

When actually what should be said is: “This is what Allah **then** so and so willed.” or “If it wasn’t for Allah **then** for so and so...” or “This is from Allah **then** so and so...” This is because it has been authentically reported from the Prophet (ﷺ) that he said: “Do not say as Allah **and** so and so has willed. Rather, say, as Allah **then** so and so has willed.”

The Use of Amulets:

One of the greatest prohibited acts of polytheism that many of the people have fallen into is the use of amulets, incantations, seashells and so on, which are collectively known as *at-Tamā'im*. The Prophet (ﷺ) said: “May Allah not help anyone who wears an amulet; may Allah not protect anyone who wears a shell. Anyone who wears an amulet commits shirk.” He also said: “Incantations, amulets and *Tiwālah* are, without doubt, shirk”.

These narrations are referring to all amulets, whether they are made from the Qur’an or other things besides it, since the Prophet (ﷺ) didn’t make an exception to any type of amulet, and because wearing Qur’anic amulets can lead to wearing other types of amulets. It is therefore obligatory to forbid them all in order to block all paths that lead to shirk while actualising *Tawhīd*. It is also acting in accordance with the broad scope of prophetic narrations. Ruqyah is the one exception, since the Messenger of Allah made an exception for *ruqyah* that does not contain shirk, as he (ﷺ) said: “There is no harm in *ruqyah* as long as it does not contain shirk,” while the Prophet (ﷺ) performed *ruqyah* on some of his Companions. As such, there is no problem with performing *ruqyah* since it is a legitimate means [for protection and cure] as long as it is done using the noble Qur’an, that which has authentically been reported in the *Sunnah*, or clear words free of *shirk* and evil expressions.

Celebrating the Prophet’s (ﷺ) Birthday:

Another one of the reprehensive innovations available today is the celebration of birthdays. This is whether it is in celebration of the Prophet’s (ﷺ) birthday or the birthday of anyone else, because the Messenger of Allah (ﷺ) did not celebrate his birthday and neither did his rightly guided caliphs, nor the rest of the Companions.

None of their followers in goodness in the three golden generations celebrated it either. Rather, this was invented in the fourth generation and later due to the Fatimites and the rest of the *Shi’a*. Thereafter, some people of the *Sunnah* celebrated it due to their ignorance of the Islamic legislation and blind following of the people of innovation. It is therefore obligatory to be wary of it, since it is an evil innovation that falls under the statement of the Prophet (ﷺ): “Beware of newly-invented matters, for every newly-invented matter is a form of misguidance,” as well as his (ﷺ) statement: “Whoever introduces into this affair of ours anything that is not a part of it will have it rejected,” and: “Whoever does an action that hasn’t been commanded by us will have it rejected.” In addition, the Prophet’s (ﷺ) statement: “The best speech is the Book of Allah and the best guidance is the guidance of the Prophet. The worst of affairs are newly-invented matters and every innovation is a form of misguidance.” Muslim reported this in the narration of Jābir ibn Abdullāh (رضي الله عنه) and there are many narrations in regards to this. It is also prohibited because celebrating the Prophet’s (ﷺ) birthday leads to extremism and *shirk*. Therefore, it is obligatory to be wary of it and to warn against it, and to advise one another to remain steadfast upon the *Sunnah* and to abandon anything that opposes it.

It is Allah who we ask to make us, as well as you and the rest of the Muslims, successful in doing that which pleases him, and to grant us all understanding of the religion and steadfastness in keeping to it, and to protect us and all Muslims from the trials of misguidance and satanic incitement. He is the one who is in charge of doing that and the one who is able.

As-Salāmu alaykum Wa Raḥmatullāhi wa Barakātu.

“The best speech is the Book of Allah and the best guidance is the guidance of the Prophet. The worst of affairs are newly-invented matters and every innovation is a form of misguidance.”

- The Prophet’s (ﷺ)

COMMON MISTAKES COMMITTED BY MUSLIMS

From ‘Abd al-Azīz ibn ‘Abdillāh Ibn Bāz, to whoever sees this from the Muslims – may Allah grant them success to do that which pleases Him. And may He increase them in knowledge and belief. *As-Salāmu alaykum Wa Rahmatullahi wa Barakātu:*

News has reached me that many people fall into numerous mistakes pertaining to the Islamic creed, and they perceive certain matters to be *Sunnah* whilst they are innovations. Some of them are:

Rejecting Allah’s Highness and His Ascension over His Throne [Believing that Allah is Everywhere and in Every Place:

It is well known that Allah has made this clear in his Noble Book when He said: “**Indeed your Lord is Allah, Who created the heavens and the earth in six days, and then He Istawa (rose over) the Throne (in a manner that suits His Majesty).**” [Sūrah al-‘Arāf 7:54]. And He has mentioned this in seven different verses in His Noble Book and from those seven is this verse we have mentioned. In addition, when Imām Mālik was asked about the ascent of Allah above His Throne, he replied: “The Ascension [*al-Istiwa’*] is something well known. How He ascends is not known and belief in it is obligatory.’ And this is what was said by other than him from the *imāms* of the *Salaf*. And he meant by “*al-Istiwa’*” is something well known” its linguistic meaning, which is to be high and elevated.

Allah also says: “**So the judgement is only with Allah, the Most High, the Most Great**” [Sūrah al-Ghāfir 40:12] He also says: “**And He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.**” [Sūrah al-Baqarah 2:255] and He says: “**Whosoever desires honour, power and glory then to Allah belong all honour, power and glory. To Him ascend (all) the goodly words.**” [Sūrah al-Faṭir 35:10]. And the verses in this regard are many, all proving His Highness and Elevation and that He is above His Throne, and above the entire creation. This is the position of *Ahlul Sunnah wal-Jama’ah*, including the Companions of the Prophet (ﷺ) and others besides them. It is therefore obligatory to believe in this, to prescribe this to others and to warn people against opposing this.

Taking Graves as places of worship, to Pray at them and to Build Domes on Top of Them:

All of this leads to *shirk*, and the Messenger of Allah (ﷺ) has warned against this when he said: “*Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship – I forbid you to do that.*” [reported by Muslim from the ḥadīth of Jundab (رضي الله عنه)]. Similarly, Imām Muslim reported in his *Ṣaḥīḥ* that Jābir ibn Abdullāh al-Ansārī (رضي الله عنه) said “*The Messenger of Allah prohibited plastering over graves, sitting on them and building structures upon them.*” And the ḥadīths in this regard are many.

Therefore, it is obligatory upon the Muslims to be cautious of this and to advise one another to abandon such actions due to the Prophet’s (ﷺ) warning against it. Also, these actions are part of what leads to setting up the graves of inhabitants as partners besides Allah in worship, which includes supplicating to them, seeking aid and help from them and other forms of polytheism. It is well known that *shirk* is the greatest and gravest of sins, therefore it is obligatory to be cautious of it and of anything that leads to it. Allah has warned his servants against *shirk* in numerous verses of the Qur’an. One instance is when He says: “**Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.**” [Sūrah an-Nisā 4:16]. And when He says: “**And indeed it has been revealed to you (O’ Muḥammad), as it was to those (Allah’s Messengers) before you: “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the loser”**” [Sūrah az-Zūmar 39:65]. And when He says: “**But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.**” [Sūrah an-‘Anām 6:88]. And verses that speak about this are many.

The Different Types of Major *Shirk*:

From the types of major *shirk* is to supplicate and seek aid from the dead, or from the absent [who cannot hear or benefit], or from *Jinns*, idols, trees or stars, and to ask them to cure

the sick or give victory over the enemy. This is the religion of the early polytheists of the Quraysh and others besides them, as Allah mentions about them: “**And they worship besides Allah things that hurt them not, nor profit them, and they say: “These are our intercessors with Allah.”**” [Sūrah Yūnus 12:18]. He also said: “**So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).** Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allah.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.” [Sūrah az-Zūmar 39:2]. There are many Qur’anic verses in this regard. These verses prove that the early polytheists acknowledged that Allah is the sole Creator and Provider and the only One who can harm or benefit, and that they only worshipped their gods so that they may intercede for them and in order for them to draw closer to Allah. Yet, Allah called them disbelievers due to this and judged them as practitioners of disbelief and polytheism.

Swearing by other than Allah:

Another reprehensible polytheistic act is to swear by other than Allah, such as swearing by the Prophet (ﷺ) or any other person, or to swear by one’s integrity. All of this is evil and polytheistic, which is prohibited due to the saying of the Prophet (ﷺ): “*Whoever swears by something other than Allah has committed shirk*” [reported by Imām Aḥmad]. Likewise, ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) reported that the Prophet (ﷺ) said: “*Whoever swears by other than Allah has disbelieved or committed shirk.*” [Abū Dawūd], and it has been authentically reported from the Prophet (ﷺ) that he said: “*Whoever swears by honesty is not one of us.*” and there are many ḥadīths regarding this.

Swearing by other than Allah is minor *shirk* according to the people of knowledge. It is therefore obligatory to be cautious of it as it is a path that leads to major *shirk*. Similar to that is the statement: “This is what Allah ***and*** so and so” or “If it wasn’t for Allah ***and*** so and so..” and “This is from Allah ***and*** so and so.”