن في مصر، وهناك روايات تقول إنه دُفن في دمشق، وهناك روايات تقول إنه دُفن في ظفار من مناطق اليمن، ظفار داخلية تحت تقسيم مدينة إب.

وهناك روايات تقول إنه دُفن في مكة، وهناك روايات تقول إنه دُفن في 1:06 حضرموت. روايات، وهذه الروايات تدل على أنه ليس هناك مستند صحيح يدل. أين قبر هود عليه الصلاة والسلام

بل لا يوجد دليل أين قُبر نبي، جميع الأنبياء إلا محمد عليه الصلاة 1:20 والسلام، كل الأنبياء لا يُعلم أين دُفنوا وقبورهم غير معلومة إلا قبر النبي صلى الله عليه وآله وسلم

بنى الصوفية عند هذا القبر المزعوم قرية؛ الإسفلت إلى داخلها، 1:34 والكهرباء إلى داخلها، ومشاريع المياه والبنى التحتية

يوجد بيوت عند هذه القرية السيارة تصعد إلى سطحها. لا يسكن الصوفية 1:45 في هذه القرية إلا أسبوع واحد في السنة كلها، مع وجود الإمكانيات فيها. يحجون؟ "يحجون" إليها في أوائل شعبان من كل عام، يحجون، تعرف

، ولهم قباب سبع يمرون عليها "مناسك حج المشاهد" ولهم رسائل بعنوان 2:04 ويرمونها كأنهم يرمون الجمرات

ولهم نهر كان معهم فيه ماء يغتسلون فيه، يعتقدون أنه مثل زمزم. بل 2:21 وحينما ينتهي الأسبوع يغترفون المياه من هذا النهر ويأخذونه إلى بيوتهم رجاء البركة

ومعهم مكان يصلون فيه ركعتين وهو مقام المحضار، كأنهم صلوا 2:43 ركعتين أمام مقام إبراهيم. ولهم مكان يطوفون حوله، ولهم أماكن يجلسون فيها. ويدعون غير الله سبحانه، ولهم ألفاظ شركية كثيرة

المشروع في السنة في زيارة القبور هو تذكر الموت، كما قال عليه 3:01 ألا إني قد كنت نهيتكم عن زيارة القبور ألا فزوروها فإنها " :الصلاة والسلام "تذركم الآخرة

أما الصوفية في حضرموت فإنهم يزورونهم لطلب المدد ولطلب الغوث 3:12 ولطلب الاستشفاء بهم ولطلب الاستمداد منهم، والعياذ بالله

- ولهم أشعار كثيرة وبيوت كثيرة للتحريض في هذا اليوم، والعياذ بالله. **3:25**
ولهذا أنادي العقلاء في حضرموت؛ أيها العقلاء إن الذي يحصل عند قبر هود
أمر تنكره الشريعة وينكره القرآن والسنة وينكره العقلاء
- فقفوا أمام هذا الأمر وحاولوا النصح والتوجيه وإيقاف هؤلاء، فإن هذا **3:57**
شرك تقشعر منه الأجساد. أن يذهب الرجل عند القبر ويبقى حول القبر أسبوعاً!
العمرة ساعتين وتستطيع أن تترك الحرم وتمشي، العمرة تطوف حول البيت
إساعة إلا ربع والسعي بين الصفا والمروة وتذهب، وهؤلاء يجلسون أسبوعاً
- ولهم أورايد وطقوس معينة، ويجتمع الناس من اليمن من أصقاعها، ويأتي **4:21**
بعضهم من إندونيسيا من المتعصبين لهذه الفرقة العلوية
- يا أهل حضرموت، الشرك من أعظم الذنوب على الإطلاق، جاء الأنبياء **4:30**
لمحاربتة. اربطوا المجتمع برب العالمين؛ إذا سألت فاسأل الله وإذا استعنت
فاستعن بالله
- وأنا لا أتحدث لأنه يذهب عشرة، بل يذهب المئات والآلاف، ترى جموعاً **4:51**
عجيبة وغفيرة تذهب إلى قبر هود، شيء تقشعر منه الأجساد، والعياذ بالله
سبحانه وتعالى
- الله أيها المسؤولون في اليمن، أنتم ستسألون أمام الله عما يحصل من **5:09**
شركيات وخرافات وخرعبلات لا تليق بالمسلم ولا تليق بالدين
- جاء الأنبياء لتحريم الشرك وإبعاد الناس عن الشرك، ونحن نرى الشرك، **5:22**
والعياذ بالله تبارك وتعالى، يُطلب المدد ويُطلب الغوث من أصحاب القبور،
والعياذ بالله. ميت! ميت! ميت! نسأل الله السلامة والعافية
- بدلاً من أن يدعوا الله عز وجل ويتوسلون إليه ويتقربون.. والفرقة العلوية **5:49**
هناك يحاولون تضليل الناس أكثر، يقبلون أيديهم ويتمسحون بهم ويتمسحون
بوضوئهم ويتقربون منهم وهم يحبون ذلك
- الشيعة في صنعاء وأهل حضرموت والصوفية في حضرموت، نسأل الله **6:08**
أن يلطف بالبلاد والعباد

فإن الله معاشر أهل السنة بالثبات على الدين والثبات على السنة. هناك **6:19** مؤامرة كبيرة لزعة عقائد الناس وإبعادهم عن الدين الصافي والمنهج القويم الذي جاء به رسول الله صلى الله عليه وآله وسلم.

اللهم احفظ علينا دين الإسلام حتى نتوفانا عليه، اللهم احفظ علينا دين الإسلام حتى نتوفانا عليه. **6:42** الإسلام حتى نتوفانا عليه، اللهم احفظ علينا دين الإسلام حتى نتوفانا عليه.

SH DILWAR BABA

One needs to be aware of the shuyookh who are involved with this way shirk and those promoting it


Part of the latest seerah jalsah LATELY in Cape Town was Sheikh Dilwar Baba who is also a close associate to Habib Umar and part of the Habaaib clan.

Annual Seerah Jalsah


Friday 11th Sha'ban 1447/30th January 2026

6:30pm - Esha

Mc:  Moulana Ahmed Akoo


Qira'ah by:  Qari Mujaahid De Vries

Lectures by:

 Moulana Dilwar Baba

 Moulana Sulaimaan Ravat

 Moulana Muhammad Vanker

 Sheikh Hasan Ali

Rendition Of The Burdah by:



Brother Shahied Sedick
Khaalid Hendricks
Tohaa Hendricks

 Sheikh Ismail Londt

409 Imam Haroon Road,
Lansdowne 7779, Cape Town
P.O. Box 231 Getesville 7766
E: info@masjidalfurqaan.co.za
W: www.masjidalfurqaan.co.za

Lecture: 12:40 Khutba: 13:15
Athaan: 13:10 Salaah: 13:25
Ladies Welcome

Masjid Al-Furqaan

SH DILAWAR BABAR

<p>Al Jaamia Masjid <i>38 Stegman Road, Claremont</i></p>				
<p>Imaamat</p> <table border="1"><tr><td>Shaykh Dilawar Baba - Resident Imam</td></tr><tr><td>Maulana Saalim Peck - Co-Imam</td></tr><tr><td>Shaykh Shafee Salle</td></tr></table>	Shaykh Dilawar Baba - Resident Imam	Maulana Saalim Peck - Co-Imam	Shaykh Shafee Salle	<p>Merits of SHA'BAN - Shaykh Dilawar Baba</p>
Shaykh Dilawar Baba - Resident Imam				
Maulana Saalim Peck - Co-Imam				
Shaykh Shafee Salle				

SH DILAWAR BABAR LINKED UP WITH SUFI FABRICATOR SH HABIB UMAR



HOUGHTON & OTHER SA MASJID PROMOTING

HABIB UMAR



Houghton Masjid - West Street

Programme by Sheikh Habib Umar Bin Hafith will start at 4am and continue after Fajr... See more



3



3



HABIB UMAR BIN HAFITH

IS WELL KNOWN FOR HIS PROPHETIC LINEAGE AND STATUS AS ONE OF THE MOST INFLUENTIAL RELIGIOUS SCHOLARS ALIVE TODAY. HE WAS VOTED THE 8TH MOST INFLUENTIAL MUSLIM IN THE WORLD. HIS INFLUENCE THROUGH SCHOLARSHIP AND PREACHING IS VAST IN THE MIDDLE EAST, INDONESIA AND AFRICA. HE IS NOTED FOR HIS DA'WAH EFFORTS WITH SIGNIFICANT VISITS TO SOUTH EAST ASIA, THE INDIAN SUBCONTINENT, EUROPE, EAST AFRICA, SOUTH AFRICA AND THE US.

HABIB UMAR FOUNDED AND RUNS DAR AL-MUSTAFA, A CENTRE FOR TRADITIONAL ISLAMIC SCHOLARSHIP THAT CURRENTLY HOSTS AN ARRAY OF INTERNATIONAL STUDENTS, IN TARIM, YEMEN. MANY OF THE GRADUATES HAVE GONE ON TO BECOME LEADING FIGURES WORLDWIDE. HE HAS JOINED THE RANKS OF THE WORLD'S LEADING MUSLIM ACADEMICS AND SCHOLARS AS A SIGNATORY OF 'A COMMON WORD BETWEEN US AND YOU', A DOCUMENT THAT BUILDS BRIDGES BETWEEN THE MUSLIMS AND CHRISTIANS. HIS MAWLID COMPOSITIONS, AL-DIYA' AL-LAMI' AND AL-SHARAB AL-TAHUR, ARE RECITED IN GATHERINGS THROUGHOUT THE WORLD.

HE HAS ALSO PARTNERED WITH MUSLIM AID AUSTRALIA AS FOUNDER OF YEMEN-BASED NGO AL RAFAH CHARITABLE SOCIETY TO ADDRESS ISSUES OF POVERTY AND HUNGER AND LACK OF SUFFICIENT HEALTH CARE THAT AFFECT AREAS OF TARIM.

HABIB UMAR WILL BE THE SPECIAL GUEST AT THE ANNUAL MAHABBAH FOUNDATION INTERNATIONAL SPIRITUAL RETREAT TAKING PLACE PLACE FROM THE 10TH TO 13TH JANUARY 2019 IN CAPE TOWN.

MAHABBAH
FOUNDATION







HABIB UMAR BIN HAFITH

SOUTH AFRICAN TOUR

JOHANNESBURG

MONDAY 7TH JANUARY 2019

14h45 - 15h00:
Visit to Saaberie Chishty Masjid and Jilani Baba Center, Ext6, Lenasia

15h15 - 16h00:
Visit to Saaberie Chishty Dawah Center, Drieziek, Orange Farm

17:30 - Ulama Program, Number 12, 8th Street, Houghton (Ulema Only)

After Esha Public Lecture:
Jaame Masjid, Islamabad Drive, Marlboro Gardens

TUESDAY 8TH JANUARY 2019

04h00 Houghton Masjid, 45 West Street:
Fajr Salaah, Morning Athkaar followed by Spiritual Lesson and Duha Prayer

For more information - MIn Shuaib: 074 489 4202 / Sh Jameel: 082 579 7988



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Houghton Masjid - West Street

ALL SINS FORGIVEN BESIDES FOR SHIRK

Beware of shirk as Allah Ta'ala says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Indeed, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin.

Surah an-Nisaa, verse 48

AL-KARIMIA
MASJID & MADRASSA

THE 27TH
NIGHT OF
DECREE

JOIN US ON THIS SPECIAL NIGHT BETTER
THAN 1000 MONTHS

IN THE BLESSED
COMPANY OF

SAYYIDI HABIB
UMAR BIN HAFIZ*

TRANSLATION BY
SHEIKH MUSAB PENFOUND

HABIB
KADHIM
AL SAQQAF

LIVE
*TRANSMISSION
SHOWN ON
A SCREEN
FROM YEMEN

SHAYKH
ASRAR
RASHID

QARI
AYUB
ASIF

MADLANA
HABIB UR
RAHMAN SIALVI

IMAM
KHALID
HUSSAIN

QARI
MUHAMMAD
BILAL

NUR AL HABIB MUNSHIDS (LEICESTER)

SAT 6TH APRIL 2024
27TH NIGHT AFTER TARAWEEH 10:20PM
WEBSTER/HAVELOCK STREET, OLDHAM, OL8 1JR

FOR FURTHER INFORMATION CALL 07803 821812 (WHATSAPP ONLY)

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WILL BE
PROVIDED

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BROTHERS
& SISTERS