



DARUL IFTA IBN MAS'OOD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجواب حامداً ومُصلياً ومُسلماً
السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Date: 27 Rabi ul Awwal 1448

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Habib Umar

Masa'lah Number

1448 - 185

QUESTION:

Muhtaram Mufti saheb,

Background & Concerns:

In recent months, there has been a hype about Habib 'Umar of Yemen. Ostensibly, Habib 'Umar is a Shafi'i, and so do his followers claim to be.

Programs by his followers have been held and continue to be held in South Africa in recent months, in Cape Town, Durban, Gqeberha (Port Elizabeth) Johannesburg etc.

Habib 'Umar has visited South Africa several times in the past, and his followers and students are now spreading his teachings in South Africa.

South Africans have traveled to and stayed by Habib 'Umar, and they continue to do so.

Habib 'Umar is linked to other figures, also listed in this istifta, along with the matter at hand.

Together with spreading his teachings, there are a number of problematic issues that have come to light. These issues are listed in this istifta.

We would like to find out the shar'i ruling regarding Habib 'Umar, what his status is in terms of 'Aqidah, and whether we can take religious teachings from him and his followers.

1. Habib 'Umar:
 - Founder of Dār-ul-Muṣṭafā, in Tarim
2. Habib 'Ali al-Jifri:

- Habib Ali al-Jifri is a member of the board of directors of Dar Al-Mustafa, the seminary in Tarim founded by Habib Umar.
- Familial Relation: The bond was solidified when Habib Ali al-Jifri married his daughter to Sayyid Hamid, the son of Habib Umar bin Hafiz, in 2017.
- Founder of Taba Foundation, UAE

3. Habib Kadhim as-Saqqaf

Hereunder are some of the issues that we have come across. The evidence is available online, and we can provide them upon request:

1. Practices:

- 1.1. Visit to the supposed grave of Sayyiduna Hud alayhi as-salam. Habib ‘Umar said that Rasulullah sallallahu ‘alayhi wa sallam attends the visit to the grave of Sayyiduna Hud ‘alayhi as-salaam annually.
- 1.2. Mawlid with standing and greeting, in Tarim, Yemen
- 1.3. Singing to “welcome” Rasulullah sallallahu ‘alayhi wa sallam
- 1.4. Singing ‘Madad Ya Husayn’
- 1.5. Practices at the graves, like rolling in the dust, rubbing shawls and other clothing on the gravestones, women beating drums at the graves
- 1.6. Promoting immodesty – Habib ‘Ali Jifri states clearly in public that saying ‘Happy Valentine’s’ is perfectly fine. Habib ‘Ali Jifri also addresses mixed audiences.
- 1.7. Habib ‘Ali Jifri stated multiple times in public that he loves the Jews
- 1.8. The supposed presence of Rasulullah sallallahu ‘alayhi wa sallam wherever Salawat ‘alan Nabi is recited – as stated by Habib Kathimas-Saqqaf
- 1.9. Dancing by young boys in the presence of Habib ‘Umar
- 1.10. Habib ‘Umar said that kissing the backside of the Shaykh is part of the Shari’ah
- 1.11. Habib ‘Umar and Habib Kathim as-Saqqaf were speakers at the RIS events in Canada, well-known for free mixing, music, promotion of immorality, and indecency
- 1.12. Habib ‘Umar spoke at Yale, where he was part of interfaith initiatives
- 1.13. In the presence of Habib ‘Umar, someone said that Rasulullah sallallahu ‘alayhi wa sallam gave Habib ‘Ali Jifri a pot hundreds of years ago
- 1.14. Some of the Sufis of Hadramawt say that visiting the graves of the Mashayikh is better than Hajj and ‘Umrah

2. Associates:

- 2.1. Barelwi – Barelwi graduates from South Africa go to Tarim for further studies
- 2.2. Hamza Yusuf – a close friend of Habib ‘Ali Jifri, the think-tank of interfaith
- 2.3. Abdullah bin Bayyah – a close friend of Habib ‘Ali Jifri. Was awarded by the Jews for his interfaith work.

3. Abrahamic Religion:
 - 3.1. Habib Ali al-Jifri is part and parcel of the group that promotes harmony, co-existence, and interfaith.
4. Distorted Sufism:
 - 4.1. The Sufi practices of Dhikr are done with dancing and drums
5. Ulama in other countries have addressed the problematic issues of Habib ‘Ali Jifri. For example, see *Ila Ayn? Ayyuhal Habib Al-Jifri* by Khaldun Makki al-Husayni, with the foreword by Shaykh Mustafa Sa’eed Al-Khann

Questions:

1. In which school of Aqidah or Fiqh is all this permitted?
2. Does the Shafi’i school permit singing ‘madad ya Husayn’ ‘madad ya Shaykh Aba Bakr Saalim’?
3. How should the common Muslim view Habib ‘Umar, Habib ‘Ali al-Jifri, Habib Kadhim as-Saqqaf and others related or linked to Dar ul Mustafa, Tarim?
4. Can South African Muslims, or, Muslims from anywhere else be encouraged to study at Dar-ul-Mustafa, Tarim?
5. What is the responsibility of an ‘alim of the Ahl-us-Sunnah wal Jama’ah regarding the issues of Habib ‘Umar and his followers?
6. Is Habib ‘Umar and his followers genuinely Shafi’i, or are they astray and deviated?
7. What must the current followers of Habib Umar do to come out of this problem?

ANSWER:

Respected Mufti Abdullah Saheb,

1. The practices and ideologies of Habib Umar are absolutely incorrect. His ways are deviating and against the teachings of Quraan and Sunnah.
2. The statement, ‘madad ya Husayn’ ‘madad ya Shaykh Aba Bakr Saalim are statements of Kufr and Shirk. If he is seeking assistance from Sayyiduna Husain Radhiyallahu Anhu via these statements, then his Imaan is at stake. None of the Madhahib will ever permit such a heinous statement.

3. Alhamdulillah, Allah Ta'ala has truly blessed our country with many senior Ulama who are on the Haqq and are striving to preserve Deen in its true and pristine form. As such, we would advise the common Muslims to adhere to our local senior Ulama and remain distant from such personalities who are diluting Shariah. Their website has pictures of animate objects which itself is a clear indication that they have a compromising nature in Deen.
4. No, we would totally discourage any Muslim to study at Darul Mustafa, Tarim. Their website also has videos with musical background and men interviewing women as well. What type of Hidaayat will spread from such institutions?
5. It is the responsibility of every Aalim to make Nahi Anil Munkar and preserve the boundaries of Shariah. If the Ulama e Haqq do not stand up to the truth, then Baatil (Falsehood) will begin to creep in as we are seeing today in front of our eyes. If the the Ulama e Haqq stand up to the truth, then Baatil will vanish. May Allah Ta'ala grant each and every Aalim the divine ability to fulfil his responsibility. Aameen!
6. We are not fully aware and have not completely studied his ideologies. However, with whatever information we have received and researched it is clear that Habib Umar and his followers are deviants and are involved in many Bidd'aat (innovations) which renders them as Fussaaq (open sinners).
7. Firstly, one should inform his followers the wrong ideologies Habib Umar possesses in the light of Quraan and Sunnah. Wherever he has conducted programmes, a group of Ulama should go there, conduct programmes and clear the misunderstanding and the misconception he has created of the Deen of Islam.

﴿ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴾ (الإسراء: 81)

والحق هو ما أوحاه الله إلى رسوله محمد صلى الله عليه وسلم، فأمره الله أن يقول ويعلم، قد جاء الحق هذا وصف: أي - {إِنَّ الْبَاطِلَ كَانَ زَهُوقًا} .اضمحل وتلاشى: أي -الذي لا يقوم له شيء، وزهق الباطل الباطل، ولكنه قد يكون له صولة وروجان إذا لم يقابله الحق فعند مجيء الحق يضمحل الباطل، فلا يبقى له حراك. ولهذا لا يروج الباطل إلا في الأزمان والأمكنه الخالية من العلم بآيات الله وبياناته.

والمراد بالحق هنا: حقائق الإسلام وتعاليمه التي جاء بها النبي صلى الله عليه وسلم من عند ربه
والمراد بالباطل: الشرك والمعاصي التي ما أنزل الله بها من سلطان، والمراد بزهوة: ذهابه وزواله.
(تفسير الوسيط)

حدثنا عبد الله بن العلاء يعني ابن زبر قال: حدثني يحيى بن أبي المطاع، قال: سمعت العرياض بن سارية،
يقول: قام فينا رسول الله صلى الله عليه وسلم ذات يوم، فوعظنا موعظة بليغة، وجلت منها القلوب،
وذرفت منها العيون، فقليل يا رسول الله: وعظتنا موعظة مودع، فاعهد إلينا بعهد، فقال: «عليكم بتقوى
الله، والسمع والطاعة، وإن عبدا حبشيا، وسترون من بعدي اختلافا شديدا، فعليكم بسنتي، وسنة الخلفاء
الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم والأموال المحدثات، فإن كل بدعة ضلالة» (سنن ابن
ماجة)

المولود الذي شاع في هذا العصر وأحدثه صوفي في عهد سلطان إربل ٦٠٠ هـ ولم يكن له أصل من الشريعة
الغراء. (العرف الشذي ديوبند ١/٢٣١)

لا أعلم لهذه المولود أصلاً في كتاب ولا سنة ولا ينقل عمله عن أحد من العلماء الأئمة الذين هم القدوة في
الدين المتمسكون بآثار المتقدمين؛ بل هو بدعة أحدثها الباطلون وشهوة نفس اعتنى بها الآكلون. (الحجة
لأهل السنة دهلي ٢٠١، نحواله: فتاوى محموديه ميرٹھ ٥/٣٩٥)

والاحتفال بذكر الولادة الشريفة إن كان خالياً من البدعات المروجة فهو جائز بل مندوب كسائر أذكاره
عليه السلام. (إمداد الفتاوى زكريا ٦/٣٢٧)

ومن جملة ما أحدثوه من البدع مع اعتقادهم أن ذلك من أكبر العبادات وأظهر الشرائع ما يفعلونه في شهر
ربيع الأول من المولد وقد احتوى على بدع ومحرمات. (مدخل ١/١٥٣)

(قوله وفاسق) من الفسق: وهو الخروج عن الاستقامة، ولعل المراد به من يرتكب الكبائر كشارب الخمر،
والزاني وآكل الربا ونحو ذلك، كذا في البرجندي إسماعيل.

وفي المعراج قال أصحابنا: لا ينبغي أن يقتدي بالفاسق إلا في الجمعة لأنه في غيرها يجد إماما غيره. اهـ. قال في الفتح وعليه فيكره في الجمعة إذا تعددت إقامتها في المصر على قول محمد المفتي به لأنه بسبيل إلى التحول (الدر المختار و حاشية ابن عابدين 560/1)

(قَوْلُهُ وَكَرِهَ كُلُّهُ) أَيُّ كُلِّ لَعِبٍ وَعَبَثٍ فَالْثَلَاثَةُ بِمَعْنَى وَاحِدٍ كَمَا فِي شَرْحِ التَّأْوِيلَاتِ وَالْإِطْلَاقُ شَامِلٌ لِنَفْسِ الْفِعْلِ، وَاسْتِمَاعِهِ كَالرَّقْصِ وَالسُّخْرِيَةِ وَالتَّصْفِيقِ وَضَرْبِ الْأَوْتَارِ مِنَ الطَّنْبُورِ وَالْبَرِيطِ وَالرَّيَابِ وَالْقَانُونِ وَالْمَزْمَارِ وَالصَّنَجِ وَالْبُوقِ، فَإِنَّهَا كُلُّهَا مَكْرُوهَةٌ لِأَنَّهَا زِيُّ الْكُفَّارِ، وَاسْتِمَاعُ ضَرْبِ الدَّفِّ وَالْمَزْمَارِ وَغَيْرِ ذَلِكَ حَرَامٌ وَإِنْ سَمِعَ بَغْتَةً يَكُونُ مَعْذُورًا وَيَجِبُ أَنْ يَجْتَهِدَ أَنْ لَا يَسْمَعَ قَهْشَتَانِي (الدر المختار وحاشية ابن عابدين 395/6)

وأما الرقص والتصفيق والصريخ وضرب الأوتار والصنج والبوق الذي يفعله بعض من يدعي التصوف فإنه حرام بالإجماع لأنها زي الكفار كما في سكب الأتھر وفي مجمع الأتھر عن التسهيل الوجد مراتب وبعضه يسلب الاختيار فلا وجه لمطلق الإنكار وفي التتارخانية ما يدل على جوازه للمغلوب الذي حركاته كحركات المرتعش اهـ (حاشية الطحطاوي على مراقي الفلاح شرح نور الإيضاح ص: 319)

AND ALLAH TA'ALA KNOWS BEST

ANSWERED BY:

Mufti Abdul Kader Fazlani

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