

THE OBLIGATION OF ADHERING TO THE SUNNAH AND BEING WARY OF INNOVATION

All praise belongs to Allāh, who has perfected the religion for us, completed His Favor upon us, and has chosen Islām as our religion. May Allāh raise the rank of His Servant and Messenger who called to the obedience of Allāh and warned against extremism, innovations, and acts of disobedience. May Allāh 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 (*Idārah*) issued in the industrial city of Kanfūr, in Utter Pradesh state, India.

This writer seeks to cause dissension between the people of the Sunnah (Ahlu-Sunnah) and encourage acts of innovations and superstition.

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There is no doubt that this is a wicked plan and dangerous way of acting with the intent of causing harm to the Islāmic religion and spread the innovations and misguidance. This essay clearly focuses on the celebration of the Mawlid (birth) of the Messenger of Allāh (ﷺ) and considers it a reason for speaking ill against the 'Aqīdah the Kingdom and its rulership. Thus, I want to advise and warn concerning this matter. Seeking Allāh's help, I say,

It is impermissible to celebrate the Mawlid (Birth) of the Messenger of Allāh (ﷺ) or anyone else, but it is compulsory to prohibit it. It is an innovation because the Messenger of Allāh (ﷺ) 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 Allāh (ﷺ) 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 Islām is perfect, and we have been ordered to stick to what Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have legislated and what Ahlus-Sunnah, including the Companions (رَضِيَ اللهُ عَنْهُمْ) and the followers, has approved.

It is related that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

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

In a narration by Muslim,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

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

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in another narration,

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فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُوا
عَلَيْهَا بِالتَّوَجُّدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ
ضَلَالَةٌ

“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 (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَاتَّهُوا ﴾

“And whatsoever the Messenger (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) gives you, take it,

and whatsoever he forbids you, abstain (from it).” [Sūrah al-Hashr 59:7]

Allāh (عَزَّوَجَلَّ) says,

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٣﴾ ﴾

“And let those who oppose the Messenger's (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) 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]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿١١﴾ ﴾

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“Indeed, in the Messenger of Allāh (Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day, and remembers Allāh much.” [Sūrah al-Aḥzāb 33:21]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَالسَّيِّقُونَ الْآوْتُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“And the first to embrace Islām 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.” [Sūrah at-Tawbah 9:100]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

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

This last verse clearly indicates that Allāh (سُبْحَانَهُ وَتَعَالَى) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the Pious Predecessors warned

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against innovations because they are considered an addition to the religion - a religion which Allāh has not permitted innovation. This similitude and likeness are to the enemies of Allāh (Jews and Christians) who added to their religion and innovated matters which Allāh did not allow. Committing an act of innovation is accusing Islām of imperfection which is considered a great corruption and serious evil deed and against Allāh's statement,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾

“This day, I have perfected your religion for you.” [Sūrah al-Mā'idah 5:3]

It clearly opposes the authentic aḥādith of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) which warned against innovations.

A celebration of the Mawlid denotes that Allāh (سُبْحَانَهُ وَتَعَالَى) has not perfected this religion for the Ummah and that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not convey the message in a clear way to be followed by the Ummah.

Though those late innovators innovated matters Allāh (سُبْحَانَهُ وَتَعَالَى) has not ordained claiming that this keeps them closer to Allāh, there is no doubt that this is a great danger and an opposition to Allāh (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected the religion for them and completed His favor upon them and the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveyed the message in a clear way.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has clarified for his Ummah every way which they can reach Paradise and keep themselves distant from Fire.

It is related in Saḥīḥ Muslim on the authority of ‘Abdullāh Ibn Amr Ibn Al-‘As (رَضِيَ اللهُ عَنْهُمَا) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرِ
مَا يَعْلَمُهُ لَهُمْ وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ

“Every Prophet before me was obliged to guide his followers to what he knew was good

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for them and to warn the evil thing which he knew.”

It is clear that our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have already clarified it for the Ummah, or his Companions (رَضِيَ اللهُ عَنْهُمْ) would have. Because this never occurred, Islām is against this innovation which the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against as mentioned in the authentic aḥādīth.

Some scholars clearly denounced the celebration of Mawlid and warned against it as indicated in the above-mentioned aḥādīth. 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) just as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
 الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَذُودُوهُ إِلَى اللَّهِ وَالرَّسُولِ
 إِن كُنْتُمْ تُوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
 تَأْوِيلًا ﴾

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allāh and His Messenger ((صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah an-Nisā` 4:59]

and Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَمَا اٰخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ﴾

“And in whatsoever you differ, the decision thereof is with Allāh (He is the ruling Judge).” [Sūrah ash-Shūrā 42:10]

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If this matter (celebrating the Mawlid) is referred back to the Book of Allāh (سُبْحَانَهُ وَتَعَالَى), one will find that Allāh ordered us to follow the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and warned us against what he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has prohibited and told us that Allāh (سُبْحَانَهُ وَتَعَالَى) has perfected religion for this Ummah. Hence, the celebration of the Mawlid has not been ordered by the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so it is not from the religion of Islām which has been perfected by Allāh and we have been ordered to follow the Messenger regarding it.

If it is referred to the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 Islām and it is an innovation which Allāh 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 وَتَعَالَى) says about the Jews and Christians,

﴿ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ
 نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ
 صَادِقِينَ ﴿١١١﴾ ﴾

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

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ
 اللَّهِ ﴾

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**“And if you obey most of those on the earth;
they will mislead you far away from Allāh's
Path.” [Sūrah al-ʿAnʿām 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 Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any ʿAwliyā, 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 Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَأَيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ

فِي 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 Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

لا تُظَرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ،
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

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

It is strange that many people attend these innovated festivities and abandon Allāh’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 Allāh to give us well-being and to all Muslims.

The strangest is that they think that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) attends the Mawlid, so they stand up cheering and welcoming. This is considered great ignorance and misguidance because the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will not come out of his grave before the Day of Judgment and will not contact

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anyone or attend their meetings, He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will stay in his grave until the Day of Judgment. However, his soul is preserved in 'Illyiyyūn in Paradise, as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ
الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ ﴾

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

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ
مُشَفِّعٍ

“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 hadīth indicate that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is one of the best acts of worship as Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴾ (٥٦)

“Allāh sends His Salāt (Graces, Honors, Blessings, Mercy) on the Prophet (Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and (you should) greet (salute) him with the Islāmīc way of greeting (salutation, i.e. As-Salām ‘Alaykum).” [Sūrah al-Aḥzāb 33:56]

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And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا

**“Whoever sends Ṣalāh upon me once, Allāh
(سُبْحَانَهُ وَتَعَالَى) will send Ṣalāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We say if you were Sunni and following the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), did the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or any of his Companions (رَضِيَ اللهُ عَنْهُمْ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 worshipping 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and following his way and the way of Rightly Guided Caliphs (رَضِيَ اللهُ عَنْهُمْ) 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 Qur'ān, and as stated by the authentic aḥādīth, and accepted by the Companions (رَضِيَ اللهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They affirm Allāh with these Names and believe in them without changing their meaning or ignoring them

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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 'Īmān (faith) is to testify that none has the right to be worshipped but Allāh and Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) 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 Islām is accepted by Allāh. No other religion is accepted by the earlier and later generations. The Prophets followed this religion of Islām and they were sent for the purpose of calling to Islām and submitting to Allāh 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. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

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

Their creed is based on actualizing the testimony that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is the Messenger of

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Allāh and discarding innovations and every act against the Sunnah of Muḥammad, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is the creed and Da‘wah of Shaykh Muḥammad Ibn ‘Abdul-Wahhāb (رَحْمَةُ اللهِ). Whoever attributed to him any other creed, they have lied.

Allāh (سُبْحَانَهُ وَتَعَالَى) will punish them because of these lies against him. He (رَحْمَةُ اللهِ) made fruitful essays, good treatises, and great writings on the subject of ‘Imān, 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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 (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) legislated is sufficient and that Ahlus Sunnah wal Jama'ah accepts this and learns it from the Companions (رَضِيَ اللهُ عَنْهُمْ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and what it entails of over-praise of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Shirk is not a degradation of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Rather, it is an

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act of obedience to him and compliance to his commands, whereas he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

وَيَاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ
فِي 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.”

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said,

لَا تُظْرُونِي كَمَا أَظْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ،
فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

“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 Da’wah,
and Guidance**

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