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Warning Against Innovations

Author His Eminence Shaykh
ʿAbdul-ʿAzīz ibn ʿAbdullāh ibn Bāz

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التَّحْذِيرُ مِنَ البِدَعِ

Warning Against Innovations

لِسَمَاحَةِ الشَّيْخِ العَلَّامَةِ
عَبْدِ العَزِيزِ بْنِ عَبْدِ اللهِ بْنِ بَازٍ
رَحِمَهُ اللهُ

Author His Eminence Shaykh
‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Fifth Treatise:

Ruling on Celebrating the Mawlid (birthday) of the Prophet and Other Similar Celebrations

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah, his family, his Companions, and those who are guided by his guidance.

To proceed: The question has been frequently asked by many regarding the ruling on Celebrating the Mawlid (birthday) of the Prophet (ﷺ), standing for him during it, offering salutations upon him, and other practices performed during such celebrations.

The answer: It is not permissible to celebrate the birthday of the Messenger (ﷺ) or any other such occasion, as this is among the innovations introduced into the religion. The Messenger (ﷺ) did not do it, nor did his rightly-guided Caliphs, nor any of the Companions (may Allah be pleased with them), nor those who followed them with righteousness in the virtuous generations. They were the most knowledgeable of people regarding the Sunnah, the most complete in their love for the

Messenger of Allah (ﷺ), and the most adherent to his Shariah than those who came after them. Allah Almighty says in His clear Book:

﴿...وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟...﴾

{Whatever the Messenger gives you, accept it, and whatever he forbids you, refrain from it.} [Surat al-Hashr: 7] Allah Almighty also says:

﴿...فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his command beware lest some trial may afflict them or they may be afflicted with a painful punishment.} [Surat an-Nūr: 63] Allah Almighty also says:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾

{Indeed, in the Messenger of Allah you have an excellent example for those who look forward to Allah and the Last Day, and remember Allah much.} [Surat al-Ahzāb: 21] And Allah Almighty says:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾﴾

{As for the first forerunners of the Emigrants

and the Helpers, and those who followed them in righteous deeds, Allah is pleased with them, and they are pleased with Him. He has prepared for them gardens under which rivers flow, abiding therein forever. That is the supreme triumph.} [Surat at-Tawbah: 100] And Allah Almighty says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3] The verses in this regard are numerous. It is authentically reported that the Prophet (ﷺ) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنهُ فَهُوَ رَدٌّ».

"Whoever introduces something into this matter of ours that is not part of it will have it rejected." i.e., it will not be accepted from its doer. He said in another Hadīth:

«عَلَيكُم بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ مِنْ بَعدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

"Hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly-introduced matters, for every newly-introduced matter is a

religious innovation, and every religious innovation is misguidance." There is a severe warning in these two Hadīths against introducing religious innovations and acting upon them.

The introduction of such celebrations implies that Allah Almighty did not complete the religion for this Ummah, and that the Messenger (ﷺ) did not convey what the Ummah should act upon, until these later individuals came and introduced into the Shariah of Allah what He did not permit, claiming that it brings them closer to Allah Almighty. Undoubtedly, this poses a great danger and is an objection against Allah Almighty and His Messenger (ﷺ). Allah Almighty has perfected the religion for His servants and completed His favor upon them, and the Messenger (ﷺ) conveyed the clear message and did not leave any path leading to Paradise and distancing from Hellfire except that he clarified it to the Ummah, as established in the authentic Hadīth narrated by ʻAbdullāh ibn ʻAmr (may Allah be pleased with him), who said: The Messenger of Allah (ﷺ) said:

«مَا بَعَثَ اللهُ مِن نَبِيٍ إِلَّا كَانَ حَقًّا عَلَيهِ أَن يَدُلَّ أُمَّتَهُ عَلَى خَيرِ مَا يَعْلَمُهُ لَهُم، وَيُنْذِرَهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ».

"Allah did not send a prophet except that it was incumbent upon him to guide his nation to the best of what he knows for them and to warn them of the

worst of what he knows for them." [Narrated by Muslim in his Sahīh Collection]

It is well-known that our Prophet (ﷺ) is the best and the seal of the prophets, and the most complete in conveying the message and offering sincere advice. If celebrating birthdays were part of the religion that Allah Almighty is pleased with, the Messenger (ﷺ) would have clarified it to the Ummah, practiced it during his lifetime, or his Companions (may Allah be pleased with them) would have done so. Since none of this occurred, it is understood that it is not part of Islam in any way. Rather, it is one of the religious innovations against which the Messenger (ﷺ) warned his Ummah, as mentioned in the Hadīths. There are numerous verses and Hadīths in this regard.

A group of scholars explicitly denounced the celebration of the Prophet's birthday and warned against it, based on the aforementioned evidences and others. However, some later scholars differed, permitting it as long as it does not involve any prohibited acts, such as excessive veneration of the Messenger of Allah (ﷺ), the mixing of men and women, the use of musical instruments, and other matters that are denounced by the purified Shariah. They assumed it to be a good innovation.

The Shar'i rule is: To refer matters concerning which the people dispute to the Book of Allah and

the Sunnah of His Messenger Muhammad (ﷺ), as Allah Almighty says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the end.} [Surat an-Nisā': 59] And Allah Almighty says:

﴿وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِ ...﴾

{Whatever you may differ about, it is for Allah to judge...} [Surat ash-Shūra: 10]

We have referred this issue, which is the celebration of Mawlids, back to the Book of Allah Almighty and found that it enjoins us to follow the Messenger (ﷺ) in what he brought and warns us against what he prohibited. It informs us that Allah Almighty has perfected the religion for this Ummah, and this celebration is not among what the Messenger (ﷺ) brought; thus, it is not part of the religion that Allah Almighty has perfected for us and commanded us to follow the Messenger (ﷺ) in.

We have also referred this matter back to the

Sunnah of the Messenger of Allah (ﷺ) and did not find that he practiced it, nor did he command it, nor did his Companions (may Allah be pleased with them) practice it. Thus, we understood that it is not part of the religion; rather, it is one of the newly introduced innovations and imitation of the People of the Book, the Jews and Christians, on their festive occasions.

Thus, it becomes clear to anyone with the slightest insight and desire for the truth and fairness in seeking it, that celebrating Birthdays is not part of the religion of Islam. Rather, it is among the newly introduced innovations, which Allah Almighty and His Messenger (ﷺ) commanded to abandon and be wary of. It is not befitting for the wise to be deceived by the multitude of people who engage in it across various regions, for the truth is not recognized by the number of its practitioners, but rather by the Shar'i evidences, as Allah Almighty says regarding the Jews and Christians:

﴿وَقَالُواْ لَن يَدۡخُلَ ٱلۡجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوۡ نَصَٰرَىٰۗ تِلۡكَ أَمَانِيُّهُمۡۗ قُلۡ هَاتُواْ بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ١١١﴾

{And they say, "None will enter Paradise except a Jew or a Christian." That is their wishful thinking. Say, "Produce your proof, if you are truthful."} [Surat al-Baqarah: 111] And Allah Almighty says:

﴿وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ...﴾

{If you obey most of those on earth, they will lead you away from the way of Allah...} [Surat al-An'ām: 116]

Most of these celebrations of the Birthdays, in addition to being a religious innovation (Bid'ah), are not free from other evils, such as mixing of men and women, the use of songs and musical instruments, the consumption of intoxicants and drugs, and other such vices. It may involve something even greater, which is major Shirk (polytheism), by exaggerating the status of the Messenger of Allah (ﷺ) or others among the Awliyā' (pious believers), by supplicating to him, seeking relief from him, asking for his assistance, and believing that he knows the unseen, and similar acts of disbelief that many people engage in during their celebrations of the birthday of the Prophet (ﷺ) and others whom they call the pious believers. It has been authentically reported from the Messenger of Allah (ﷺ) that he said:

«إِيَّاكُم وَالغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَن كَانَ قَبْلَكُم الغُلُوَّ 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." He (ﷺ) also said:

«لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبدٌ، فَقُولُوا: عَبدُ اللهِ وَرَسُولُه».

"Do not exaggerate in praising me as the Christians exaggerated in praising the son of Mary, for I am only a slave. So, call me the slave and Messenger of Allah." [Narrated by Al-Bukhāri in his Sahīh Collection; reported by ‘Umar (may Allah be pleased with him)]

It is astonishing and strange that many people become active and diligent in attending these innovated celebrations, defending them, while neglecting what Allah has obligated upon them, such as attending the Friday prayers and congregational prayers; yet, they do not give it any importance, nor do they see it as a grave sin. Undoubtedly, this stems from weak Imān (faith), lack of insight, and the overwhelming sins and transgressions that have covered the hearts. We ask Allah Almighty for well-being for us and all Muslims.

And among these is the fact that some people think that the Messenger of Allah (ﷺ) attends the Mawlid; hence, they stand for him, greeting and welcoming him. This is among the greatest falsehoods and the most reprehensible ignorance, for the Messenger of Allah (ﷺ) does not emerge from his grave before the Day of Resurrection, nor

does he connect with any of the people, nor attend their gatherings. Rather, he remains in his grave until the Day of Resurrection, and his soul is in the highest of the high levels with his Lord in the Abode of Honor, as Allah Almighty says:

﴿ثُمَّ إِنَّكُمْ بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝١٥ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ۝١٦﴾

{Then after that you will surely die,
then on the Day of Resurrection, you will surely be resurrected.} [Surat al-Mu'minūn: 15-16]

And the Prophet (ﷺ) said:

«أَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ القَبْرُ يَومَ القِيَامَةِ، وَأَنَا أَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَفَّعٍ».

"I will be the first one for whom the grave will be split open on the Day of Judgment, the first intercessor, and the first one whose intercession will be accepted." May the best peace and blessings from his Lord be upon him.

These two noble verses, the honorable Hadīth, and other verses and Hadīths with similar meanings all indicate that the Prophet (ﷺ) and others among the deceased will only emerge from their graves on the Day of Resurrection. This is a matter upon which the scholars of Islam have reached a consensus, and there is no dispute among them regarding it. Every Muslim should be aware of these matters and beware of the religious innovations and superstitions introduced by the

ignorant and their likes, which Allah Almighty has not authorized. Allah is the One Whose help is sought, and upon Him we rely, and there is no power nor strength except through Him.

As for invoking Allah's peace and blessings upon the Messenger of Allah (ﷺ), it is among the best means of drawing close to Allah and one of the righteous deeds, as Allah Almighty says:

﴿إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah’s blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56] And the Prophet (ﷺ) said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً؛ صَلَّى اللهُ عَلَيهِ بِهَا عَشْرًا».

“Whoever invokes Allah's blessings upon me once, Allah bestows His blessings upon him ten times.” It is permissible at all times, and confirmed at the end of every prayer, rather obligatory according to a group of scholars in the last Tashahhud of every prayer. Its Sunnah is emphasized in many instances, including after the Adhān, upon mentioning the Prophet (ﷺ), and on Friday and the night that precedes it, as indicated by numerous Hadīths.

We ask Allah to guide us and all Muslims to understand His religion properly and remain steadfast in it, and to bestow upon everyone adherence to the Sunnah and caution against religious innovation. Indeed, He is the Most Generous, the Most Kind.

May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Sixth Treatise:

The Ruling on Celebrating the Night of Isrā' and Mi'rāj

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah and his family and Companions.

To proceed: There is no doubt that the journey of Isrā' and Mi'rāj are among the great signs of Allah Almighty, demonstrating the truthfulness of His Messenger Muhammad (ﷺ) and his exalted status with Allah Almighty. They are also among the evidences of Allah's astounding power and His transcendence above all His creation. Allah Almighty says:

﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝١﴾

{Glory be to the One Who took His slave [Muhammad] by night from the Sacred Mosque [in Makkah] to the Aqsā Mosque [in Jerusalem] whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.} [Surat al-Isrā': 1]

It has been consistently reported from the Messenger of Allah (ﷺ) that he was taken up to the

heavens, and its gates were opened for him until he surpassed the seventh heaven. His Almighty Lord spoke to him as He willed, and ordained upon him the five prayers. Allah Almighty had initially enjoined fifty prayers, but our Prophet Muhammad (ﷺ) continued to return and request a reduction until they were made five. Thus, they are five in obligation but fifty in reward, for each good deed is rewarded tenfold. All praise and thanks are due to Allah for all His blessings.

This night, during which Isrā' and Mi'rāj occurred, has not been specified in any authentic Hadīths, neither in Rajab nor in any other month. All reports specifying it are not established from the Prophet (ﷺ), according to the scholars of Hadīth. Allah, in His infinite wisdom, has caused people to forget its exact date. Even if its date were established, it would not be permissible for Muslims to single it out with any specific acts of worship, nor would it be permissible for them to celebrate it, as the Prophet (ﷺ) and his Companions (may Allah be pleased with them) did not celebrate it, nor did they single it out with anything. If celebrating it were something prescribed, the Messenger (ﷺ) would have clarified it to the Ummah, either through words or actions. Had anything of that nature occurred, it would have been known and widespread, and the Companions

(may Allah be pleased with them) would have conveyed it to us. They transmitted from their Prophet (ﷺ) everything the Ummah needs, and they did not neglect anything of the religion. Indeed, they were the foremost in all that is good. If celebrating this night were prescribed, they would have been the first to do so. The Prophet (ﷺ) is the most sincere of people towards others, and he conveyed the message in the best form, fulfilling the trust. If venerating this night and celebrating it were part of Allah's religion, the Prophet (ﷺ) would not have neglected it or concealed it. Since none of that occurred, it became known that celebrating and venerating this night is not part of Islam. Allah Almighty has perfected the religion for this Ummah and completed His favor upon it, and He has condemned those who legislate in the religion what Allah has not permitted. He Almighty says in His clear Book:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā’idah: 3] Allah Almighty also says:

﴿أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ

لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ أَلِيمٞ ٢١﴾

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah? If it had not been for a prior decisive decree, the matter would have been judged between them. And for the wrongdoers there will surely be a painful punishment.} [Surat ash-Shūra: 21]

It has been established from the Messenger of Allah (ﷺ) in the authentic Hadīths: the warning against religious innovations and the explicit statement that they are misguidance, as a caution to the Ummah regarding their grave danger and to deter them from committing them. Among these is what is reported in the Two Sahīh Collections from ‘Ā’ishah (may Allah be pleased with her) that the Prophet (ﷺ) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ؛ فَهُوَ رَدٌّ».

“Whoever introduces something into this matter of ours (religion) that is not part of it will have it rejected.” In a version by Muslim:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيهِ أَمْرَنَا؛ فَهُوَ رَدٌّ».

"Whoever does something that is not in accordance with this matter of ours (religion), will be rejected." It is narrated in Sahīh Muslim Collection from Jābir (may Allah be pleased with him) that the Messenger of Allah (ﷺ) used to say in

his Friday sermon:

«أَمَا بَعْدَ، فَإِنَّ خَيرَ الحَدِيثِ كِتَابُ اللهِ، وَخَيرَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

“To proceed, the best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance.” An-Nasā’i added with a good Isnād (chain of narration):

«وَكُلَّ ضَلَالَةٍ فِي النَّارِ».

"and every misguidance is in the Fire." In the Sunan Collections, it is reported from Al-‘Irbād ibn Sāriyah (may Allah be pleased with him) that he said: The Messenger of Allah (ﷺ) delivered to us a very eloquent sermon on account of which the hearts trembled and the eyes shed tears. We said: “O Messenger of Allah, it seems like a farewell sermon. So, advise us.” He (ﷺ) said:

«أُوصِيكُم بِتَقْوَى اللهِ وَالسَّمعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيكُم عَبدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُم فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيكُم بِسُنَّتِي وَسُنَّةِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُم وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٍ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

"I advise you to fear Allah and listen and obey, even if a slave is appointed as your leader. Indeed, those of you who live after me will see much

discord. Hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly introduced matters, for every newly introduced matter is a religious innovation, and every religious innovation is misguidance." The Hadīths in this regard are numerous.

It has been established from the Companions of the Messenger of Allah (ﷺ) and the righteous predecessors after them that they warned against religious innovations and deterred people from them. This is because they constitute an addition to the religion, a legislation not sanctioned by Allah Almighty, and an imitation of the enemies of Allah from the Jews and Christians in their adding to their religion and their innovations therein without Allah's permission. Moreover, they imply a deficiency in the Islamic religion and accuse it of being imperfect. It is well-known that this entails great corruption, heinous evil, and contradiction to the words of Allah Almighty:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ...﴾

{Today I have perfected your religion for you...} [Surat al-Mā'idah: 3] And an explicit contradiction to the Hadīths of the Messenger (ﷺ) that warn against and discourage religious innovations.

I hope that the evidences we have mentioned

suffice and convince the seeker of truth in rejecting this innovation, namely the innovation of celebrating the night of Isrā' and Mi'rāj, and in warning against it, as it is not part of the religion of Islam in any way.

Due to the obligation Allah Almighty has placed concerning advising Muslims, clarifying what Allah has legislated for them in the religion, and the prohibition of concealing knowledge, I deemed it necessary to alert my Muslim brothers about this religious innovation, which has spread in many regions to the extent that some people think it is part of the religion.

We ask Allah Almighty to rectify the affairs of all Muslims, grant them an understanding of the religion, and help us and them adhere firmly to the truth, remain steadfast upon it, and abandon what contradicts it. Indeed, He is the Guardian of that and Capable of doing it.

May Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and his family and Companions.

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Seventh Treatise:

Ruling on Celebrating the Night of the Middle of Sha'bān

Praise be to Allah, Who has perfected the religion for us and completed His favor upon us. May Allah's peace and blessings be upon His Prophet and Messenger Muhammad, the Prophet of repentance and mercy.

To proceed: Allah Almighty says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3] And Allah Almighty says:

﴿أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُ...﴾

{Or do they have partners who have prescribed for them a religion that is not sanctioned by Allah...} [Surat ash-Shūra: 21] In the Two Sahīh Collections, 'Ā'ishah (may Allah be pleased with her) reported from the Prophet (ﷺ) that he said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ؛ فَهُوَ رَدٌّ».

"Whoever introduces something into this

matter of ours (religion) that is not part of it will have it rejected." It is narrated in Sahīh Muslim Collection from Jābir (may Allah be pleased with him) that the Prophet (ﷺ) used to say in his Friday sermon:

«أَمَّا بَعْدُ: فَإِنَّ خَيرَ الحَدِيثِ كِتَابُ اللهِ، وَخَيرَ الهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

"To proceed, the best speech is the Book of Allah, and the best guidance is that of Muhammad (ﷺ). The worst things are the newly introduced ones, and every religious innovation is misguidance." The verses and Hadīths on this subject are numerous, and they indicate clearly that Allah Almighty has perfected the religion of this Ummah and completed His favor upon them. He Almighty did not take His Prophet (ﷺ) until he had conveyed the clear message and clarified to the Ummah all that Allah Almighty had prescribed for them in terms of words and deeds. The Prophet (ﷺ) clarified that everything people introduce after him and attribute to the religion of Islam, whether in words or deeds, is a religious innovation (Bid'ah) and is rejected from the one who introduces it, even if his intention is good. The Companions of the Messenger of Allah (ﷺ) understood this matter, as did the scholars of Islam after them. They denounced religious innovation and warned

against it, as stated by all those who wrote books praising the Sunnah and denouncing religious innovation, such as Ibn Waddāh, Al-Tartūshi, Abu Shāmah, and others.

Among the innovations some people have introduced is celebrating the night of the middle of Sha'bān and singling out that day for fasting. There is no reliable evidence for this, and there are Da'īf (weak) Hadīths concerning its virtue, which cannot be relied upon.

The reports which have been narrated concerning the virtues of prayer on this occasion are all Mawdū' (fabricated), as many scholars have pointed out, and some of their statements will be mentioned, Allah Willing.

Some reports have also been narrated on this matter from some of the Salaf (the pious predecessors) of the people of the Levant, and others.

The consensus among the majority of scholars is that celebrating this occasion is a religious innovation, and that the Hadīths concerning its virtues are all weak, and some of them are fabricated. Among those who pointed this out is Al-Hāfizh Ibn Rajab in his book "Latā'if Al-Ma'ārif", and others. It is known that weak Hadīths are only acted upon in acts of worship whose basis has been established by sound evidence. As for celebrating

the night of the middle of Sha'bān, it has no authentic basis so that it can be supported by weak Hadīths. This important principle was mentioned by Imam Abu al-'Abbās Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him).

I convey to you, dear reader, what some scholars have said about this matter, so that you may have clarity on it.

The scholars (may Allah have mercy upon them) have unanimously agreed that it is obligatory to refer matters concerning which the people dispute to the Book of Allah Almighty and the Sunnah of His Messenger (ﷺ). Whatever they, or either of them, have ruled is the Shariah that must be followed, and whatever contradicts them must be discarded. Any act of worship not found in them is an innovation that is not permissible to perform, let alone call to or promote. Allah Almighty says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

{O you who believe, obey Allah and obey the Messenger, and those of you who are in authority. If you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day; that is better and more commendable in the

end.} [Surat an-Nisā': 59] And Allah Almighty says:

﴿وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِ...﴾

{Whatever you may differ about, it is for Allah to judge...} [Surat ash-Shūra: 10] And Allah Almighty says:

﴿قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ...﴾

{Say, "If you love Allah then follow me; Allah will love you and forgive you your sins...} [Surat Āl 'Imrān: 31] Allah Almighty also says:

﴿فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥﴾

{But no, by your Lord, they will not believe until they accept you [O Prophet] as judge in their disputes, and find no discomfort within their hearts about your judgments, but accept them wholeheartedly.} [Surat an-Nisā': 65] The verses in this regard are numerous, and they clearly state that matters of dispute are to be referred to the Qur'an and Sunnah, and that their ruling is to be accepted. This is the requirement of Imān, and this is what is best for people in this world and the next world, i.e., the best outcome.

Al-Hāfizh Ibn Rajab (may Allah have mercy upon him) said in his book "Latā'if al-Ma'ārif" regarding this issue—after the preceding discourse—the

following:

"The night of the middle of Shaʿbān was venerated by the Tābiʿis (the generation after the Companions) among the people of the Levant, such as Khālid ibn Miʿdān, Makʾhūl, Luqmān ibn ʿĀmir, and others, who used to strive in worship on this night. The people took the idea of the virtue and veneration of this night from them. It has been said that they received Israelite traditions regarding this matter. When this became widely known about them in various regions, people differed concerning it; among them were those who accepted it from them and agreed with them in venerating this night, including a group of devout worshippers from the people of Basra and others. Most of the scholars of Hijaz denounced that, including ʿAtā' and Ibn Abi Mulaykah. This was reported by ʿAbdur-Rahmān ibn Zayd ibn Aslam from the jurists of the people of Madīnah, and it is the view of the followers of Mālik and others, who said that all of this is a religious innovation.

Scholars of the Levant held two different opinions regarding the manner of observing it:

First opinion: It is recommended to observe this night in congregation in the mosques. Khālid ibn Miʿdān, Luqmān ibn ʿĀmir, and others would wear their finest clothes, use incense, apply kohl, and spend the night in the mosque. Isʾhāq ibn Rāhwayh

agreed with them on this. He said regarding performing it in congregation in the mosques: "This is not a religious innovation," as reported by Harb al-Karmāni in his Masā'il.

Second opinion: It is disliked to gather in mosques for prayer, storytelling, and supplication, but it is not disliked for a man to pray there individually. This is the view of Al-Awzā'ī; the Imam, jurist, and scholar of the people of the Levant, and this is the closest opinion, Allah willing." Afterwards, he said: There is no known statement from Imam Ahmad concerning the night of the middle of Sha'bān. However, two narrations are derived regarding the recommendation of spending it in prayer from the two narrations from him concerning the two nights of Eid. In one narration, he did not recommend spending them in prayer in congregation, for this was not reported from the Prophet (ﷺ) and his Companions. He deemed it recommended (in one narration) due to the act of 'Abdur-Rahmān ibn Yazīd ibn al-Aswad, who was among the Tābi'is. Similarly, concerning spending the night of the middle of Sha'bān in prayer, there is no authentic report from the Prophet (ﷺ) or his Companions, but it is established from a group of Tābi'is from the prominent jurists among the people of the Shām (the Levant).

This is what was said by Al-Hāfizh Ibn Rajab

(may Allah have mercy upon him), and he clearly states that there is no authentic report from the Prophet (ﷺ) or his Companions (may Allah be pleased with them) about the night of the middle of Sha'bān.

As for what Al-Awzā'i (may Allah have mercy upon him) preferred regarding the recommendation of performing it individually, and the choice of Al-Hāfizh Ibn Rajab for this opinion, it is strange and weak; for anything not established by Shar'i evidence as being permissible, it is not permissible for the Muslim to introduce it in the religion of Allah Almighty, whether he does it individually or in a group, and whether he conceals it or declares it, due to the generality of the statement of the Prophet (ﷺ):

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيهِ أَمْرُنَا؛ فَهُوَ رَدٌّ».

"Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected." There are other evidences that indicate the rejection of religious innovation and warns against it.

Imam Abu Bakr at-Tartūshi (may Allah have mercy upon him) said in his book "Al-Hawādith wa al-Bida'":

"Ibn Waddāh narrated that Zayd ibn Aslam said: We never met anyone among our Shaykhs and

jurists who paid any attention to the middle of Shaʻbān, nor did they pay attention to the Hadīth of Mak'hūl, nor did they consider it to have any virtue over other nights."

It was said to Ibn Abi Mulaykah: Indeed, Ziyād an-Namīri says: "The reward of the night of the middle of Shaʻbān is like the reward of the night of Qadr." He said: "If I hear him and have a stick in my hand, I will hit him." Ziyād was a storyteller. End of the intended quote.

The erudite scholar Ash-Shawkāni (may Allah have mercy upon him) said in his book "Al-Fawā'id Al-Majmūʻah":

"The Hadith of: 'O Ali, whoever prays one hundred Rakʻahs in the night of the middle of Shaʻbān, reciting in each Rakʻah Fātihat al-Kitāb (Surat al-Fātihah) and {Say: 'He is Allah, the One'} ten times, Allah will fulfill all his needs.' until the end of the Hadith. This is a fabricated Hadīth, and its wording explicitly states the reward for the doer, which no discerning person would doubt its fabrication. Its narrators are unknown, and it has been narrated through a second and third Isnāds, all of which are fabricated and their narrators are unknown. He said in "Al-Mukhtasar": The Hadīth about the prayer in the middle of Shaʻbān is false. And Ibn Hibbān narrated from the Hadīth of 'Ali: "When it is the night of the middle of Shaʻbān, spend

that night in prayer and fast that day," which is weak. He said in "Al-La'āli'": "One hundred Rak'ahs in the middle of Sha'bān, reciting (Surat) al-Ikhlās ten times", despite its great virtue, narrated by Ad-Daylami and others, is fabricated, and the majority of its narrators in its three Isnāds are unknown and weak. He said: "and twelve Rak'ahs, reciting Al-Ikhlās thirty times" is fabricated; "and fourteen Rak'ahs" is fabricated.

A group of jurists were deceived by this Hadīth, such as the author of "Al-'Ihyā'" and others, as well as some of the exegetes. The prayer on this night—I mean the night of the middle of Sha'bān—has been narrated in different ways, all of which are false and fabricated. This does not contradict the narration of At-Tirmidhi on the authority of 'Ā'ishah (may Allah be pleased with her) in which it is reported that he (ﷺ) went to Al-Baqī', the Lord descends on the night of the middle of Sha'bān to the lowest heaven, and that He forgives more than the number of hairs on the sheep of the tribe of Kalb. Indeed, the discussion is specifically about this fabricated prayer on this night. This Hadīth of 'Ā'ishah is weak and disconnected, just as the previously mentioned Hadīth of 'Ali regarding Qiyām (voluntary night prayer) in it does not contradict the possibility of this prayer being fabricated, despite its weakness, as we have mentioned. End of the intended

meaning.

Al-Hāfizh al-ʻIrāqi said: “The Hadīth about prayer during the night of the middle of Shaʻbān is fabricated and is falsely attributed to the Messenger of Allah (ﷺ).” Imam An-Nawawi said in his book "Al-Majmūʻ": “The prayer known as Ar-Raghāʾib prayer consists of twelve Rakʻahs between Maghrib and ʻIshāʾ on the night of the first Friday in Rajab, and the prayer on the night of the middle of Shaʻbān is one hundred Rakʻahs. These two prayers are reprehensible innovations, and one should not be deceived by their mention in the books “Qūt al-Qulūb” and “Ihyā’ ʻUlūm ad-Dīn”, nor by the Hadīth mentioned regarding them, for all of that is false. One should not be misled by some scholars who were confused about their ruling and wrote papers recommending them, for they are mistaken in this matter.”

Shaykh Imam Abu Muhammad ʻAbdur-Rahmān ibn Ismāʻīl al-Maqdisi wrote a valuable book proving that they are false, and so he did an excellent job. The discourse of the scholars on this issue is indeed extensive, and if we were to convey everything we have come across on this matter, it would be lengthy. However, what we have mentioned should suffice and convince the seeker of truth.

From the aforementioned verses, Hadīths, and

the words of the scholars, it becomes clear to the seeker of truth that celebrating the night of the middle of Sha'bān by praying or in any other way, or by singling out that day for fasting, is a religious innovation denounced by most of the scholars. It has no basis in the purified Shariah, but rather it is something that was introduced into Islam after the era of the Companions (may Allah be pleased with them). Sufficient for the seeker of truth in this matter and others is the saying of Allah Almighty:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ...﴾

{Today I have perfected your religion for you...} [Surat al-Mā'idah: 3] And other similar verses, and the saying of the Prophet (ﷺ):

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ».

"Whoever introduces something into this matter of ours that is not part of it will have it rejected." And other similar Hadīths.

In Sahīh Muslim Collection, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«لَا تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخُصُّوا يَوْمَهَا بِالصِّيَامِ مِنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ».

"Do not single out the night of Friday for praying Qiyām (night voluntary prayer) and do not single

out its day for fasting, unless it is part of the regular fast of any of you." If it were permissible to single out any night for special acts of worship, the night of Friday would be the most entitled to that, because its day is the best day upon which the sun has risen, as stated in the authentic Hadīths of the Messenger of Allah (ﷺ). Since the Prophet (ﷺ) warned against singling out that night for praying Qiyām, that indicates that it is even more prohibited to single out any other night for acts of worship, except where there is authentic evidence to indicate that a particular night is to be singled out.

Since it is prescribed to spend the night of Qadr and other nights of Ramadan in prayer and exertion, the Prophet (ﷺ) alerted to this and urged the Ummah to engage in prayer during these nights, and he himself did so, as narrated in the Two Sahīh Collections that the Prophet (ﷺ) said:

«مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

"He who performs Qiyām prayer during Ramadan, faithfully and expecting its reward from Allah, will have his past sins forgiven; and he who offers Qiyām during the Night of Qadr, faithfully and expecting its reward from Allah, will have his past sins forgiven." But if it were prescribed to single out the night of the middle of Sha'bān, or the night of

the first Friday in Rajab, or the night of Isrā' and Mi'rāj, for celebration or any special acts of worship, the Prophet (ﷺ) would have taught his Ummah to do that, and he would have done it himself. Had anything of that nature occurred, the Companions (may Allah be pleased with them) would have conveyed it to the Ummah, and they would not have concealed it from them, for they are the best of people and the most sincere after the prophets (peace be upon them). May Allah be pleased with the Companions of the Messenger of Allah (ﷺ) and make them pleased.

As you have learned earlier from the words of the scholars, there is no authentic report from the Messenger of Allah (ﷺ) or his Companions (may Allah be pleased with them) concerning the virtue of the first night of Friday in Rajab or the night of the middle of Sha'bān. Thus, it becomes known that celebrating these occasions is an innovation that has been introduced into Islam, and likewise, singling them out with any specific act of worship is a reprehensible innovation. The same applies to the twenty-seventh night of Rajab, which some people believe is the night of Isrā' and Mi'rāj; it is not permissible to single it out with any specific act of worship, nor is it permissible to celebrate it, based on the aforementioned evidence. This would be the case even if it were known, but the correct view

among scholars is that it is not known. The statement of those who claim that it is the twenty-seventh night of Rajab is a false view that has no basis in the authentic Hadīths. Indeed, he who said the following was right:

The best of matters are those which follow the guided way of the Salaf... and the worst of matters are those that are newly introduced.

We ask Allah Almighty to help us and all Muslims adhere firmly to the Sunnah and beware of everything that goes against it, for He is the Most Generous, the Most Kind.

And may Allah's peace and blessings be upon His slave and Messenger, our Prophet Muhammad, and all his family and Companions.

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

The Eighth Treatise:

Important Warning on the Falsehood of the Behest Attributed to

Shaykh Ahmad, the servant of the Prophet's Noble Mosque

From ‘Abdul-‘Azīz ibn ‘Abdullāh ibn Bāz to those among the Muslims who may read it, may Allah preserve them with Islam, and protect us and them from the evil of the fabrications of the ignorant and base people, Amen.

May Allah's peace, mercy, and blessings be upon you.

To proceed: I have come across a statement attributed to Shaykh Ahmad, the servant of the Prophet’s Sacred Mosque, entitled: “This is a behest from Madīnah by Shaykh Ahmad, the servant of the Prophet’s Sacred Mosque,” in which he said:

I was awake on the night of Friday, reciting the Noble Qur’an. After completing the recitation of the Beautiful Names of Allah, I prepared to sleep. I then saw the one with the radiant countenance, the Messenger of Allah (ﷺ), who has brought forth the Qur’anic verses and noble rulings, as a mercy to the worlds, our Master Muhammad (ﷺ). He said: “O

Shaykh Ahmad." I replied: "At your service, O Messenger of Allah, O noblest of Allah's creation." He said to me: "I am ashamed of the vile actions of people, and I am unable to face my Lord or the angels, because from one Friday to the next, one hundred and sixty thousand have died outside the religion of Islam." Then, he mentioned some of the sins in which people have indulged. He then said: "This advice is a mercy for them from the Almighty, the Compeller." Then he mentioned some of the signs of the Hour, until he said: "O Shaykh Ahmad, inform them of this advice; for it is conveyed by the Pen of Destiny from the Preserved Tablet. Whoever writes it and sends it from one land to another, or from one place to another, a palace will be built for him in Paradise, and whoever does not write or send it, my intercession will be denied to him on the Day of Resurrection. Whoever writes it, if he is in need, Allah will enrich him; if he is in debt, Allah will settle his debt; or if he has sinned, Allah will forgive him and his parents by the blessing of this behest. And whoever among the servants of Allah does not write it, his face will be blackened in this world and the Hereafter.' He said: "By Allah, the Most Majestic, thrice, this is the truth, and if I am lying, may I depart this world upon other than Islam. Whoever believes in it will be saved from the torment of the Fire, and whoever denies it has disbelieved."

This is a summary of the fabricated behest attributed to the Messenger of Allah (ﷺ). We have heard this fabricated behest many times over several years, being circulated among people from time to time and promoted among much of the general public, with variations in its wording. Its liar claims that he saw the Prophet (ﷺ) in a dream and that he was given this behest. In this latest publication that we mentioned to you, dear reader, the fabricator alleged that he saw the Prophet (ﷺ) as he was preparing to sleep, meaning: he saw him while awake!

The fabricator of this behest claimed many things, which are among the clearest lies and most evident falsehoods. I will alert you to them shortly in this discourse, Allah Willing. I have alerted people about them in past years and clarified that they are among the clearest lies and most evident falsehoods. When I came across this latest publication, I hesitated to write about it due to the obviousness of its falsehood and the audacity of its fabricator in lying. I did not think its falsehood would be accepted by anyone with the slightest insight or sound Fitrah (natural disposition). However, many of my brethren have informed me that it has gained popularity among many people, circulated among them, and some have believed it. Therefore, I deemed it necessary for people like

myself to write about it, to clarify its falsehood, and that it is a fabrication against the Messenger of Allah (ﷺ), so that no one is deceived by it. Whoever among those endowed with knowledge and Imān, or those with sound Fitrah and valid reasoning, reflects upon it will recognize it as a lie and fabrication from many aspects.

I inquired one of the relatives of Shaykh Ahmad, to whom this falsehood is attributed, about this behest, and he replied: It is falsely attributed to Shaykh Ahmad, and he did not say it at all. Shaykh Ahmad in question passed away some time ago. Even if we assume that Shaykh Ahmad, or someone greater than him, claimed to have seen the Prophet (ﷺ) in a dream or while awake, and that he gave him this behest, we would know with certainty that he is either lying or that the one who said this to him was a devil, not the Messenger of Allah (ﷺ), for many reasons, such as the following:

Firstly: The Prophet (ﷺ) cannot be seen in wakefulness after his death. Whoever among the ignorant Sufis claims that he sees the Prophet (ﷺ) in wakefulness, or that he attends the Mawlid (the Prophet's birthday), or anything similar, has committed a grave error, has been severely misled, and has fallen into a great mistake, opposing the Qur’an, the Sunnah, and the consensus of the scholars. This is because the dead will only emerge

from their graves on the Day of Resurrection, not in this world. Whoever says otherwise is a flagrant liar or is mistaken and confused, not knowing the truth recognized by the righteous predecessors and followed by the Companions of the Messenger of Allah (ﷺ) and those who follow them with righteousness, as Allah Almighty says:

﴿ثُمَّ إِنَّكُم بَعۡدَ ذَٰلِكَ لَمَيِّتُونَ ۝١٥ ثُمَّ إِنَّكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ تُبۡعَثُونَ ۝١٦﴾

{Then after that you will surely die,
Then on the Day of Resurrection, you will surely be resurrected.} [Surat al-Mu'minūn: 15-16] And the Prophet (ﷺ) said:

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ».

"I will be the first one for whom the earth will be split open on the Day of Judgment, the first intercessor, and the first one whose intercession will be accepted." There are many verses and Hadīths in this regard.

Secondly: The Messenger (ﷺ) does not speak against the truth, neither in his life nor after his death. This instruction is in clear contradiction to his Shariah in many aspects, as will be explained. Moreover, he (ﷺ) may be seen in dreams. Whoever sees him in a dream in his noble form has indeed seen him, for the devil does not take his form, as stated in the authentic noble Hadīth. However, the

real matter lies in the faith, truthfulness, integrity, precision, piety, and trustworthiness of the dreamer, and whether he saw the Prophet (ﷺ) in his true form or otherwise.

If a Hadīth is reported from the Prophet (ﷺ) during his lifetime through a chain that does not consist of trustworthy, reliable, and precise narrators, it is not relied upon nor used as evidence. Alternatively, if it is reported through trustworthy and precise narrators, but contradicts the narration of someone more reliable and trustworthy in a way that makes it impossible to reconcile the two narrations, then one of them is abrogated and not acted upon, while the other is the abrogating one and is acted upon, provided that the relevant conditions are met. If reconciliation or abrogation is not possible, the narration of the one who is less precise and of lower integrity must be discarded, and it is judged as anomalous and not acted upon.

How then with a behest whose author, who allegedly transmitted it from the Messenger of Allah (ﷺ), is unknown, and whose integrity and trustworthiness are not recognized? In such a state, it is truly deserving to be discarded and ignored, even if it contained nothing contrary to the Shariah. How much more so when the behest includes numerous matters indicating its falsehood, that it is falsely attributed to the Messenger of Allah (ﷺ), and

contains the legislation of a religion not sanctioned by Allah?!

The Prophet (ﷺ) said:

«مَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ؛ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

"Whoever attributes to me what I did not say, let him take his seat in Hellfire." The fabricator of this behest has attributed to the Messenger of Allah (ﷺ) what he did not say and has lied about him with a grave and explicit falsehood. How deserving he is of this severe warning, and how rightful it is upon him if he does not hasten to repent and publicly declare to the people that this behest is falsely attributed to the Messenger of Allah (ﷺ). For whoever spreads falsehood among the people and attributes it to the religion, his repentance is not valid unless he announces and reveals it, so that the people may know of his retraction from his lie and his disavowal of himself, following the words of Allah Almighty:

﴿إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ ١٥٩ إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيۡهِمۡ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١٦٠﴾

{Those who conceal the clear proofs and guidance that We have sent down — after We explained it clearly to people in the Scripture — it

is they who are cursed by Allah and will be cursed by those who curse.

Except for those who repent, mend their deeds, and clarify the truth; I will surely accept their repentance, for I am the Accepter of Repentance, the Most Merciful.} [Surat al-Baqarah: 159-160] Allah Almighty clarifies in this noble verse that whoever conceals any part of the truth, his repentance will not be accepted unless he rectifies and clarifies it. Allah Almighty has perfected the religion for His servants and completed His favor upon them by sending His Messenger Muhammad (ﷺ) and through what He revealed to him of the complete Shariah. He Almighty did not take him unto Himself (cause him to die) until after the perfection and clarification, as He Almighty says:

﴿...ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا...﴾

{Today I have perfected your religion for you, completed My favor upon you, and have chosen Islam as your religion.} [Surat al-Mā'idah: 3]

The fabricator of this behest emerged in the fourteenth century, intending to deceive people with a new religion, by which he promises entry to Paradise for those who adopt his legislation, and denies Paradise and grants admission to Hellfire for those who do not adopt it. He wishes to make this

fabricated advice greater and more virtuous than the Qur'an, wherein he falsely claimed: that whoever writes it and sends it from one land to another, or from one place to another, a palace will be built for him in Paradise, and whoever does not write it and send it, the intercession of the Prophet (ﷺ) will be denied to him on the Day of Resurrection. This is among the most egregious of lies and the clearest evidence of the falsehood of this behest, the shamelessness of its fabricator, and his audacity in lying. For whoever wrote the Noble Qur'an and sent it from one land to another, or from one place to another, did not attain this virtue unless he acted upon the Noble Qur'an. So, how could the writer of this fabrication and its transmitter from one land to another attain it? And he who neither writes the Qur'an nor sends it from one land to another is not deprived of the intercession of the Prophet (ﷺ) if he is a believer in him and a follower of his Shariah. This single fabrication in this behest is sufficient on its own to indicate its falsehood and the deceit, audacity, and ignorance of its propagator, as well as his distance from understanding the guidance brought by the Messenger (ﷺ).

There are other matters in this behest—besides what has been mentioned—all of which indicate its invalidity and fabrication. Even if its fabricator

were to swear a thousand oaths or more to its truth or invoke upon himself the greatest torment and severest punishment, claiming he is truthful, he would not be truthful, nor would it be true. Rather, by Allah, and again by Allah, it is among the greatest and most egregious of falsehoods. We bear witness before Allah Almighty and those angels present with us, and anyone from among the Muslims who comes across this writing—a testimony with which we shall meet our Almighty Lord—should know that this behest is a lie and a fabrication against the Messenger of Allah (ﷺ). May Allah disgrace whoever fabricated it and deal with him as he deserves.

Besides what has been previously mentioned, numerous aspects of the text itself indicate the falsehood and invalidity of this behest, such as the following:

The first matter: His statement in it: “Because from one Friday to the next, one hundred and sixty thousand have died outside the religion of Islam.” For this pertains to the knowledge of the unseen, and the Messenger (ﷺ) ceased to receive revelation after his death; and during his life, he did not know the unseen, so how could he know after his death? Allah Almighty says:

﴿قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ...﴾

{Say [O Prophet], "I do not tell you that I have the treasuries of Allah, nor do I know the unseen...} [Surat al-An'ām: 50] And Allah Almighty says:

﴿قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُ...﴾

{Say, "No one in the heavens and earth has knowledge of the unseen except Allah...} [Surat an-Naml: 65] It is reported in an authentic Hadīth that the Prophet (ﷺ) said:

«يُذَادُ رِجَالٌ عَنْ حَوْضِي يَوْمَ القِيَامَةِ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي أَصْحَابِي، فَيُقَالُ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ العَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيۡهِمۡ شَهِيدًا مَّا دُمۡتُ فِيهِمۡۖ فَلَمَّا تَوَفَّيۡتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيۡهِمۡۚ وَأَنتَ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ﴾ [المائدة: ١١٧]».

"Men will be driven away from my Cistern on the Day of Resurrection, whereupon I will say: 'O Lord, my Companions, my Companions!' It will be said to me: 'You do not know what religious innovations they introduced after you.' Thereupon, I will say as the righteous servant said: {I was a witness over them as long as I was among them. But when You took me up, You Yourself were the Watcher over them, and You are a Witness over all things.} [Surat al-Mā'idah: 117]"

The second matter: From among the matters indicating the invalidity and falsehood of this behest—is his statement in it: "Whoever writes it, if

he is in need, Allah will enrich him; if he is in debt, Allah will settle his debt; or if he has a sin, Allah will forgive him and his parents by the blessing of this behest..." until the end of the quote. This is among the greatest of lies and the clearest evidence of the falsehood of its fabricator, and his lack of shame before Allah Almighty and His servants. For these three matters are not attained merely by writing the Noble Qur'an, so how could they be granted to one who has written this false behest?! This wicked individual merely seeks to deceive people, attaching them to this false behest so that they write it down and cling to this alleged virtue, abandoning the means Allah Almighty has prescribed for His servants, leading to wealth, debt relief, and forgiveness of sins. We seek refuge with Allah from the causes of failure and from following desires and the devil.

The third matter: From among the indications of the invalidity of this behest—is his statement in it: "And whoever among the servants of Allah does not write it, his face will be blackened in this world and the Hereafter." This is also among the most egregious of lies and one of the clearest proofs of the falsehood of this behest and the deceit of its fabricator. How could it be conceivable to any rational mind that this behest, brought forth by an unknown man in the fourteenth century, could be

falsely attributed to the Messenger of Allah (ﷺ), claiming that whoever does not write it will have a blackened face in this world and the Hereafter, and whoever writes it will become wealthy after poverty, free from debt after being burdened by it, and forgiven for the sins he has committed?!

Glory be to You, this is a great slander! Indeed, the evidence and reality testify to the falsehood of this fabricator, his audacity against Allah, and his lack of shame before Allah and the people. Many nations did not write it, yet their faces were not blackened, and here is a multitude that none can count but Allah, who have written it many times, yet their debts were not settled, nor was their poverty alleviated. We seek refuge in Allah from the deviation of hearts and the rust of sins. These attributes or rewards are not prescribed by the noble Shariah for those who have written the greatest and most exalted book, the Holy Qur'an. How then can they be granted to one who has written a false behest filled with various falsehoods and numerous statements of disbelief? Glory be to Allah! How forbearing He is towards those who dare to lie against Him.

The fourth matter: From among the things indicating that this behest is among the utmost falsehoods and the clearest lies—is his statement in it: He said: "Whoever believes in it will be saved

from the torment of Hellfire, and whoever denies it has disbelieved." This is also among the most audacious forms of lying and the most reprehensible falsehood. This fabricator calls upon all people to believe in his fabrication, claiming that by doing so, they will be saved from the torment of Hellfire and that whoever denies it is committing disbelief. By Allah, this liar has indeed committed a grave fabrication against Allah; and by Allah, he has spoken falsehood. He claims that whoever believes in it is the one deserving to be labeled a disbeliever, not the one who denies it, for it is a fabrication, falsehood, and a lie with no basis of truth. We bear witness before Allah Almighty that it is a lie and that its fabricator is a liar, seeking to legislate for the people what Allah has not permitted and to introduce into their religion what is not part of it. Indeed, Allah Almighty has completed and perfected the religion for this Ummah fourteen centuries before this fabrication. Be mindful, O readers and brethren, and do not believe in such fabrications, nor let them spread among you. For the truth is illuminated with light that does not confuse its seeker. Seek the truth with its evidence, and consult the knowledgeable about what confounds you. Do not be deceived by the oaths of liars, for the accursed Satan swore to your parents, Adam and Eve, that he was a sincere advisor to

them, yet he is the greatest of traitors and the most deceitful of liars, as Allah Almighty recounts about him, saying:

﴿وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ٢١﴾

{And he swore to them, "I am indeed your sincere adviser."} [Surat al-A'rāf: 21] Beware of him and his followers among the fabricators, for how many false oaths, treacherous covenants, and embellished words they have for deception and misguidance! The false claims regarding the emergence of evil deeds are indeed a reality, and the Noble Qur'an and the purified Sunnah have strongly warned against them. In them lies guidance and sufficiency.

As for what has been mentioned regarding the signs of the Hour, the Prophetic Hadīths have elucidated what will be among the portents of the Hour, and the Noble Qur'an has alluded to some of that. Whoever wishes to know this will find it in its proper place within the books of the Sunnah and the writings of the people of knowledge and Imān. There is no need for people to heed the statements of such a fabricator and his deceptions, mixing truth with falsehood. May Allah protect me, you, and all Muslims from the evil of devils, the trials of misleaders, the deviation of deviators, and the deception of the enemies of Allah, the falsifiers, who

wish to extinguish the light of Allah Almighty with their mouths and confuse people about their religion. But Allah will perfect His light and support His religion, even if the enemies of Allah, from the devils and their followers among the disbelievers and atheists, detest it. We ask Allah Almighty to reform the affairs of the Muslims and bestow upon them adherence to the truth, steadfastness upon it, and repentance to Allah Almighty from all sins. Indeed, He is the Acceptor of repentance, the Most Merciful, and the One Competent over all things. Allah is Sufficient for us and He is the best Disposer of affairs, and there is no power nor strength except through Allah, the Most High, the Most Magnificent.

And praise be to Allah, the Lord of the worlds, and may Allah's peace and blessings be upon His slave and Messenger, the truthful and trustworthy, and upon his family and Companions and those who follow him with righteousness until the Day of Judgment.

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رئاسة الشؤون الدينية بالمسجد الحرام والمسجد النبوي

رسالة الحرمين

Message of The Two Holy Mosques

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