

First khutbah

My brothers and sisters, there are two things which are needed for a good deed to be considered a good deed with Allah **سُبْحَانَهُ وَتَعَالَى**. Two conditions:

1. That you do the action sincerely for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, in order to please Him and attain His Jannah.
2. That it has to be in accordance with following the sunnah of the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**. Allah **سُبْحَانَهُ وَتَعَالَى** says in the Qur'an:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

“...So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone” al-Kahf (The Cave)

18:110

Without these two conditions, a good deed is not a good deed, even if the person thinks he is doing a good deed. The famous Companion, Abdullah ibn Umar **رضي الله عنه** he said:

كُلُّ بِدْعَةٍ ضَلَالَةٌ وَإِنْ رَأَاهَا النَّاسُ حَسَنَةً

“...every innovation is misguidance, even if people see it as good”

My brothers and sisters, may Allah **سُبْحَانَهُ وَتَعَالَى** protect us all, we have a hadith from the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** warning us about the times that we live in, he said **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** :

سَيَكُونُ فِي آخِرِ أُمَّتِي

“There is going to be a generation towards the end of my Ummah”

أُنَاسٌ يُحَدِّثُونَكُمْ

“That a group of people, they will relate to you matters concerning the religion”

مَا لَمْ تَسْمَعُوا أَنْتُمْ، وَلَا آبَاؤُكُمْ،

“Things that you have never heard before and your fathers never heard before, attributing it to the religion”,

so he says **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** about this fitna:

فَإِيَّاكُمْ وَإِيَّاهُمْ

"Be careful of them. Be careful of yourselves. Be careful of them. Be weary"

We also have another hadith in Sahih Muslim, that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ actually told us about these innovations which are introduced into the religion, that they cause the anger of Allah سُبْحَانَهُ سُبْحَانَهُ وَتَعَالَى, innovations cause the anger of Allah and it distances the person from the mercy of Allah وَتَعَالَى. He said صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

لَعَنَ اللهُ مَنْ أَوَى مُحْدِثًا.

"Allah curses anyone who gives shelter to an innovator", the person who is introducing something new into the religion.

One of the Ulema of hadith, Ibn Al Athir he said that this hadith can be read in two ways:

لَعَنَ اللهُ مَنْ أَوَى مُحْدِثًا.

Meaning, "Allah's curse is upon the person who supports innovation". Anyone who cooperates, supports and goes along with it, they are included in the curse, as well as the person who is doing it. But then we have another way of saying it:

[regarding the ending], Muhdath

“Allah’s curse is upon the person with a person who is pleased with innovation even if he is not doing it”. If he approves of it, if he doesn’t think anything bad of it, so the person who is doing the innovation and the person who doesn’t think anything wrong with it, they are the same.

Either way my brothers and sisters, innovations are extremely dangerous and the belief of Ahlus Sunnah Wa’l Ja’ma’ah is to follow the Qur’an, the authentic sunnah with the understanding of the Salaf us Salih. Hudhayfah ibn al-Yaman رضي الله عنه, the famous Companion, he says:

كُلُّ عِبَادَةٍ لَا يَتَعَبَّدُ بِهَا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Any act of worship, any good deed that a person is trying to do that the Companions have not done”

فَلَا [ت]تَعَبَّدُوا بِهَا

“Then do not worship Allah سُبْحَانَهُ وَتَعَالَى with them”.

Why? Because this is innovation and it is not something which is founded within the religion and is not something you or your fathers have heard of as the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said.



My brothers and sisters, following the methodology of the Salaf us Salih protects a person from wrong ideas and it protects a person from fitnah and confusion. The famous tabi'ee from the Ulema of the Salaf, Abdullah ibn Mubarak رَحِمَهُ اللهُ he says:

كَيْفَ أَنْتُمْ

“What are you going to do when there is going to be a day”

إِذَا أُلْبِسْتُمْ فِتْنَةً ،

“When the fitnah surrounds you. It's going to cover you”. He says رَحِمَهُ اللهُ :

“The elderly, the young, none of them will be spared. What are you going to do when you are going to live in a generation like that”

تُجْرِي عَلَى النَّاسِ ،

“Confusion, following one after the other. No one is spared from the people”

So they said to him, Abdullah ibn Mubarak رَحِمَهُ اللهُ:

“What do you mean by fitnah? What is this fitnah which is going to affect every single one of us in this Muslim Ummah?” He said رَحِمَهُ اللهُ :

يُحَدِّثُونَهَا سُنَّةً ،

“There will be groups of people. There will be innovations introduced into the religion, new acts of worship, people will claim them to be from the religion and they are not from the religion in the slightest, confusion will spread among the Ummah”, he is saying, “What are you going to do on that day?”

My brothers and sisters, innovation and bi'dah is so bad, it is something which is beloved to your enemy, Iblees, because through innovations he can spread fitnah, he can spread confusion and he can help you leave your religion in the easiest possible way. Sufyan ibn Thawri رَحِمَهُ اللهُ he actually explains, he says:

الْبِدْعَةُ أَحَبُّ إِلَى إِبْلِيسَ مِنَ الْمَعْصِيَةِ

“Innovations are more beloved to Iblees than sins, even major sins” why?

لِأَنَّ الْمَعْصِيَةَ يُتَابُ مِنْهَا

“This is because when the person is sinning, he knows he is doing something wrong. He will make tawbah. He will make istigfaar and change his ways and even if he doesn't, he will not attribute it to the religion.”



وَالِدِعَةُ Sufyan ibn Thawri رَحِمَهُ اللهُ says, “As for innovation”

لَا يُتَابُ مِنْهَا

“The person will not repent from the innovation”

From this we learn my brothers and sisters, the severity of innovation. That a person is doing something thinking himself to be guided, but in reality he is misguided, so how will he make tawbah? So therefore Iblees loves innovations.

My brothers and sisters, but what if a person was to say, “I know it is an innovation” or, “I intend to innovate an innovation but I only intend good by it”, then our religion addresses this also. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said in a hadith which has been reported by al Muslim in his Saheeh, that he says صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever performs a deed that is not in accordance with our matter, it will be rejected”

This question was actually proposed to a Companion, Abdullah ibn Masud رَضِيَ اللهُ عَنْهُ, he found a group of people innovating a new act of worship in the Masjid; they were sitting around and they

were doing dhikr in unison, never been seen before. So Abdullah ibn Masud رضى الله عنه came to the Masjid and he says:

“What are you doing?”

So they said, “We have innovated this thing which is new, but our intentions are only good”. So he says رضى الله عنه :

وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ

“How many people are there that intend good”

لَنْ يُصِيبَهُ ،

“He will not attain the good that he thinks that he is trying to attain”

Much more serious than that, we have the statement of Imam Malik رَحِمَهُ اللهُ ، he says:

من ابتدع في الإسلام بدعة يراها حسنة

“Whoever innovates into something, into the religion, and he thinks it to be good”



فقد زعم أن محمداً صلى الله عليه و سلم خان الرسالة

“Then he is implying the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ hasn't completed the conveying of the message completely”. This is because the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not tell us something that this person who has innovated something into the religion is doing.

My brothers and sisters, Allah سُبْحَانَهُ وَتَعَالَى has sent to us a noor and the more you leave the noor, you fall into darkness and you will revert back to jahaliyyah, but Allah سُبْحَانَهُ وَتَعَالَى has perfected for us our religion. Anything else other than the religion which He has perfected, anything you add to it, anything you take away from it, will make that then imperfect. Allah سُبْحَانَهُ وَتَعَالَى says:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion” al-Ma'idah (The Table, The Table Spread) 5:3

Second khutbah

My brothers and sisters, there is an agreement between the scholars, that innovation and innovating something new into the religion is a major sin and creating new opinions is a clear misguidance. Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ he says:

عليك بالأثر وطريقة السلف،

“Upon you is to follow the narration and the way of the Salaf”

وإياك وكل محدثة فإنها بدعة

“Beware of all of these newly innovated matters, all of it is an innovation”, Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ.

Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ he said:

لن يصلح آخر هذه الأمة

“The later generations of this Ummah will not find any kind of rectification”

إلا بما صلح به أولها؛

“Except for what was practised and brought rectification and betterment for the beginning of this Ummah”,
therefore innovation from Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ also is something which is not accepted.

Imam al Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ he says:

لا يجوز أن يحكي إلا مسموعا

“It is not permissible for a person to narrate something unless there is evidence for it”

Imam Ahmad رَحْمَةُ اللَّهِ عَلَيْهِ the fourth one from the four imams:

، إياك أن تتكلم في مسألة

“Be weary of talking about an issue in the religion”

ليس لك فيها إمام



“In which there is no imam that has preceded you from the Salaf, in”

With this my brothers and sisters, from the innovations which have no precedence from the Shariah whatsoever is celebrating the Prophet’s birthday. Celebrating birthdays in general is a ritual which has pagan roots; they used to celebrate the birthdays of their idol Gods and about the celebration of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ birthday, the historians have explained, that the first person to invent to celebrate the Prophet’s birthday was a man called Ubaid Al-Qadah and he did this more than 300 years after the passing of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, therefore there is no connection between celebrating the birthday of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Messenger himself صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Or the Companions. Or the generation that came after them. Or the four Imams.

This man, Ubaid Al - Qadah was a rafidi and he innovated into the religion so many different things which had no precedence in it. And in actual fact, not only was his idea to celebrate the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ birthday, but he introduced six mawlids.

Not one, but six.

One for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. One for Fatimah رضي الله عنها. One for Ali رضي الله عنه. One for Hasan رضي الله عنه. One for Husayn رضي الله عنه and one for the ruler, khalifah of that time as well. Therefore, not only is the mawlid an innovation, it’s an imitation of paganism and it is introduced by the worst of innovators from the people who claim themselves to be from Islam.



My brothers and sisters, people often say, “Let’s unite”, “Let’s not worry about these innovations, we have, we have bigger things to worry about, we need to get back to unity”, but the answer to that my brothers and sisters is that we will only have unity if we collectively go back to the religion of Allah **سُبْحَانَهُ وَتَعَالَى**, hence the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** he said:

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَى ضَلَالَةٍ

“Verily, Allah will not let my nation agree upon misguidance”

Therefore as long as misguidance exists, there will be no unity in the Ummah.

My brothers and sisters, Allah **سُبْحَانَهُ وَتَعَالَى** has commanded us to believe in the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** and these are from the rights that he has over us. We must believe in him. We must support him. We must love him. We are not allowed to give our own opinions and desires preference over the sunnah.

But also from the rights of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**, that every single one of us will be asked Yawmul Qiyamah, that we must obey him. And we must follow him. And we must stay away from whatever he has told us to stay away from and after what you have heard of what he has said about innovations, from the rights of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** is that we must stay away from innovations and those people who innovate into the religion, because innovations are a fitnah.

Khutbah: The Mawlid 1445

Ustadh Ariff Olla

22/09/2023



Innovations are a cause of confusion and disunity. And innovations are not beloved to Allah **سُبْحَانَهُ وَتَعَالَى** and it is something which is actually beloved to Iblees himself.

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"One who guides to something good has a reward similar to that of its doer"- Saheeh Muslim vol.3, no.4665.