The Obligation of Implementing the SUNNAH and Deeming Whoever Rejects it of Disbelief & The Obligation of Adhering to the Sunnah and Being Wary of INNOVATION

Shaykh Abdul Aziz bin Abdullah BİNBAZ
The Obligation of Implementing the 
SUNNAH and Deeming Whoever Rejects it of Disbelief

&

The Obligation of Adhering to the Sunnah and Being Wary of INNOVATION

Shaykh 'Abdul 'Aziz bin 'Abdullāh
B I N BĀZ
[1420 AH]
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ARABIC SYMBOLS & THEIR MEANINGS

حفظه الله
May Allah preserve him

رضي الله عنه
May Allah be pleased with him (i.e., a male companion of the Prophet Muhammad)

صلى الله عليه وسلم
Glorified & Exalted is Allah

الmighty & Sublime
(Allah) the Mighty & Sublime

البدن
(Allah) the Blessed & Exalted

السليمان
(Allah) the Sublime & Exalted

سال الله عليه وسلم
May Allah send Blessings & Safety upon him (i.e. a Prophet or Messenger)
May Allah send Blessings & Safety upon him and his family (i.e. Du‘ā sent when mentioning the Prophet Muhammad)

May Allah have mercy on him

May Allah be pleased with them (i.e. Du‘ā made for the Companions of the Prophet Muhammad)

(Allah) His Majesty is Exalted

May Allah be pleased with her (i.e. a female companion of the Prophet Muhammad)
The scholars, in the past and present, agree upon the well-regarded principles pertaining to the

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1 It is published in the Magazine of Al-Buhūth Al-Islāmiyah, fifth edition, issued from Muḥarram to Jumāda ath-Thaniyah 1400 AH, it is published in little pamphlet from the General Presidency 1400 AH, the Saudi Arab Printing Company.
establishment of the Islāmic legislation and clarifying permissible and impermissible matters found in:

❖ the Book of Allāh, upon which falsehood cannot approach from in front or behind.

❖ the Sunnah of the Prophet (صلى الله عليه وسلم), who doesn’t speak of (his own) desire, rather it is only a Revelation revealed to him.

❖ then, the consensus of the scholars of this Ummah.

However, there is disagreement among the scholars concerning other principles, the most significant of them is Qiyās\(^2\). The majority of scholars have said it is an authoritative source as long as it includes all considered requirements. Evidence of these fundamentals are numerous. However, the prominent are the following three:

\(^2\) TN: deduction of Islāmic rulings by analogy.
**The first fundamental** is the Noble Book of Allāh. Our Lord’s words (i.e. the Qur’ān) demonstrate the obligation of adhering to it, clinging to it, and not going beyond its set boundaries. Allāh (سُنُّنُّ) says,

> "Follow what has been sent down to you from your Lord (the Qur’ān and Prophet Muḥammad’s Sunnah), and follow not any ‘Awliyā’ (protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!" [Surah al-‘Arāf 7:3]

Allāh also says,

> "And this is a blessed Book (the Qur’ān) which We have sent down, so follow it and..."
fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).” [Surah al-’An’âm 6:155]

and Allâh (سبحان و تعالى) says,

"Indeed, there has come to you from Allâh a light (Prophet Muḥammad (صلى الله عليه وسلم)) and a plain book (this Qur’ān). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to the Straight Way (Islāmic Monotheism).” [Surah al-Mā’idah 5:15-16]

and Allâh (سبحان و تعالى) says,
“Verily, those who disbelieved in the Reminder (i.e. the Qur‘ān) when it came to them (shall receive the punishment). And verily, it is an honorable respected Book (because it is Allāh's Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allāh عَزَّ الْجَلَّ).” [Sūrah Fussilāt 41:41-42]

and Allāh (عَزَّ الْجَلَّ) says,

“... وَأَوْحِيَ إِلَى هَذَا الْقُرْآنِ لَأَنْبِيَتْهُ بِهِ وَمَنْ بَلَغَهُ...” [Sūrah al-‘An‘ām 6:19]

and Allāh (مَسِيحَةُ وَقَلَّةُ) says,
THE OBLIGATION OF IMPLEMENTING THE SUNNAH AND DEEMING WHOEVER REJECTS IT OF DISBELIEF

“This (Qurʾān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby.” [Surah ʿIbrahim 14:52]

There are many verses in this respect.

There are authentic aḥādīth from the Messenger of Allāh (ṣallallāhu ʿalayhi wa sallam) which order sticking and adhering to the Qurʾān. These aḥādīth demonstrate that whoever sticks to the Qurʾān will be guided and whoever abandons it will be led astray. An example of that is what the Prophet (ṣallallāhu ʿalayhi wa sallam) said in his farewell pilgrimage speech,

إِنْ تَأْلِكَ فِي حَقِّكَ مَا لَنْ نُصْلِبْنَآ إِنِّ اعْتَصَمْنَآ بِهِ كِتَابُ اللَّهِ

“Indeed, I have left among you, that which if you keep steadfast upon it, you shall not be led astray, the Book of Allāh.” [related in Sahīḥ Muslim]

It related by Muslim also, on the authority of Zayd Ibn Arqaṣm (ṣallallāhu ʿalayhi wa sallam), the Prophet (ṣallallāhu ʿalayhi wa sallam) said,
"I will leave two most valuable things. The first is the Book of Allāh, in which there is right guidance and light, so stick to the Book of Allāh and adhere to it." He exhorted us to hold fast to the Book of Allāh and then said, "The second is the members of my family. I remind you of (your duties) to the members of my family."

In another narration, he said, concerning the Qur’ān,

"It is the Rope of Allāh. Whoever holds fast to it will be upon guidance and whoever abandons it will be upon misguidance."

In this respect, there are numerous aḥādīth.
In addition, there is the consensus of the people of knowledge and faith from the Companions (رضي الله عنهم) and those who follow them along with the Sunnah of the Messenger of Allâh (صلى الله عليه وسلم) which indicates the obligation of sticking to the Book Allâh, ruling according to it, and settling disputes based upon it. All of this evidence is sufficient without going into more details.

The second fundamental of the three fundamentals agreed upon is the authentic aḥādīth of the Messenger of Allâh (صلى الله عليه وسلم), and the Companions (رضي الله عنهم) and the people of knowledge and faith who follow them. All of them believe in this great fundamental, consider it as evidence, and teach it to the Ummah.

So, they compiled many books and clarified this in the books of Usûl ul-Fiqh and Muṣṭalah, upon which there is much evidence. The Noble Qur'ân urges the Muslims in the Prophet's lifetime and the coming generations to follow and comply with it. Because he was sent to all of mankind and Jinn, they should follow and obey him until the Day of Judgment. The
Messenger of Allâh (صلى الله عليه وسلم) is the one who explained and clarified in his sayings, deeds, and declarations what is summed up in the Book of Allâh. The Sunnah of the Prophet (صلى الله عليه وسلم) explains in detail the Raka‘ât of the prayers, how to pray, and what is obligatory in it. Without the Sunnah, the Muslims wouldn’t know the details of fasting, Zakât, Hajj, Jihâd, enjoining the good and forbidding the evil, rulings of transactions and forbidden things, and punishments and limits set by Allâh.

The Āyât which refer to this matter are mentioned in ’Āli ‘Imrân,

وَأَطِيعُواُ اللَّهَ وَالرَّسُولَ لِعَلَّمَهُمُ الْكُتُبَ

“And obey Allâh and the Messenger (Muḥammad ﷺ) that you may obtain mercy.” [Sūrah ’Āli ‘Imrân 3:132]

and in Surah An-Nisâ‘,
THE OBLIGATION OF IMPLEMENTING THE
SUNNAH AND DEEMING WHOEVER REJECTS
IT OF DISBELIEF

"O you who believe! Obey Allāh and obey the
Messenger (Muḥammad (صلى الله عليه وسلم)), and
those of you (Muslims) who are in authority.
And if you differ in anything amongst
yourselves, refer it to Allāh and His
Messenger ((صلى الله عليه وسلم)), if you believe in
Allāh and in the Last Day. That is better and
more suitable for final determination." [Ṣūrah
an-Nisā’ 4:59]

Allāh ( سبحانه وتعالی) also says in Ṣūrah An-Nisā’,

أَرْسَلْنَا عَلَيْهِمْ حَفِيظًا

From: *The Obligation of Implementing the Sunnah and Deeming Whoever Rejects It of Disbelief*
“He who obeys the Messenger (Muḥammad (ṣallāl-lāhu `alayhi wa sallam)), has indeed obeyed Allāh, but he who turns away, then we have not sent you (O Muḥammad (ṣallāl-lāhu `alayhi wa sallam)) as a watch over them.” [Surah an-Nisâ’ 4:80]

How is it possible to obey him (ṣallāl-lāhu `alayhi wa sallam) and refer disputes amongst the people to the Book of Allāh and the Sunnah of His Messenger (ṣallāl-lāhu `alayhi wa sallam) if the Sunnah is not used as a pretext or if all of it is not preserved? Based upon that (statement), Allāh guided the people to something which doesn’t exist, and this is a fallacy among the greatest forms of disbelief and mistrust in Allāh. Allāh (ʿalaihissalām) says,

وَأَنْبَثِكْ إِلَيْكَ الْقُرْآنَ وَالْيَزِينَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ

“And We have also sent down to you (O Muḥammad (ṣallāl-lāhu `alayhi wa sallam)) the reminder and the advice (the Qur’ān), that you may explain clearly to men what is sent down to them, and that they may give thought.” [Surah an-Nahl 16:44]
and Allāh (سَبِيلَةُ وَعَفَالِ) says,

"And We have not sent down the Book (the Qur‘ān) to you (O Muḥammad صِلَّيْاللَّهُ صَلِّيْا) except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.”

[Surah an-Nahl 16:64]

So, how would Allāh entrust His Messenger (صِلَّيْاللَّهُ صَلِّيْا) to explain what has been revealed to them (i.e. Qur‘ān) and his Sunnah doesn’t exist or has no basis! An example of that is mentioned in Surah An-Nūr,
“Say: “Obey Allâh and obey the Messenger ( صلى الله عليه وسلم ), but if you turn away, he (Messenger Muḥammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).” [Sûrah an-Nûr 24:54]

and Allâh (سُبْحَانَهُ وَتَعَالَ) says in the same Sûrah,

وَإِيَمَا الْصَّلَوَةِ وَإِيَمَا الْرَّكْنَةَ وَأَطِيعُوا الْرَّسُولَ ِلِعَلَّمُكُمْ نَزَحُمُونَ

“And perform As-Salât (Iqamat-as-Salât), and give Zakât and obey the Messenger (Muḥammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).” [Sûrah an-Nûr 24:56]

Allâh (عَزَّوَجَالَهُمَا) also says in Sûrah Al-‘Arâf,
"Say: (O Muḥammad ☞): “O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So, believe in Allāh and His Messenger (Muḥammad ☞), the Prophet who can neither read nor write (i.e. Muḥammad ☞), who believes in Allāh and His Words [(this Qur’an), the Taurat (Torah) and the Injīl (Gospel) and also Allāh's Word: “Be!”- and he was, i.e. 'Isā (Jesus) son of Maryam (Mary), (peace be upon him)], and
follow him so that you may be guided.” [Surah al-‘Araf 7:158]

These Āyāt indicate clearly that guidance and mercy lie in adhering to the Prophet ( صلى الله عليه وسلم). How is this possible without implementation of his Sunnah or saying it is unauthentic or unreliable?

Allāh (سبحانه و تعالى) says in Surah An-Nur,

قُلْ يَحْذَرُ الَّذِينَ يُحَاقَفُونَ عَنَّ أَمْرِهِمْ أَنْ يُصِيبُهُمْ فَتَنَّهُ أوّلُهُ عَذَابٌ أَلِيمٌ

“And let those who oppose the Messenger's (Muḥammad ﷺ) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Surah an-Nūr 24:63]

and Allāh says in Surah Al-Hashr,
And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." [Sūrah al-Hashr 59:7]

In this regard, many verses indicate the obligation of obeying the Prophet and adhering to his Sunnah. Also, previous evidences indicate the obligation of adhering to the Book of Allāh, sticking to it, and complying with its orders and abstaining from its prohibitions. These are two relevant fundamentals in which whomsoever denies one of them denies the other. This is considered an act of disbelief and misguidance which takes one outside the fold of Islām as agreed by all the scholars.

The ahādīth of the Prophet (ṣallā Allāhu ’alayhī wa sallam) indicated the obligation of obeying the Messenger of Allāh (ṣallā Allāhu ’alayhī wa sallam), following his Sunnah and refraining from disobeying him. All of this is relative to the
people of his era as well as those to come. It is related by Al-Bukhārī, and Muslim on the authority of Abū Hurayrah (ṣallallāhu ʿalayhi wa sallam) the Prophet (ṣallallāhu ʿalayhi wa sallam) said,

من أطيعني فقد أطاع الله، ومن عصاني فقد عصى الله

"Whosoever obeys me obeys Allāh and he who disobeys me disobeys Allāh."

It is related by Al-Bukhārī on the authority of Abū Hurayrah (ṣallallāhu ʿalayhi wa sallam) also that the Prophet (ṣallallāhu ʿalayhi wa sallam) said,

كل أمتي يدخلون الجنة، إلا من أتى بالصدقة. قلوا يا رسول الله وَمَن يأتي قال من أطيعني دخل الجنة، ومن عصاني فقد أتى

"Every one of my Ummah will enter Jannah except those who refuse." He was asked, "Who will refuse?" He (ṣallallāhu ʿalayhi wa sallam) said, "Whoever obeys me shall enter Jannah and whosoever disobeys me refuses to (enter Jannah)."

It is also related by Āḥmad, Abū Dawud and Al-Hakim on the authority of Al-Miqdām Ibn Maʿdī
Karib (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said,

ألا إني أوتيت الكتاب وملة معه أنا يوشك رجل شبهان عل
أريثتيه يقول عليكم به هذا القرآن فما وجدتم فيه من
حلال فأحلوه وما وجدتم فيه من حرام فحرموه

"Beware! I have been given the Qur'an and something like it. Yet, the time is coming when a man replete on his couch will say, 'Keep to the Qur'an. What you find in it to be permissible treat as permissible and what you find in it to be prohibited treat as prohibited.'"

Related by Abū Dawud and Ibn Majah with an authentic chain of narration on the authority of Abū Rafi' (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

لا أليمك أحداً أحداً لك ما كنت تأتيه الأمة من أمر
ما أمرت به أو نهيت عنه فقول لا نذري ما وجدنا في كتاب
الله اتبعناه
"Let me not find one of you reclining on his couch when he hears something regarding my Sunnah which I have commanded or forbidden saying, 'I have no knowledge of that. What we found in Allāh's Book we have followed.'"

On the authority of Al-Hassan Ibn Jabir (may Allāh be pleased with him),

"I heard Al-Miqdām Ibn Ma’dī Karib (may Allāh be pleased with him) saying, 'The Messenger of Allāh (peace and blessings of Allāh) has forbidden some things on the Day of Khaybar.' Then, he (peace and blessings of Allāh) said, 'Soon there will come a time that one accuses me of lying whereas he was reclining on his couch telling about my Sunnah saying' 'The Book of Allāh is between us. Whatever it states is permissible we will take as permissible and whatever it states is forbidden we will take as..."
forbidden.’ Verily, whatever the Messenger of Allah (ﷺ) has forbidden is like that which Allah (ﷻ) has forbidden.”’
[related by Al-Hakim, At-Tirmidhi and Ibn Majah with an authentic chain of narration]

The ahadith of the Messenger of Allah (ﷺ) have reached the level being reported from a number of Companions (ﷺ) that He (ﷺ) would advise his Companions (ﷺ) in sermons that those who are present should convey to those who are absent saying,

زِبَتْ مُبَلَّغَةَ يُبَلَّغُهُ أَوْعَىِّ لَهُ مِنْ سَامِعٍ

“For perhaps the one to whom it is conveyed to will understand it better than the one who (first) hears it.”

Also, it is related by Al-Bukhari and Muslim that when the Prophet (ﷺ) delivered a speech in his farewell Hajj on the Day of Arafah and on the Day of Sacrifice, he (ﷺ) said,
"Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed to will understand it better than the one who (first) hears it."

If his Sunnah is not a plea against who heard it and whom it was conveyed to, if it didn’t remain until the Day of Judgment, and he ( صلى الله عليه وسلم) didn’t order it to be conveyed, then it can be deducted that the Sunnah is an established Hujjah upon those who heard it from the mouth of him ( صلى الله عليه وسلم) as well as those whom it was transmitted to with an authentic chain of narrators.

The Companions (رضي الله عنهم) of the Messenger of Allah (صلى الله عليه وسلم) had memorized his oral and verbal Sunnah and conveyed it to the Tābi‘īn who conveyed it to the following generations. The trusted scholars transmitted the Sunnah over generations, compiled books of the Sunnah, and distinguished the authentic from the unauthentic. They set rules and laws to clarify the Sunnah. The scholars have circulated and preserved the Sunnah books including the two most authentic books (Bukhārī
and Muslim). Allah (سَبِيلَةَ نَجَاةً) preserved his Noble Book and guarded it against those who belie or make distortions as indicated by Allah (سَبِيلَةَ نَجَاةً),

"Verily, We: it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).” [Sūrah al-Hijr 15:9]

There is no doubt that the Sunnah of the Messenger of Allah (صلى الله عليه وسلم) is revelation sent down. So, Allah (سَبِيلَةَ نَجَاةً) preserved it just like He preserved His Book. Allah (سَبِيلَةَ نَجَاةً) dedicated critical scholars who would keep the Sunnah from being distorted and misinterpreted by the ignorant. Those scholars guarded it against corruption made by the ignorant and the liars because Allah (سَبِيلَةَ نَجَاةً) considered it, the Sunnah, an explanation of His Noble Book. The Sunnah is a clarification for the Qur'ān’s summarized rulings and other rulings in the Sunnah which are not found in the Noble Qur'ān. It details rulings as it relates to breastfeeding, some rulings concerning inheritance, prohibition of combining the
woman and her maternal and paternal aunt in marriage, and many other rulings stated in the Sunnah, but not mentioned in the Noble Qur'ān.

Regarding what is mentioned by the Companions (رضي الله عنهم), their followers, and the following scholars about dignifying the Sunnah and the obligation of adherence to it, it is related in the two most authentic books (Bukhārī and Muslim) on the authority of Abū Hurayrah (رضي الله عنه),

“When the Messenger of Allāh (صلى الله عليه وسلم) was dead and the Arabs turned back from Islām, Abū Bakr As-Siddīq (رضي الله عنه) said, 'I will fight those who make a difference between the ruling of Šalāh and Zakāt.' 'Umar (رضي الله عنه) replied, 'How can you fight them, when the Prophet (صلى الله عليه وسلم) said, 'I have been commanded to fight against the people so long as they do not declare that there is none who has the right to be worshipped but Allāh and whoever declared this, his property and life will be protected on my behalf except for the right affairs?' 'By Allāh, if they withhold from me a young goat that they used to give to the Messenger of Allāh (صلى الله عليه وسلم), I
will fight them for withholding it.’ ‘Umar (رضي الله عنه) said, ‘By Allah, as soon as I realized that Allah had expanded the chest of Abū Bakr to fight them, I knew that it was the truth.’"

The Companions (رضي الله عنهم) had fought against those who turned their backs on Islām and fought against those who insisted upon that. This story proves the obligation of the Sunnah and attaching significant importance to it. Furthermore, when the grandmother came to As-Siddiq (رضي الله عنه) asking about her inheritance, he replied, "Nothing is found in the Book of Allah regarding your inheritance and I do not know if the Messenger of Allah (صلى الله عليه وسلم) gave any ruling in this respect, but I will ask about that." Then, he asked the Companions (رضي الله عنهم). Some said that the Prophet (صلى الله عليه وسلم) had given the grandmother a sixth (of the inheritance). So, Abū Bakr Siddiq (رضي الله عنه) gave a ruling giving her that portion. Moreover, ‘Umar (رضي الله عنه) had ordered the rulers to decide judicially between the people using the Book of Allah and if a ruling was not found in there, then they were to look in the Sunnah of the
Messenger of Allāh (صلى الله عليه وسلم). Also, when the case of stillbirth was presented in ʿUmar’s time, in which a woman’s baby was stillborn because of her being attacked by someone, ʿUmar (صلى الله عليه وسلم) asked the Companions (رضي الله عنهم) about this. So Muḥammad Ibn Maslām and Al-Mughirah Ibn Shu‘bah (رضي الله عنهما) said that the Prophet (صلى الله عليه وسلم) gave a ruling to give a male or female slave, so ʿUmar (صلى الله عليه وسلم) made the same ruling.

When the case of observing the prescribed waiting period after a husband’s death was presented at the time of ʿUthmān (رضي الله عنه), he was told by Furaiya Bint Malik Ibn Sinan, the sister of Abū Saʿīd (رضي الله عنه), that after her husband’s death, the Prophet (صلى الله عليه وسلم) ordered her to stay in his (her husband’s) house until the waiting period is over. So, he (رضي الله عنه) made the same ruling. Also, he (رضي الله عنه) gave the ruling according to the Sunnah regarding carrying out the punishment against the drunken. Also, when ʿAlī (رضي الله عنه) heard that ʿUthmān (رضي الله عنه) forbade Ḥajj-at-Tamattu’, ʿAlī (رضي الله عنه) pronounced the Talbiyah of Ḥajj and Umrah together and said, “I cannot leave the Sunnah of the Messenger of Allāh for the sake of anyone.”
When some people mentioned the opinion of Abū Bakr and ‘Umar (رضي الله عنهم) regarding performing Hajj alone as an evidence before Ibn ‘Abbās (رضي الله عنه), he said: “Soon stones will fall from the sky upon you (as a punishment), I said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, but you said, ‘Abū Bakr and ‘Umar said’ (opposing the saying of the Prophet)”.

So, when the Sunnah was opposed for the sake of Abū Bakr’s and ‘Umar’s opinions, one would be punished. What about those who opposed the Sunnah of the Prophet (صلى الله عليه وسلم) for the sake of lesser than them, or according to his own opinion!

When someone argued with ‘Abdullāh Ibn ‘Umar (رضي الله عنه) in doing the Sunnah of the Prophet (mentioning an opinion of ‘Umar (رضي الله عنه)), he (رضي الله عنه) said, “Are we order to follow ‘Umar or the Sunnah of the Prophet (صلى الله عليه وسلم)?”

When a man said to ‘Imrān Ibn Hussain (رضي الله عنه), “Tell us about the verses from the Book of Allāh, while he is telling us about the aḥādith of the Prophet,” he (‘Imrān (رضي الله عنه)) became angry and
SHAYKH ABDUL-AZIZ IBN ‘ABDULLAH IBN BAZ

said, “Sunnah is the explanation of the Book of Allah. Without the Sunnah, no one will know that Dhuhr is a four-Raka’at prayer and Maghrib is a three Raka’at prayer and Fajr is a two Raka’at prayer. No one will know about the rulings of Zakat. All these detailed rulings are mentioned in the Sunnah.”

There are many sayings of the Companions that attached significant importance to the Sunnah and the obligation of implementing it and warning against opposing it. When ʿAbdullah Ibn ʿUmar mentioned a hadith,

لا تمنعوا إماء الله مساجد الله

“Do not prevent the maid-servants of Allah from going to the Masjid.”

One of his sons said,

“By Allah! We will prevent them.” ʿAbdullāh (رضي الله عنه) became angry with him and severely insulted him and said, “I said that the Messenger of Allah (صلى الله عليه وسلم) said and you said, ‘We will prevent them.’”
When 'Abdullāh Ibn Al-Mughaffal Al-Muzanni (رضي الله عنه), one of the Prophet's Companions, saw one of his relatives throwing pebbles, he said, “The Messenger of Allāh (صلى الله عليه وسلم) prohibited throwing pebbles saying,

إِنَّهُ لَا يَصِيدُ صَيْدًا وَلَا يَنْكَأُ عَدْوًا وَإِنَّمَا يَفْقَهُ الْعَيْنَ وَيَطْخِمُ السَّنَّ

“Prey is not caught by such means. Neither is an enemy injured, but it may break a tooth or gouge out someone's eye.”

Then he saw him again throwing pebbles and said,

“By Allāh! I will never speak to you again! Though I told you that the Prophet (صلى الله عليه وسلم) forbade throwing pebbles, you did it again.”

Al-Bayhaqī (رحمه الله) related that Ayūb As-Sakhtiyānī, the great Tābi', said,

“If you tell someone about the Sunnah and he says, ‘Do not tell us about the Sunnah. Tell us...
about the Qur'an', then know that he is misguided."

Al-Awza'i said,

"The Sunnah is a judge for the Book of Allah. It specifies what is generalized in the Qur'an and cites rulings not mentioned in the Book of Allah just as Allah (سبحان وتعالى) says,

\[
\text{Wrong is that which is said to Muslims, but right is that which is taught to them.}
\]

"And We have also sent down unto you (O Muhammad) the reminder and the advice (i.e. the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought." [Surah an-Nahl 16:44]

And the Messenger of Allah (صلى الله عليه وسلم) said,

\[
\text{I have been given the Book of Allah and what is similar to it (the Sunnah).}
\]
Al-Bayhaqi (رحمه الله) related on the authority of ‘Āmir Ash-Shābi (رحمه الله) who told some people,

“You went astray when you abandoned aḥādith.” Meaning the authentic Sunnah.

Al-Bayhaqi (رحمه الله) related on the authority of Al-Awza’i (رحمه الله) that he said to some of his students,

“When a hadith of the Messenger of Allāh (صلّى الله عليه وسلم) is conveyed to you, be wary not to say, ‘Someone else said,’ for indeed the Messenger of Allāh (صلّى الله عليه وسلم) is the conveyer sent by Allāh (سُبْحَانَهُ وَتَامَّ الْفَعَالِ).’”

Al-Bayhaqi (رحمه الله) related on the authority of the great Imām, Sufyan Ibn Sa‘īd Ath-Thawrī (رحمه الله) who said,

“Knowledge is based wholly upon aḥādith.”

And Mālik (رحمه الله) said,

“Everyone’s statement can be argued against and refuted against except the person of this
grave.” He was pointing to the grave of the Messenger of Allāh (صلى الله عليه وسلم).

Abū Hanīfah (رضي الله عنه) said,

“When a Ḥadith reported by the Messenger of Allāh (صلى الله عليه وسلم) is mentioned, we should accept it.”

Ash-Shāfi‘ī (رضي الله عنه) said,

“If I narrated an authentic Ḥadith of the Messenger of Allāh (صلى الله عليه وسلم) and I don’t follow it, know for sure that I have gone mad.”

He (رضي الله عنه) also said,

“If I say a statement and there is a Ḥadith that opposes it, then throw my statement against the wall.”

Imam ‘Aḥmad Ibn Hanbal (رضي الله عنه) said to some of his students,

“Do not imitate me, nor Mālik, nor Ash-Shāfi‘ī. Rather, take from where we have taken from (the Sunnah).”

He (رضي الله عنه) also said,
"How strange it is that people know the chain of narration and its authenticity, but then follow Sufyān’s opinion."

Allāh (سُبَّحَةُ وَتَعَالَى) says,

"And let those who oppose the Messenger's (Muḥammad (صَلَّى الله عليه وسلم)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them." [Sūrah an-Nūr 24:63]

Then he (رَحْمَةُ اللهِ) said,

"Do you know the meaning of Fitnah? Fitnah means Shirk. Thus, he may be led astray if he
opposed the sayings of Messenger of Allah (صلى الله عليه وسلم).

It is related by Al-Bayhaqi (رحمه الله) on the authority of Mujahid Ibn Jābir, the Tābi‘, who commented on Allāh’s (سبحانه و تعالى) statement,

\[
\text{(And) if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (صلى الله عليه وسلم).} \]
\[\text{[Sūrah an-Nisā‘ 4:59]}\]

He (رحمه الله) said,

“Referring it to Allāh means referring to His Book and referring to the Messenger of Allāh means referring to the Sunnah.”

Also, it is related by Al-Bayhaqi (رحمه الله) on the authority of Az-Zuhri (رحمه الله) who said,

“The scholars, in the past, said, ‘Following the Sunnah is a means of salvation.’”
And Muwaffaq-Din Ibn Qudāmah (رحمه الله) said in the book Rawḍā An-Nāżir, stating the fundamentals of rulings,

"Concerning evidence, the second fundamental is the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم). What the Messenger of Allāh commanded is considered Hujjah (evidence for or against the claimant) because the miracles attest to his sincerity. Allāh (سُبْحāنَهُ وَتَعَالَ) ordered us to obey him and warned us against opposing his commands."

Also, Al-Ḥāfīẓ Ibn Kathīr (رحمه الله) has explained the verse,

فَلْيُحْذِرُوا الَّذِينَ يُضِلُّونَ عَنْ أَمْرِهِ وَيُصْبِحُ عَذَابَ الْيَوْمِ ۚ إِنَّ أَنتَ مِنَ الصَّابِرِينَ

"And let those who oppose the Messenger's (Muḥammad صل الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials,
afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them." [Sūrah an-Nūr 24:63]

“The commandment of the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) is his legal ways, methodology, Sunnah, orders, and acts of worship. If one’s actions and sayings agree with the actions and sayings of the Prophet (ṣallallāhu ‘alayhi wa sallam), it will be accepted, and if they are in opposition to it, they will be rejected.”

It is related by Bukhāri and Muslim that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said,

مَنْ عَمِّلَ عَمَلاً لَّيْسَ عَلَيْهِ أُمْرًا فَهُوْ رَدُّ

“He who does something contrary to our way (i.e. Islām) will have it rejected.”

For those who do something opposing the Prophet’s way essentially and seemingly some Fitnah (such as innovation, disbelief or painful torment; one may be killed or jailed) should befall on them.
 Related by Imam 'Ahmad (رضي الله عنه) on the authority of Abū Hurayrah (رضي الله عنه) who narrated that the Messenger of Allāh (صلى الله عليه وسلم) said,

"My parable and that of yours is like a man who kindles a fire and, when the atmosphere was aglow, moths and insects began to fall into the fire. I am there to hold them back, but they are plunging into it despite my efforts. And he further added, 'That is your example and mine. I am there to hold you back from the fire and save you from it, but you are plunging into it despite my efforts.'" Related by 'Abdur-Razzāq (رضي الله عنه).
As-Suyūṭī (رحمه الله) said in a book entitled, *Miftāḥ Al-Jannah filihtijaj Bis-Sunnah* (The Key to Paradise is to Take Sunnah as Evidence),

“Please, consider, may Allāh have mercy on you, that whoever rejects the matter of the narrations of the Prophet (صلى الله عليه وسلم), whether his sayings or acts as known in the fundamentals of Hadith, this is evidence he will be declared a disbeliever and has left the fold of Islām and will be resurrected with the Jews and Christians or any disbelieving sect.”

Thus, there are many aḥādīth and narrations related by Companions (رضي الله عنهم) and followers regarding attaching great importance to the Sunnah and the obligation of implementing it and warning against opposing it.

I hope that the verses and aḥādīth we mentioned are sufficient for those who seek the truth. I beseech Allāh for all the Muslims and us to grant us success and to free us from His anger. May He guide us all to the Straight Path; He is All-Hearer, Ever Near (to all things).
THE OBLIGATION OF IMPLEMENTING THE SUNNAH AND DEEMING WHOEVER REJECTS IT OF DISBELIEF

May Allāh raise the rank of His Servant and Messenger, our Prophet Muḥammad, his family, Companions, and followers and them peace.
THE OBLIGATION OF ADHERING TO
THE SUNNAH AND BEING WARY OF
INNOVATION

All praise belongs to Allâh, who has perfected the religion for us, completed His Favor upon us, and has chosen Islâm as our religion. May Allâh raise the rank of His Servant and Messenger who called to the obedience of Allâh and warned against extremism, innovations, and acts of disobedience. May Allâh raise his rank, his family, his Companions and those who follow his method and seek his guidance to the Day of Judgment and grant them peace.

To proceed:

I have read an essay in the weekly Urdu newspapers (Idârah) issued in the industrial city of Kanfûr, in Utter Pradesh state, India.

This writer seeks to cause dissension between the people of the Sunnah (Ahlus-Sunnah) and encourage acts of innovations and superstition.
There is no doubt that this is a wicked plan and dangerous way of acting with the intent of causing harm to the Islamic religion and spread the innovations and misguidance. This essay clearly focuses on the celebration of the Mawlid (birth) of the Messenger of Allah (رضي الله عنه) and considers it a reason for speaking ill against the 'Aqidah the Kingdom and its rulership. Thus, I want to advise and warn concerning this matter. Seeking Allah's help, I say,

It is impermissible to celebrate the Mawlid (Birth) of the Messenger of Allah (رضي الله عنه) or anyone else, but it is compulsory to prohibit it. It is an innovation because the Messenger of Allah (رضي الله عنه) did not do it or order anyone to do it for himself or any one of the Prophets, his daughters, his wives or anyone of his relatives, or his Companions (رضي الله عنهم). Also, no one from the Rightly Guided Caliphs, the Companions, the followers of faith, or anyone from the scholars did it in the preferred generations and they are those who know the Sunnah best and love the Messenger of Allah (رضي الله عنه) best and strictly
adhered to Shari’ah. Had it been a good thing, they would have preceded us in it.

We have been ordered to follow the Sunnah and have been prohibited from acts of innovation. This is because the religion of Islam is perfect, and we have been ordered to stick to what Allah (سُلَيْمَانُ) and His Messenger (صَلَّيْهِ عَلَيْهِ سَلَّم) have legislated and what Ahlus-Sunnah, including the Companions (رضي الله عنهم) and the followers, has approved.

It is related that the Prophet (صَلَّيْهِ عَلَيْهِ سَلَّم) said,

من أحدث في أمرنا هذا ما ليس منه فهو ردّ

"He who innovates something in this matter of ours (i.e. Islam) that is not of it will have it rejected (by Allah).” Agreed upon.

In a narration by Muslim,

من عمل عملاً ليس عليه أمرنا فهو ردّ

"He who does something contrary to our way (i.e. Islam) will have it rejected.”

He (صَلَّيْهِ عَلَيْهِ سَلَّم) said in another narration,
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

So, hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of innovations (in Dīn) because every newly invented matter is an innovation and every innovation is an error.”

These aḥādīth warns us against innovations and that they are misguidance. It is also a warning of its serious danger and that the Ummah must keep away from committing these acts as well as remaining distant from them. Allāh ( سبحانه و تعالى) says,

“And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it,
and whatsoever he forbids you, abstain (from it).” [Surah al-Hashr 59:7]

Allah says,

"And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them." [Surah an-Nur 24:63]

And Allah says,
"Indeed, in the Messenger of Allāh (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day, and remembers Allāh much." [Surah al-Ahzab 33:21]

And Allāh ( سبحانه و تعالى) says,

ٌوَالَّذِينَ آتَبَوْهُمْ يَحْسَنًا، وَأَتَبَبَعُوهُمْ إِلَيْهِ، وَأَتَشْهَرُوا عَنْهُ، وَأَعْطَوْهُمْ، وَهُمْ لَيْتَهُمْ جَنَّتَيْنَ مِنْ الأَلَّاتِ، وَأَتَيْنَ أَهْلَهُ، وَأَنْبَأُهُمْ فِيهَا، أَبْدًا، ذَلِكَ الْفَوْزُ العظيمُ ☪

“And the first to embrace Islam of the Muhājirūn (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhājirūn) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them
Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [Surah at-Tawbah 9:100]

And Allah (سبحان وTRACE) says,

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion." [Surah al-Mā' idah 5:3]

This last verse clearly indicates that Allāh (سبحان وTRACE) has perfected for this Ummah their religion, and completed His Favor upon them, and did not take His Prophet’s life until after he conveyed the message in a plain way and clarified the Shari’ah (acts and sayings).

He also stated that every act innovated by people is an innovation which should be rejected, even if his intention is good. It is clear that the Messenger of Allāh (صلى الله عليه وسلم) and the Pious Predecessors warned
against innovations because they are considered an addition to the religion - a religion which Allâh has not permitted innovation. This similitude and likeness are to the enemies of Allâh (Jews and Christians) who added to their religion and innovated matters which Allâh did not allow. Committing an act of innovation is accusing Islâm of imperfection which is considered a great corruption and serious evil deed and against Allâh’s statement,

\[ \text{“This day, I have perfected your religion for you.”} \text{ [Sûrah al-Mâ‘idah 5:3]} \]

It clearly opposes the authentic aḥādîth of the Messenger of Allâh (ṣallallâhu ‘alayhi wa sallî) which warned against innovations.

A celebration of the Mawlid denotes that Allâh (ṣallallâhu ‘alayhi wa sallî) has not perfected this religion for the Ummah and that the Messenger of Allâh (ṣallallâhu ‘alayhi wa sallî) did not convey the message in a clear way to be followed by the Ummah.
Though those late innovators innovated matters Allah (سَبِيلَةُ الله وَجَلالَه) has not ordained claiming that this keeps them closer to Allah, there is no doubt that this is a great danger and an opposition to Allah (سَبِيلَةُ الله وَجَلالَه) and His Messenger (صَلَّي الله عَلَيْهِ وَسَلَّم). Allah (سَبِيلَةُ الله وَجَلالَه) has perfected the religion for them and completed His favor upon them and the Messenger of Allah (صَلَّي الله عَلَيْهِ وَسَلَّم) conveyed the message in a clear way.

He (صَلَّي الله عَلَيْهِ وَسَلَّم) has clarified for his Ummah every way which they can reach Paradise and keep themselves distant from Fire.

It is related in Sahih Muslim on the authority of 'Abdullah Ibn Amr Ibn Al-‘As (رضي الله عنه) that the Messenger of Allah (صَلَّي الله عَلَيْهِ وَسَلَّم) said,

إِنَّهُ لَمْ يَسْتَكْنِئُ نَبِيٌّ قَبْلِهِ إِلَّا كَانَ حَقًا عَلَىٰ أُمَمِهِ أُن يَدْلِلَ أُمَمَةٌ عَلَىٰ خَيْرٍ َما يَعْلَمُهُ لَهُمْ وَيَبْنِدْرُهُمْ شَرَاً مَا يَعْلَمُهُ لَهُمْ

“Every Prophet before me was obliged to guide his followers to what he knew was good
for them and to warn the evil thing which he knew."

It is clear that our Prophet (صلى الله عليه وسلم) is the best and last Prophet. He is the best one to give advice and convey the message (of the religion). Thus, if celebrating the Mawlid is approved by the religion, the Messenger of Allāh (صلى الله عليه وسلم) would have already clarified it for the Ummah, or his Companions (رضي الله عنهم) would have. Because this never occurred, Islām is against this innovation which the Messenger of Allāh (صلى الله عليه وسلم) warned against as mentioned in the authentic ahādīth.

Some scholars clearly denounced the celebration of Mawlid and warned against it as indicated in the above-mentioned ahādīth. According to the principles in the Islāmic legislation which are well-known as the source for lawful and unlawful matters, resolutions for discord amongst the people are all to be referred back to the Book of Allāh and the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) just as Allāh (صلى الله عليه وسلم) says,
"O you who believe! Obey Allāh and obey the Messenger (Muḥammad (ṣallallaahu 'alayhi wa sallam)) and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger (ṣallallaahu 'alayhi wa sallam) if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Ṣūrah an-Nisā’ 4:59]

and Allāh (ṣallallaahu 'alayhi wa sallam) says,

"And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).” [Ṣūrah ash-Shūrā 42:10]
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

If this matter (celebrating the Mawlid) is referred back to the Book of Allah (سُبْحَانَ اللَّهِ وَاتّقُنَّ), one will find that Allah ordered us to follow the Messenger of Allah (صَلَّى �Cors* وسُلَمْ) and warned us against what he (صَلَّى ﻬِسْرُ) has prohibited and told us that Allah (سُبْحَانَ اللَّهِ وَاتّقُنَّ) has perfected religion for this Ummah. Hence, the celebration of the Mawlid has not been ordered by the Messenger of Allah (صَلَّى ﻬِسْرُ), so it is not from the religion of Islam which has been perfected by Allah and we have been ordered to follow the Messenger regarding it.

If it is referred to the Sunnah of the Messenger of Allah (صَلَّى ﻬِسْرُ), no one can find that he did it or ordered anyone to do it nor was it done by the Companions (رَضِيَ اللَّهُ عَنْهُمْ). Thus, it is against our religion; rather it is an innovation. It is also considered blind similitude to the people of the Book (Jews and Christians) regarding their feasts. So, it is clear for the truthful ones that celebration of any Mawlid is against Islam and it is an innovation which Allah ordered us to keep away from.
One should not be deceived by the number of people doing this in many countries. The truth is not declared by abundant doers but by legal evidence, just as Allāh (سُبْحَانَهُ وَتَّقَانَ) says about the Jews and Christians,

"And they say, ‘None shall enter Paradise unless he is a Jew or a Christian.’ These are their own desires. Say (O Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)), ‘Produce your proof if you are truthful.’” [Sūrah al-Baqarah 2:111]

And Allāh (سُبْحَانَهُ وَتَّقَانَ) says,

"And what has the earth produced for you (as a criterion)?—Your own selves are a criterion, if you knew (the value of self-authentication)!" [Qur'ān: al-Baqarah 2:111]
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

“And if you obey most of those on the earth; they will mislead you far away from Allâh's Path.” [Sûrah al- An’âm 6:116]

Most of these celebrations are innovations and they included, in many countries and many times, other evils, such as intermingling of the sexes (men with women), songs, music, drinking alcohol and drugs, and so on. There may be a greater form of Shirk in exaggerating praise of the Messenger of Allâh (صلى الله عليه وسلم) or any ‘Awliyâ, seeking help with him, and believing that he knows the unseen, and many other things that make one faithless.

It is related that the Messenger of Allâh (صلى الله عليه وسلم) said,

وَإِبَّانُهُ وَالْغُنُوُّ فِي الدِّينِ قَلِيلًا أُهْلَكَ مِنْ كَانَ قَبْلَهُمْ الغُنُوُّ في الدِّينِ

“Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”
Also, the Messenger of Allâh (صل الله عليه وسلم) said,

لا تُظْرِيْنِي كَمَا أَظْرِئْتُ الْبَشْرَاءَةَ اِبْنَ مَرْيَمَ، إِنْمَا أَنَا عَبْدٌ،

فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ

“Do not exceed in praising me as the Christians over-praised ‘Isâ (that they made him the son of Allâh), I am a servant of Allâh, so call me the servant of Allâh and His Messenger.” [Related in Sahîh Bukhârî]

It is strange that many people attend these innovated festivities and abandon Allâh’s obligations including Friday prayers and congregational prayers. He does not even pay attention to this or believe that what he did is a great evil. There is no doubt that this attests to weak faith and bad insight and that many sins and crimes cover the hearts. We beseech Allâh to give us well-being and to all Muslims.

The strangest is that they think that the Messenger of Allâh (صل الله عليه وسلم) attends the Mawlid, so they stand up cheering and welcoming. This is considered great ignorance and misguidance because the Messenger of Allâh (صل الله عليه وسلم) will not come out of his grave before the Day of Judgment and will not contact
anyone or attend their meetings, He (صلى الله عليه وسلم) will stay in his grave until the Day of Judgment. However, his soul is preserved in ‘Illiyyūn in Paradise, as Allāh (سُلَم) says,

ном إنَّكُم بعد ذلك لتمتَّعون نَّم إنَّكُم يَوْم

ألْقَيْمَة نَبْعَثُونَ

“After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection.” [Surah al-Mu‘minūn 23:15-16]

The Prophet (صلى الله عليه وسلم) said,

أنا أول من ينتشل عنه القبر يوم القيامة وأنا أول شافع وأول مُشفَّع

“I will be the first one for whom the earth will be split open on the Day of Resurrection. I will be the first to intercede and the first whose intercession will be accepted.”
Both this verse and hadith indicate that the Prophet (ﷺ) and the dead come out of their graves on the Day of Resurrection as agreed upon by the Muslim scholars. Every Muslim should pay attention to this and keep away from innovations and evils for which Allāh has sent down no authority.

Sending prayers and peace upon the Messenger of Allāh (ﷺ) is one of the best acts of worship as Allāh says,

"Allāh sends His Salāt (Graces, Honors, Blessings, Mercy) on the Prophet (Muḥammad ﷺ), and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your Salāt on (ask Allāh to bless) him (Muḥammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. As-Salām ‘Alaykum).” [Sūrah al-Ahzāb 33:56]
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

And the Prophet (ﷺ) said,

“Whoever sends Salāh upon me once, Allāh will send Salāh upon tenfold”

It is permissible at all times and stressed supererogation, but many scholars believe it to be obligatory in the last Tashahhud of every prayer, and stressed supererogation in many times, such as after announcement of prayers, during the legislated remembrance performed by the Prophet (ﷺ), in the day and night of Friday as indicated in many aḥādīth. This is what I want to say about this matter; I think it is sufficient for those who are truthful.

It is strange that these innovated celebrations are committed by Muslims who have a firm belief and love the Messenger of Allāh (ﷺ). We say if you were Sunni and following the Messenger of Allāh (ﷺ), did the Prophet (ﷺ) or any of his Companions (ﷺ) or his followers celebrate
the Mawlid? Rather, it is only the blind similitude of the enemies of Islām (Jews and Christians) and so on.

Love of the Messenger of Allāh (صلى الله عليه وسلم) is not expressed by making feasts on the Mawlid, but by obeying his orders, believing in what he tells, abstaining from what he has forbidden, and only worshiping Allāh according to his Sunnah.

Also, this love is expressed by sending prayers upon him upon and mentioning him in prayers and at any suitable time. Wahhābi, according to him, is not the only one who denounced these innovated matters. However, the Wahhābi creed means sticking to the Book of Allāh and the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) and following his way and the way of Rightly Guided Caliphs (رضي الله عنهم) and the followers, the way of the righteous Salaf and the Imāms of religion, the people of fiqh and Fatwa regarding knowing Allāh, stating the Names and Attributes of Allāh which are mentioned in the Noble Qurʾān, and as stated by the authentic aḥādith, and accepted by the Companions (رضي الله عنه) of the Messenger of Allāh (صلى الله عليه وسلم). They affirm Allāh with these Names and believe in them without changing their meaning or ignoring them
completely or twisting the meanings or likening them to any of the created things. They stick to what the followers of the Companions believe in and the righteous Salaf, the people of faith, knowledge, and piety.

They believe that the basis of 'Imān (faith) is to testify that none has the right to be worshipped but Allāh and Muḥammad (صلى الله عليه وسله) is the Messenger of Allāh. It is the fundamental belief in Allāh only and it is the best branches of faith.

They know that this fundamental is based on knowledge, practice and belief, as agreed upon by scholars. It indicates the obligation of worshipping Allāh Alone, no partners with Him, and to freeing oneself from worshipping others with Him, whomever they may by.

This is the wisdom behind Allāh creating the Jinn and mankind and for which Messengers have been sent and Books have been sent down.

It indicates fully loving and being humble to Allāh Alone. It includes full obedience and attaching great
importance to it. It indicates that only the religion of Islam is accepted by Allah. No other religion is accepted by the earlier and later generations. The Prophets followed this religion of Islam and they were sent for the purpose of calling to Islam and submitting to Allah Alone.

Thus, whoever submits to Him and others or calls Him and others is declared to be a polytheist. And whoever does not submit to Him is declared to be obstinate from worshipping Him. Allah says,

```
ِلَّوْنَ أَبَيَّنَ لَكُمْ رَسُولًا أَيٌّ أَعْبَدُواٰ

الله وَأَحَدُبَّوْا ﺍﻟْـتَّغْـوَٰثُ
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“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming), ‘Worship Allah (Alone), and avoid (or keep away from) Tāghūt (all false deities, i.e. do not worship anything besides Allah).’” [Surah an-Nahl 16:36]

Their creed is based on actualizing the testimony that Muḥammad (صلى الله عليه وسلم) is the Messenger of
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

Allāh and discarding innovations and every act against the Sunnah of Muḥammad, the Messenger of Allāh (صلى الله عليه وسلم). This is the creed and Da‘wah of Shaykh Muḥammad Ibn ʿAbdul-Wahhāb (رحمه الله). Whoever attributed to him any other creed, they have lied.

Allāh (سโปรดع) will punish them because of these lies against him. He (رحمه الله) made fruitful essays, good treatises, and great writings on the subject of ʿĪmān, Tawhīd, and the testimony that none has the right to be worshipped but Allāh, all of which are stated by the Book, the Sunnah and unanimity (Ijma') including that none has the right to be worshipped but Allāh Alone.

It is clear for anyone who knows the writings of the Shaykh and his famous call, and what distinguishes his noble followers and students must know that he followed the righteous Salaf and the rightly guided Imāms including worshipping Allāh Alone and keeping away from innovation.

This what the rule of Saudi Arabia is based on and the scholars take the same way. All praise belongs to
Allāh. The Saudi government is strictly against innovations and over-praise of the Messenger of Allāh (صلى الله عليه وسلم). In Saudi Arabia, the scholars, Muslims, and rulers respect and appreciate every Muslim from any country. They only denounce those of astray creeds and the innovations and innovated feasts they did which Allāh and His Messenger have not ordained. This is prohibited because it is a newly invented matter and every newly invented matter is an innovation.

The Muslims have been ordered to adhere and not innovate in the religion of Islām due to its perfection and what Allāh and His Messenger (صلى الله عليه وسلم) legislated is sufficient and that Ahlus Sunnah wal Jama’ah accepts this and learns it from the Companions (رضي الله عنهم) and those who follow them and their way in excellence.

Preventing the performance of the innovated celebration of the Mawlid of the Messenger of Allāh (صلى الله عليه وسلم) and what it entails of over-praise of the Prophet (صلى الله عليه وسلم) and Shirk is not a degradation of the Messenger of Allāh (صلى الله عليه وسلم). Rather, it is an
THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

act of obedience to him and compliance to his commands, whereas he (رضي الله عنه) said,

وَإِيَابَحْمُ وَالْغُلُوُّ في الْدُّنِيَّةِ إِنَّمَا أُهْلَكُ مَنْ كَانَ قَبْلَتْهُمُ الْغُلُوُّ

في الْدُّنِيَّةِ

“Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters.”

And he (رضي الله عنه) also said,

لا تُظْرُوْني كَمَا أَطْرُنِي النَّصَارَى إِبْنَ مَرْيَمَ، إِنَّمَا أَنَا عِبَادُ

كُلُّكُلٍّ: عِبَادُ اللَّهِ وَرَسُوْلُهُ

“Do not exceed in praising me as the Christians over-praised ‘Isā (that they made him the son of Allāh). I am the servant of Allāh. Therefore, call me the servant of Allāh and His Messenger.”

This is what I want to advise to in the above-mentioned essay. May Allāh grant us success and all
Muslims to understand religion and to hold fast to it. May Allāh bestow upon us sticking to the Sunnah and be wary of innovation. He is Most Beneficial and Most Generous. May Allāh raise the rank of our Prophet, Muḥammad, his family and his Companions and grant them peace.

General President for scholarly research, Iftā and Daʿwah, and Guidance

Abdul-Azīz Ibn ʿAbdullāh Ibn Bāz
APPENDIX 1: THE OBLIGATION OF ADHERING TO THE QUR’ĀN AND THE SUNNAH AND THE PROHIBITION OF ACTS OF INNOVATION IN THE MONTH OF SHA’BĀN AS WELL AS ANY OTHER MONTH

FIRST KHUTBAH

All praise belongs to Allāh, the Lord, and Master of all that exists. He is the One who ordered us to follow the Qur’ān and the Sunnah. He prohibited us from acts of innovation and causing fitnah. I openly...
testify that none has the right to be worshipped in truth except Allāh alone Who has no partners.

Whoever obeys Allāh and His Messenger has been guided and whoever disobeys them has definitely gone astray in and he only brings harm to himself and doesn’t harm Allāh in the least.

I also openly testify that Muḥammad (صلى الله عليه وسلم) is Allāh’s servant and Messenger who left his Ummah upon clarity in which only those who deviate from it will be ruined. May Allāh raise his rank and grant him, his family, and all of his Companions who followed his methodology and clung to his Sunnah peace.

To proceed:

O, people! Have Taqwā of Allāh (سُبْحَانَهُ وَتَقَáلُ) and cling to His Book and the Sunnah of His Prophet. For indeed, within clinging to them is sufficient, guidance and light. O, people! Beware of newly invented matters for indeed they are forms of misguidance and deception. Allāh (سُبْحَانَهُ وَتَقَáلُ) says,
"Follow what has been sent down unto you from your Lord (the Qurʾān and Prophet Muḥammad’s Sunnah), and follow not any ‘Awliya’ (protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh).” [Surah al-Arāf 7:3]

Allāh (ṣallalla’alā ‘Allāh) also said,

“Then whoever follows My Guidance shall neither go astray nor fall into distress and misery.” [Surah Tāḥā 20:123]

Indeed, Allāh has promised that whoever adheres to His Book (Qurʾān) and implements it will not be misled in this worldly life nor will he be wretched in the Hereafter. He has also threatened whoever rejects His Book. Allāh (ṣallalla’alā ‘Allāh) says,
SHAYKH ABDUL-AZIZ IBN 'ABDULLAH IBN BAZ

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." [Surah Tāhā 20:124]

So, whoever goes against what Allāh commands and what He has revealed to His Messenger and rejects it will be forgotten, and, if he takes his guidance from other than that, then what will happen to him is as Allāh (سُمَيِّحَةَ وَتَعَبِّدُونَ) says,

"Verily, for him is a life of hardship."

Meaning, he will have a life of difficulty without any tranquility or happiness. Rather, his heart will feel constricted because of his misguidance. Even if he outwardly appears happy and he wears whatever he
wants and eats whatever he wants, indeed his heart is in unrest, confusion, and uncertainty.

Some other scholars have said concerning this verse,

“Indeed, the life of hardship mentioned in this verse refers to one’s grave as it tightens on him to the point his ribs are crushed together.”

The statement where Allāh (ṣallallāhu ‘alaihi wa sallam) says,

\[
\text{وَخَنَثُرُهُ يَوْمَ الْقِيَّمَةِ أَعْمَى}
\]

“And We shall raise him up blind on the Day of Resurrection.”

Refers to him being blind physically, as well as in knowledge, just as Allāh (ṣallallāhu ‘alaihi wa sallam) said in another verse,

\[
\text{وَخَنَثُرُهُ يَوْمَ الْقِيَّمَةِ عَلَىٰ وُجُوهِهِمۡ عَنۡمَى وَبِكَمَا}
\]

\[
\text{وَضُرِّبَ أَوُلَاهُمۡ جَهَرًا}
\]

“And We shall gather them together on the Day of Resurrection on their faces, blind,
dumb and deaf; their abode will be Hell.”
[Sūrah al-‘Isra’ 17:97]

Allāh has ordered obedience to Him and His Messenger in numerous verses, and obedience to Allāh is by adhering to His Book and obedience to the Messenger is by adhering to His Sunnah. Allāh (سُبْحَانَهُ وَتَعَالَانَ) says,

َمَنْ يَتَّخِذُ حُدُودَ اللهِ وَمَنْ يَطْعِمَ اللهَ وَرَسُولَهُ يَدْخِلُهُ جَنَّتَيْنِ تَجْرِيَانِ مِنَ الْجَعْلِ وَالْمَزَادَةَ فِيهَمَا دَلَّتُ الْأَلِفْ بَيْنَ الْعَصِيمِ وَمَثَلُهُ يَعْصِبُ اللهَ وَرَسُولَهُ وَيَتَّعِدُّ حُذُودَهُ يَدْخِلُهُ نَارًا حَلِيلًا فِيهَا وَلَهُ عَذَابٌ مُّهِيدٌ

“And whosoever obeys Allāh and His Messenger (Muḥammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allāh and His Messenger (Muḥammad ﷺ) and transgresses His limits, He
will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”

[Sūrah an-Nisā’ 4:13-14]

This is from the requisites of testifying that none has the right to be worshipped in truth except Allāh alone and that Muḥammad (صلى الله عليه وسلم) is the Messenger of Allāh. So, whoever testifies that none has the right to be worshipped, in truth, except Allāh alone, he becomes duty-bound to obey Allāh and adhere to His Book. Likewise, whoever testifies that Muḥammad (صلى الله عليه وسلم) is the Messenger of Allāh is duty bound to obey him and adhere to His Sunnah.

Allāh (س林业) has informed us that whoever obeys the Messenger (صلى الله عليه وسلم) has demonstrated proof of his love for Allāh as well as Allāh’s love for His servant. On the other hand, whoever doesn’t obey the Messenger has furnished proof of his disbelief. Allāh (س林业) says,

مَّا قُلْتُ إِن كُنتُ تَحْبَبْتُ اللَّهَ فَأتِمُّوْنِي يُحِبَّكُمُ اللَّهُ وَيَغْفِر لَكُمْ ذُنُوبَكُمْ وَلَّا تَذَرُوا مَرَاحِمًا

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“Say (O Muḥammad) to mankind, ‘If you (really) love Allāh, then follow me (i.e. accept Islāmic Monotheism, follow the Qur’ān and the Sunnah), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful.’ Say (O Muḥammad), “Obey Allāh and the Messenger (Muḥammad).’ But if they turn away, then Allāh does not like the disbelievers.” [Sūrah ‘Āl ʿImrān 3:31-32]

Allāh has informed us that whoever has obeyed the Messenger has surely obeyed Allāh. This is because obedience to the Messenger is obedience to the One Who sent him (i.e. the Messenger). Allāh says,
“He who obeys the Messenger (Muḥammad (صلى الله عليه وسلم)), has indeed obeyed Allāh.” [Sūrah an-Nisāʾ 4:80]

Allāh (سبحانه و تعالى) informed us that whoever obeys the Messenger (صلى الله عليه وسلم) has obtained complete guidance. Allāh (سبحانه و تعالى) says,

\[ \text{قَانُونَ قَتَّالُوُوُّ قَتَّالُوُوُّ} \]

“If you obey him, you shall be on the right guidance.” [Sūrah an-Nūr 24:54]

Allāh (سبحانه و تعالى) has informed us also that obedience to the Messenger is a cause and means for mercy. Allāh (سبحانه و تعالى) says,

\[ \text{وَأَطِيعُواً اللهَ وَالرَّسُولَ لَعَلَّكُمْ تَتَحْمَرُونَ} \]

“And obey Allāh and the Messenger (Muḥammad (صلى الله عليه وسلم)) that you may obtain mercy.” [Sūrah ‘Āl ī Imran 3:132]

Allāh has informed us that whoever disobeys the Messenger (صلى الله عليه وسلم) is misguided and follows his whims and desires. Allāh (سبحانه و تعالى) says,
"But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allāh?" [Surah al-Qasas 28:50]

Allāh has threatened whoever goes against the Messenger’s commands with torment in this life as well as the hereafter. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللّهُ عَلَيْهِ وَسَلَّم)) commandment (i.e. his Sunnah – legal ways, orders, acts of worship, statements, etc.) (among the sects)
beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) should befall them or a painful torment be inflicted on them.” [Surah an-Nur 24:63]

Ibn Kathir (رضي الله عنه) commenting on the previous verse said,

“Whoever opposes the Messenger (صلى الله عليه وسلم) outwardly and inwardly should beware and be afraid, “lest some fitnah befall them” of disbelief, hypocrisy, or innovation in their hearts, “or a painful torment be inflicted on them” in this worldly life by way of murder, capital punishment, imprisonment, or the like thereof.”

The Prophet (صلى الله عليه وسلم) use to warn against opposing the Qur’an and the Sunnah. He also clarified that whatever opposes the Qur’an and the Sunnah is an act of innovation and misguidance. The Prophet (صلى الله عليه وسلم) would say in his sermons,

فإِنَّ خَيْرَ الْحُدْيَثِ كِتَابُ اللَّهُ وَخَيْرُ الْهُدَى هُدَى مَحْمُودٌ وَشَرُّ الأمورِ مُخَذَّبَاتٌ وَكُلُّ بَدْعَةٌ ضَلَالَةً
“The best of the speech is embodied in the Book of Allāh and the best of the guidance is the guidance given by Muḥammad. And the evilest affairs are their innovations and every innovation is a misguidance.”

He (ṣallallāhu ‘alayhi wa sallam) also said,

قَاتِلُهُ مِنَ الْيُعْشِ مَنْ مَحَطَّمٌ فَسَّرَهُ اِحْتِلَالًا كَبِيرًا، فَعَلِيْهِ مُحْتَلَالٌ فِي الْيُعْشٍ
وُسَاعَةَ الْخَلَافَةِ الْرَّافِضِينَ الْمُهَدِينَ، عَضْوَانِ عَلَيْهَا بِالْتَوَاجِدِ،
وَإِبَاضَتُهُ وَمَحَدَّثَاتُ الأَمْوَاءِ؛ فَإِنَّ كُلَّ بِدْعَةٍ صَلاَتَةٌ

“Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashidīn (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally with your molar teeth]. Beware of newly invented matters [in the religion], for verily every Bid‘ah (innovation) is misguidance.”

Al-Bukhārī and Muslim reported that the Prophet (ṣallallāhu ‘alayhi wa sallam) said,
FIRST KHUTBAH

"He who innovates something in this matter of ours (i.e. Islam) that is not of it will have it rejected (by Allah)."

And in another version (of the previous Hadith) reported by Imam Muslim, the Prophet (صلى الله عليه وسلم) said,

"He who does an act which we have not commanded will have it rejected (by Allah)."

Meaning the one who introduced a newly invented matter or innovation will not be accepted. This is because the action is in opposition to what Allah has legislated for His servants.

These textual evidences and the like thereof contain a warning against acts of innovation and oppositions. Acts of innovation are newly invented paths in the religion of Islam which have no evidence from the Qur'ān and the Sunnah. The person who does this intends to gain nearness to
Allāh (جو) by way of those actions. It comes in numerous forms like:

❖ introducing an act of worship which Allāh or His Messenger (صلى الله عليه وسلم) did not legislate,
❖ specifying a particular time for worship which Allāh or His Messenger (صلى الله عليه وسلم) have not specified,
❖ or performing an act of worship in a certain matter which Allāh and His Messenger (صلى الله عليه وسلم) have not legislated.

It is possible that innovation can come in the form of introducing an act of worship which has no basis in the legislation of Islam similar to the innovation of celebrating the birth of the Prophet (صلى الله عليه وسلم), the Prophet's ascension and descension from heaven, or the Prophet's migration.

It is also possible that innovation can come in the form of specifying a particular time for worship which is found in the legislation like performing acts of worship such as Ṣalāh, legislative remembrances of Allāh, and supplication in the month of Rajab and/or the 15th night of Sh'abān. Also, like
specifically seeking out the 15th day of Sh'abân for fasting.

It is possible that innovation can come in the form of worship being performed in a particular manner which has not been legislated, like performing supplication in congregation after one of the five daily prayers or performing legislative remembrances in congregation and the like thereof.

Acts of innovation deter one from the religion of Allâh and from obtaining nearness to Allâh and bring about chastisement in this life as well as the Hereafter. That is because acts of innovation are from the religion of Shaytân not the religion of Ar-Rahmân (the Most Merciful).

The innovator is he who follows his whims and desires as Allâh (سُبۡحَانَهُ وَتَجَالَّ) mentions,

\[
\text{وَمَنْ أَصَلَّ يَمَمَّنْ أَتَّبِعَ هَوَنَّهُ يَعْبِرُ هَذَا فَتَنَّ}
\]

\[
\text{اَللَّهُ}
\]
“And who is more astray than one who follows his own lusts, without guidance from Allah?” [Surah al-Qasas 28:50]

The innovator speaks about Allah without knowledge and speaking about Allah without knowledge is connected to Shirk which Allah cautions against in the following verse,

جَعَلَُ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشُ مَا ظُهِرَ مِنْهَا وَمَا بَطَنَ
وَالْإِثْرَ وَالْبَعْقَةَ يَعْبُرُ الْحَقَّ وَأَنْ يَسْلَمُوا بِاللَّهِ مَا لَمْ يَيْلَدُ
يَهُ سُلْطَانًا وَأَنْ تَفْعَلُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say (O Muḥammad), ‘(But) the things that my Lord has indeed forbidden are Al-Fawālish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.’” [Surah al-‘Araf 7:33]
Al-Imām Ibn al-Qayyim (رحمه الله) said about this,

"Speaking about Allāh without knowledge and Shirk are inseparable. When this misguided act of innovation is a form of ignorance concerning Allāh’s Attributes and a denial of what we have been informed about Allāh from Himself and His Messenger (صلى الله عليه وسلم) this becomes the greatest major sin even if it is limited to disbelief. It is also more beloved to Iblis than acts of disobedience. This is because one seeks repentance from acts of disobedience, yet one doesn’t seek repentance from acts of innovation. Iblīs—may Allāh curse him—said, ‘I have ruined the children of ’Ādam with sin, and they have ruined me with the statement of Tawhīd (Lā ilāha illallāh) and seeking forgiveness. So, when I became aware of that, I propagated among them lower desires, and they started committing sins (innovations) not seeking repentance from it. Because to them, they were doing righteous deeds.’"

It is well-known that the one who commits sin only causes harm to himself. However, the innovator brings harm to the people. So, the fitnah of the
innovator is caused by the foundation of one’s religion, whereas the fitnah of the sinner is caused by his lower desires.

The innovator alleges that His Lord hasn’t completed His religion before the passing away of the Prophet (صلى الله عليه وسلم). So, essentially this individual has rejected Allâh’s (سُبْحَانَهُ وَتَقَالُ) statement,

> “This day, I have perfected your religion for you.” [Sûrah al-Mâ ʻidah 5:3]

Or one questions that the Messenger didn’t convey the message. In reality, the innovator only wants to split the ranks of the Muslim because the unity of the Muslims only actualizes adherence to what Allâh has legislated just as He (سُبْحَانَهُ وَتَقَالُ) says,

> “And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ān), and be not divided among yourselves” [Sûrah ‘Āl ʻImrān 3:102]
And Allāh ( سبحانه و تعالى) says,

وَأَنَّ هَذَا صَرَطِي مُسْتَقِيمًا فَاتَّقُوهُ ۚ وَلَا تَتَيَّغُواُ

الْسَّبِيلِ فَتَفَرَّقُوا مِن سَبِيلِي کُنْ عَن سَبِيلِي

“And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.” [Sūrah al-'Anām 6:153]

So, the innovator wants to separate the Muslims from Allāh's Straight Path. He wants to turn them away from Allāh's path of monotheism to the various paths of innovation because acts of innovation don’t stop at their limit nor do they conclude at their objective. Every innovator has his own specific path unlike that of another innovator. The Prophet ( صلى الله عليه وسلم ) illustrated that when he drew a line in the sand,
This is the Straight Path of Allāh. Then he drew several lines to the right and left of it and said, ‘These lines only have a Shaytān at the end of it calling to it.’ Then he recited, “And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”” [Reported by Imām ‘Aḥmad (رحمه الله) and al-Hākim (رحمه الله)]

This Ḥadith proves that acts of innovation only separate and split the Muslims.

O servants of Allāh! Indeed, we are living in a time where innovations are abundantly increasing and the innovators are active. They are circulating innovations amongst the people as well as propagating them at every opportunity. This is because of the correct religion’s strangeness to the people and the rarity of scholars who rectify the masses.
Among these innovations that are circulated every year and mislead the ignorant and laymen is the celebration on the 15th night of Sh’abān in which it specified for various types of legislated remembrances and Salah. This is because they allege that this night is when the appointed times, provisions, and what occurs in the following year are decreed. They allege that interest should be taken in this night because of Allāh’s statement,

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فيها يُفْرَقُ ﻟَهُ ﺍﻟْﻤَآرِبُ ﻟَهُ ﻛِرَامُ
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“Therein (that night) is decreed every matter of ordainments.” [Surah ad-Dukhān 44:4]

They single out the 15th of Sh’abān for fasting, acting in accordance to a Ḥadīth pertaining to this subject, all of which is an innovation. Because there is nothing Ḥadīth-wise that establishes singling out the 15th night of Sh’abān for legislated remembrances, night prayer, or fasting during that day. As long as there is not a single established proof for it, then it is an act of innovation in the religion and an opposition to the Muslims who cling to the Sunnah and leave off innovation.
There are some scholars who have statements regarding this night. Abu Bakr Muhammad bin al-Walid at-Tartushi (رحمة الله عليه) who mentioned in his book *Newly Invented Matters and Innovations*,

“`Ibn Waḍāh reported on the authority of Zayd Ibn Aslām (رضي الله عنه) who said, ‘We do not know any of our scholars and jurists who take into consideration the 15th night of Sh’abān (for worship) nor do they deem it to have virtue over the other days.’”

Ibn Rajab (رحمه الله) mentioned in his book *Latā’if al-Ma’arif*,

“Singling out the 15th night of Sh’abān is rejected by many of the scholars of the Arabian Peninsula. Among them are Atā (رضي الله عنه) and Ibn Abū Malikah (رضي الله عنه). ‘Abdur Rahman Bin Zayd Bin Aslām (رضي الله عنه) reported from the jurists of al-Madīnāh that which is a statement of the Maliki scholars and others who stated, ‘This is an act of innovation.’ They also stated, ‘There is nothing affirmed from the Prophet (صلى الله عليه وسلم) or his Companions (رضي الله عنهم) for singling out the
15th night of Sh'abān to perform the night prayer.””

Al-Ḥāfīz al-‘Irāqi (رحمهالله) stated also,

“The Ḥadīth on performing the night prayer on the 15th night of Sh'abān is false.”

As for performing the fast on the 15th day of Sh'abān, there is not a single Ḥadīth from the Prophet (صلى الله عليه وسلم) that affirmed this. However, there is a Ḥadīth mentioned on the subject, but it is Da'īf (weak) just as Ibn Rajab and others have cited; and weak narrations are not to be used to establish proof (in the religion).

As for those who allege that the 15th night of Sh'abān is the Night of Decree in which the deeds for the following year are sent down, they use a proof Allah’s (سُبْحَانَهُ وَتَعَالَ) statement,

قُلْ إِنَّا أُنْزَلْنَاهُ فِي لِيْلَةٍ مَّبَارِكَةٍ إِنَّا سَنُنْذِرُ الْمُنذِرِينَ

“We sent it (this Qur'an) down on a blessed night [(i.e. the night of Qadr, Sūrah No: 97) in
the month of Ramaḍān, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments.” [Sūrah ad-Dukhān 44:3-4]

Their using this verse as proof is false and baseless as what is really intended by “night” is the Night of Decree as Allah mentions in another verse,

“Verily! We have sent it (this Qur’ān) down in the night of Al-Qadr (Decree).” [Sūrah al-Qadr 97:1]

Which is in the month Ramaḍān, not Sh‘abān just as Allah (سُبْحَانَهُ وَتَعَالَّ) says,

“The month of Ramaḍān in which was revealed the Qur‘ān.” [Sūrah al-Baqarah 2:185]
Thus, the Qur‘an was sent down on the Night of Qadr which is undoubtedly in the month of Ramaḍān and the proof was the previously cited verse (Sūrah al-Baqarah 2:185).

Ibn Kathir (رحمه الله) said regarding this matter,

“Allāh ( سبحانه وتعالى) informs us that the Great Qur‘an was revealed on a blessed night and this is the night of Qadr as He ( سبحانه وتعالى) mentions,

\[
\text{إِنَّا نُنْتَهِيُّ فِي لَيْلَةِ الْقُدرِ}
\]

“Verily! We have sent it (this Qur‘an) down in the night of Al-Qadr (Decree).” [Sūrah al-Qadr 97:1]

Which is in the month of Ramaḍān as Allāh ( سبحانه وتعالى) says in another verse,

\[
\text{شَهْرُ رَمَضَانِ الَّذِى أُنزِلَ فِيهِ الْقُرْآنُ}
\]

“The month of Ramaḍān in which was revealed the Qur‘an.” [Sūrah al-Baqarah 2:185]

So, whoever says that it is on the 15th night of Sh‘abān as reported by Ikrimah is highly
mistaken and misguided. As for the Ḥadith reported concerning the 15th night of Sh'abān in which the Prophet (صلى الله عليه وسلم) said,

"The appointed terms from one Sh'abān to the next have been cut off even so much that a man marries, is born, and his name is among the dead."

It is a Ḥadith Mursal⁴.”

In closing—O servants of Allah! Have Taqwā of Allah, cling to the Book of your Lord and the Sunnah of your Prophet (صلى الله عليه وسلم) as well as what the Pious Predecessors were upon. Be wary of acts of innovation and those who propagate them just the Prophet (صلى الله عليه وسلم) warned us about.

I seek refuge with Allah from the accursed Shayṭān. In the name of Allah, the Most Merciful, the Bestower of vast Mercy (to the believers),

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⁴ TN: Ḥadith Mursal is a reported by a Tābī‘ (second generation Muslim) omitting the mentioning a Companion of the Prophet. It is deemed to be weak narration and not to be taken.
“And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqūn (the pious - see V.2:2).” [Sūrah al-‘Anām 6:154]
All praise belongs to Allah, the Lord and Master of all that exists, the One Who commands us to follow His Straight Path, the One Who forbade us from following the paths of the people of Hell. I openly testify that none has the right to be worshiped in truth except Allah alone Who has no partners. I also openly testify that Muhammad is His servant and final messenger. He is the one who conveyed the clear message. He said,

فَعَلَيْهِمْ بِسْنَتِي وَسَنَتُهَا الخَلِيفَاءِ الرَّاشِدِينَ الرَّمَيْضَينَ

“So, you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashidin (the rightly guided caliphs), those who guide to the right way.”

May Allah raise his rank, the rank of his family and Companions who learned the religion from him and conveyed it to the Muslims. And May Allah bestow abundant peace upon them all.
To proceed:

O, People! Have Taqwā of Allāh ( سبحانه وتعالى) and cling to the path in a correct manner which will take you to the abode of peace (Paradise) and be wary of the deviated paths that will lead you to destruction and sin. Understand that the 15th night of Sh'abān or its day has no special virtue over any other of the days and nights of the year.

So, whoever regularly performs the night prayer throughout the year, then he should do so on this night (the 15th night of Sh'abān) as he would normally do. Likewise, whoever regularly fasts the white days (i.e. the 13th, 14th, and 15th day of the month) of every month, then he should do so as he normally does. Likewise, whoever regularly fasts on Mondays and Thursdays every week and the 15th day of Sh'abān falls on one of those days, then he should fast as he normally does. Also, whoever regularly fasts most of the month of Sh'abān as reported by Muslim on the authority of ‘Ā’ishah (رضي الله عنها) who said,
“And I never saw him observing (voluntary fasts) more in any other month than that of Shābān. (It appeared as if) he observed fast throughout the whole of Shābān except a few (days).”\(^5\)

And in another wording,

“He used to fast (all) of Shābān except a little.”\(^6\)

So, whoever emulates the Prophet ( صلى الله عليه وسلم ) in fasting most of Shābān and the 15th day passes by, then there is no problem because in this situation he is acting according to the Sunnah.

What has been prohibited though is specifying this particular day. O servants of Allāh! Understand that what has been firmly established by the Prophet

\(^5\) Sahīh Muslim No. (1156).
\(^6\) Sunan an-Nasā‘ī No. (2179).
of supererogatory acts of Salah and fasting is a treasure for the Muslim and abundant good. So, it is impermissible for the Muslim even to consider other than that of strange matters, acts of innovation, and reports which haven’t been firmly established. Indeed, this way is that of the people deviation who follow unclear matters over clear ones, those who revive acts of innovation and do not revive acts of Sunnah.

So, have Taqwā of Allāh. And understand that the finest speech is the Book of Allāh, so cling to it. And the best guidance is the guidance of Muḥammad (ṣallallaahu 'alayhi wa sallam), so emulate him. The evillest of affairs are the newly invented ones, so avoid them. Indeed, every newly invented matter is an innovation and every innovation is a misguidance and every misguidance is in the Hellfire.