

Innovation, and Its Evil Effects

by
Sheikh Saalih' Al-Fozaan

البدعة وأثرها السيِّئ
للشيخ صالح الفوزان



جمعية أحياء التراث الإسلامي

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Chapter I

Explanation, Rules and Kinds of Bid'ah

Definition

Bid'ah, in Arabic, is taken from Al-Bada', that is to create something without precedence. Allah said, what translated means: ﴿Badei' (The originator) of the heavens and the earth.﴾ [2:117].

﴿بديع السموات والأرض﴾ (البقرة/117).

This means that Allah created (originated) the heavens and earth without precedence. Also, ﴿Say (O Mohammad): "I am not Bid'an (a new thing) among the Messengers.﴾" [46:9].

﴿قل ما كنت بديعاً من الرسل﴾ (الأحزاب/9).

This means: "I am not the first of Allah's Prophets to His slaves, many (Prophets) preceded me." When one says that a person has performed a Bid'ah, this means that he innovated a new thing without precedence.

There are two kinds of Bid'ahs. The first is to innovate in matters of life, like the new (scientific) inventions. This kind is permissible because, originally, what is a matter of life (or habit) is permissible. The second kind is to innovate in the religion. This is prohibited because matters of religion are "Tawqifiyah" (can only be revealed from Allah). The Prophet said, what translated means: "*Whoever innovates, in this matter (religion) of ours, whatever is not of it, (this innovation) is rejected.*" [Al-Bukhari & Muslim]. In another narration (for this Hadith): "*Whoever does what is not of our matter (religion), (the innovation) is rejected.*" [Muslim].

Kinds of Bid'ahs

Bid'ahs in the religion are two kinds. The first kind concerns the tongue and the belief, like the sayings and some beliefs of the Jahmiyah, the Mu'tazilah, the Rafidhah (Shiites) and other misguided sects. The second kind is innovation in matters of worship, like introducing a new kind of worship that Allah did not legislate. This kind has many forms:

a -- What is related to the origin of worship, like introducing a totally new kind of worship; a new prayer, fast or feast, like the Prophet's birthday.

b -- To add to a known type of worship, like making Thu'hr or Asr prayers five Rak'aas each instead of four.

c -- To perform a known type of worship in a new manner. Examples are to make and enjoy Thikr (supplication) in a group or to be fanatic in performing worship. This will lead to disobedience of the Sunnah of the Prophet (by not being moderate in worship).

d -- To perform worship at certain times that were not stated by the Shari'ah. An example is to fast during the day in the middle of (the lunar month) Sh'abaa or praying in that night. Fasting is permissible, but to assign certain times to fast needs proof from the Quran or the Sunnah.

The Rule on All Types of Bid'ahs in Religion

Every innovation in the religion is prohibited and is considered a sin. The Prophet said, what translated means:

“And beware of matters of innovation, for every innovation is a Bid’ah and every Bid’ah is a sin.” [Abu Dawood]. Also, *“Whoever innovates, in this matter of ours, whatever is not of it, (the innovation) is rejected.”* [Al-Bukhari & Muslim]. Also, *“Whoever does what is not of our matter (religion), (the innovation) is rejected.”* [Muslim]. These Hadiths state that every innovation in the religion is a Bid’ah, and that every Bid’ah is a rejected sin. This means that innovating in belief or worship is prohibited. This prohibition, however, varies in degree. Some of the Bid’ahs are a clear Kufr (disbelief), like circling around graves seeking the pleasure of the dead. Also, a clear Kufr is to make sacrifices for the dead and make pledges (Nuthur) to them, or to perform supplication to the dead seeking their help. Also, some sayings of the misguided sects, the Jahmiyah and the Mu’tazilah, are a type of clear Kufr.

Some innovations are a way that leads to Shirk, like building around graves and praying and making Du’aa (to Allah) next to the graves. Some innovations are a sinful belief. Examples of this are what the Khawrij, the Qadariyah and the Murji’ah say and believe in that is in opposition to the Shari’ah. Some of the innovations are a sin (in deed), like not marrying, fasting while standing in the sun or castration for the purpose of eliminating sexual pleasures.

A Warning

Whoever divided the Bid’ah in the religion into two kinds, good or bad, is wrong. This saying is in opposition to the Hadith: *“For every Bid’ah is a sin.”* [Abu Dawood]. The Prophet called all Bid’ahs sins. Some people say that some Bid’ahs are good, and that not every Bid’ah is a sin, rather, some Bid’ahs are good!. Ibn Rajab said: *“His (The Prophet’s) saying: ‘Every Bid’ah is a sin’ is a unique way of speech that*

nothing (no Bid'ah) can escape. This is a major rule in this religion. It is similar to his (the Prophet's) saying: 'Whoever innovates, in this matter (religion) of ours, whatever is not of it, is rejected.' Whoever innovates a matter, that is of no basis in Islam, and introduced it to the religion, has sinned. The religion disowns whoever does that. This rule applies to all matters of belief, actions and sayings, both in public or in secrecy."

Those innovators have no proof that there are good Bid'ahs. They mention that Umar said (about praying in nights of Ramadhan): "***What a good Bid'ah this is.***" They also say that some Bid'ahs were introduced, and not opposed by our ancestors, like collecting the Quran in one book and collecting the Hadith. To answer these claims, we say that these incidents mentioned above had a legitimate basis in the religion. They are not innovations. When Umar said: "***What a good Bid'ah this is***" he meant, "***What a righteous thing this is.***" Whatever has a basis in the religion is called Bid'ah, linguistically, in that it is righteous. The forbidden Bid'ah is what does not have a basis in the religion. Collecting the Quran was started at the time of the Prophet, by his order. The Prophet ordered his companions to write the Quran. The companions later collected these writings in one book to preserve it. Praying at nights in Ramadhan (Tarawih) was also started by the Prophet. He prayed Tarawih several nights with his companions. Later they continued praying without him. He feared that if he always led Tarawih prayer, then it would be obligatory on them. The companions were praying Tarawih, individually and in separate groups, at the time of the Prophet. After his death, Umar gathered the companions to pray in one group, as they did before, behind the Prophet. This is not a Bid'ah in the religion (rather, it is reviving a Sunnah of the Prophet). Writing Hadith is also not a Bid'ah, for there was a precedence to it. The Prophet ordered some of his

companions to write the Hadith. Writing the Hadith at the time of the Prophet was not widespread because the companions feared that some of the Hadith would be written as a Quran. When the Prophet died, this fear evaporated because the Quran was completed and revised (by the Prophet). Muslims then wrote the Sunnah to preserve it. We ask Allah to grant them, (our righteous ancestors), of His bounties for preserving and protecting from change, the Book of Allah and the Sunnah of His Prophet.



Chapter 2

Reasons Behind the Appearance of Bid'ahs in the Nation

1 -- The Appearance of Bid'ahs in the Life of Muslims

First: When did Bid'ahs Start?

Ibn Taimiyah said: "*Know that most Bid'ahs in matters of belief and worship appeared in this nation at the end of the Pious Caliphs era. The Prophet said, what translated means: 'Whoever lives (longer) will witness many differences. So take (and hold fast to) my Sunnah and the Sunnah of the Righteous Caliphs after me.'* [Ahmad & Abu Dawood]. *The first Bid'ah to appear is the Bid'ah of (denying) the Qadar (predestination). Then, the Bid'ah of Al-Irjaa (considering that Iman does not include actions), the Bid'ah of the Rafidhah (Shiites) and the Khawarij appeared. These Bid'ahs appeared in the second century of Hijrah (migration of the Prophet to Madinah). Then, some of the companions, who were still alive, opposed these Bid'ahs. The Bid'ah of Al-Mu'tazilah appeared later. The divisions between Muslims started to appear, and the desires of some were their driving force. The Bid'ah of the Sufis and building monuments around the graves started after the end of the (three) best generations of Islam.*"

Second: Where Did Bid'ahs Appear?

The appearance of Bid'ahs varied according to the different areas of the Muslim world. Ibn Taimiyah said: "*The*

largest cities that the companions settled in are five: The two Harams (Makkah and Madinah), the Two Iraqs (Basra and Kufah) and Al-Sham (Damascus). From these cities the knowledge of the Quran, Hadith, Fiqh, worship and other Islamic knowledge shined. Also, these cities, except for Madinah, witnessed many original Bid'ahs. These cities were the sites of Bid'ahs: From Al-Kufah, Shiism and Al-Ir'jaa started and spread to other areas. In Basra, the Qadariyah, the Mu'tazilah and fake piety started and spread to other areas. Al-Sham witnessed the Bid'ahs of Al-Nasb (hating Ali bin Abi Talib) and Al-Qadar. The Jahmiyah appeared in Khurasan (in Iran), and this Bid'ah was the worst. Bid'ahs appeared according to the distance from Madinah, the further the worst. After the murder of Uthman, the Bid'ah of Al-Haroriyah (Al-Khawarij) started. Madinah was largely free from these Bid'ahs, although some of its people were hiding their Bid'ahs in their hearts. Those people were humiliated and shunned, like the Qadariyah, by the people of Madinah. Shiites and Murji'ah in Kufah, Mu'tazilah and Sufis in Basra and Al-Nasb in Al-Sham were more apparent. A correct Hadith related to the Prophet mentioned that Madinah is immune from Al-Dajjal (fake Messiah). Knowledge and Iman were dominant in Madinah till the time of Imam Malik and his students. Malik is of the fourth generation of Islam. The first three generations of Islam did not witness any apparent Bid'ah in Madinah. No original Bid'ah started from there either, as was the case with other cities."

2 -- Reasons Behind the Existence of Bid'ahs

There is no doubt that adherence to the Quran and the Sunnah saves one from falling into Bid'ah or misguidance. Allah said, what translated means: **﴿And verily, this is My Straight Path, so follow it, and follow not (other) paths, for**

they will separate you away from His Path. ﴿ [6:153].

﴿وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرُقَ بِكُمْ عَنْ سَبِيلِهِ﴾ (الأنعام/153).

The Prophet further explained the above. Ahmad related that Ibn Masud said that the Prophet drew a straight line (in the sand) and said: *"This is the Path of Allah."* Then, the Prophet drew several lines to the right and left (of the straight line). Then, he said: *"These are (other) paths, on each there is a devil calling to it."* Then, he read (the Ayah): ﴿*And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become the pious.*﴾ [6:153].

﴿وَأَنْ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفْرُقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَمْ وَمَا كُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (الأنعام/153).

Whoever shuns the Quran and the Sunnah, then, misguided groups and Bid'ahs will fight for his allegiance.

The reasons behind the appearance of Bid'ahs can be summarized in the following: Ignorance in matters of religion, following desires, total obedience to people and their ideas and imitating and following the unbelievers. We will explain each of these reasons in detail.

A -- Ignorance in the Religion

Whenever a long time separates people from the effect of the Message, knowledge will decrease and ignorance will flourish. The Prophet told about this situation when he said, what translated means: *"Whoever lives (longer) will witness many differences."* [Abu Dawood]. Also, *"Allah does not erase knowledge (from earth) by erasing the knowledge from slaves (hearts). Rather, He erases knowledge through the death of scholars. When He leaves (earth) without scholars, people will take the ignorant as leaders (and scholars). They*

(the ignorant) *will be asked and then give Fatwah without knowledge. Then, they will be led, and will lead (others) astray.*" [Ahmad]. People of knowledge are the ones who will fight against Bid'ahs. When knowledge and scholars disappear from earth, then Bid'ahs will see the light. Bid'ahs will then appear and spread, and its people will be active.

B -- Following Desires

Whoever shuns the Quran and the Sunnah, follows his own desire. Allah said, what translated means: *But if they answer you (O Mohammad) not, then know that they only follow their own lusts, without guidance from Allah? Verily! Allah guides not the people who are unjust.* ﴿ [28:50].

﴿فإن لم يستجيبوا لكنا علم أنما يتبعون أهواهم ومن أضل ممن اتبع هواه بغير هدى من الله﴾ (القصص/50).

Also, *Have you seen him who takes his own lust as his god, and Allah knowing, left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah?* ﴿ [45:23].

﴿أفأبیت من اتخذ إلهه هواه وأضله الله على علم وختم على سمعه وقلبه وجعل على بصره غشاوة فمن يهديه من بعد الله﴾ (الجمانية/23).

C -- Following Other People's Opinions Blindly

Following other people's opinions blindly prevents one from following the proven truth. Allah said, what translated means: *When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following!"* ﴿ [2:170].

﴿وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما ألفينا عليه آباءنا﴾ (البقرة/170).

This is the case today with those who follow, blindly, a Math'hab, Sufis and those who revere the graves. If they are called to following the Book of Allah and the Sunnah and leaving, of their tradition, what opposes them, they claim to follow their Math'hab, scholars, fathers or grandfathers.

D -- Imitating the Kuffar

Imitating the disbelievers is what befalls (one) in Bid'ah the most. Abu Waqid Al-Laithi said: *"We were still new Muslims when we went to the battle of Hunain with the Prophet. We found that the Mushrikeen had a Sidrah (a tree), called That Anwat, that they revered and that they hanged their weapons on. When we passed by a similar Sidrah we said: 'O Messenger of Allah, make for us That Anwat as they (the Mushrikeen) have That Anwat.' The Messenger of Allah said, (what translated means): 'Allahu-Akbar! It is the Sunnan (traditions of the Mushrikeen). You said, by He who has my soul in His Hand, what the Children of Israel said to Moses: ﴿Make for us gods as they have gods. He said: Verily, you are a people who know not.﴾ [7:138].*

﴿اجعل لنا إلها كما لهم آلهة قال إنكم قوم تجهلون﴾ (الأعراف/138).
You will follow the tradition of those before you (Jews and Christians)." [At-Tirmithi]. In this Hadith, we find that imitating the Mushrikeen (non-believers) is what drove Jews (before them), and some of the companions, to ask for this ugly matter of their Prophet. They wanted gods to worship and revere other than Allah. This is the case today for the majority of Muslims. They imitate the disbelievers in starting Bid'ahs and Shirk, like the Bid'ah of celebrating the Prophet's birthday. They also celebrate on certain days and weeks, celebrate religious history and memories of the past, they raise statues and memorial buildings, they perform eulogies (in certain places for certain periods) and build around graves.

Chapter 3

Ahlu As-Sunnah Wa Al-Jama'ah and the Innovators

The Position of Ahlu As-Sunnah Wa Al-Jama'ah

Ahlu As-Sunnah Wa Al-Jama'ah rejected Bid'ahs that were introduced in this nation. They opposed, in tongue and deed, and still do, Bid'ahs, by preventing them from being implemented. Following are some examples to this:

1 -- Um Al-Dardaa' said: "*Abu Al-Dardaa' entered (their house) while angry. I asked him: 'What is the matter?' He said: 'By Allah, I do not recognize in them (the way of many of this nation) from Mohammad's Message other than that they pray altogether.*" [Al-Bukhari].

2 -- Amr ibn Yahya narrated that his father (Yahya) told him that his father said: "*We used to sit at Abdillah ibn Masud's door before Fajr (dawn) prayer, if he exited (out of his house) we would follow him to the Masjid. Abu Musa Al-Ash'ari then came and asked us: 'Did Abu Abdil Rahman (ibn Masud) come out (of his house) yet?' We said: 'No.'* So he sat with us till he (ibn Masud) emerged (from his house). We all stood up when he exited (to go to the Masjid). He (Abu Musa) said: '*O Abu Abdil Rahman, I just saw something I did not recognize, and I did not see, all thanks to Allah, but good.*' He (Ibn Masud) said: '*What is it?*' He (Abu Musa) said: '*If you live you will see it. I saw, in the Masjid, people sitting, in circles, waiting for the prayer. In each circle, there is a leader, and they have stones in their hands. He (the leader) would say:*

Say Takbir (Allahu Akbar) a hundred times. So they say Takbir a hundred times. He, then would say: Say Tahlil (La Ilaha Illa Allah) a hundred times. So they say Tahlil a hundred times. He, then, would say: Say Tasbih (Sub'hana Allah) a hundred times. So they would say Tasbih a hundred times.' Ibn Masud said: Did you not order them to count their evil deeds, and guarantee them that none of their good deeds will be lost?' Then he, and us, left till we reached one of those circles. Then he stood next to the circle and said: 'What are you are doing?' They said: 'O Abu Abdil Rahman, (these are) stones that we count our Takbir, Tahlil, Tasbih, and Tah'mid (Al-Hamdu Lillah) with.' Ibn Masud said: 'Count your evil deeds, for I guarantee that none of your good deeds will be lost. What is the matter with you, O nation of Mohammad, how soon you come to your destruction!! The companions (of Mohammad) are still many, these are his clothes still not worn out and his cook-ware did not break yet. By whom my soul is in His Hands, you are either following a religion better than Mohammad's, or followers of a way of evil!!' They said: 'By Allah, O Abu Abdil Rahman, we sought only what is good.' Ibn Masud said: 'Many people seek good, but they do not reach it. The Messenger told us that some people who read the Quran, will not have the Quran leave their throats (to their hearts). By Allah, I do not know if most of you are from them.' Then he left them. Amr ibn Salamah said: 'We saw most of those people fighting against us, in the battle of Nahrawan, with the Khawarij.' " [At-Tirmithi].

3 -- A man came to Imam Malik ibn Anas and asked him: "Where should I make Ihram (a ritual of Hajj) from?" He said: "Make Ihram from Al-Miqat (a certain area) that the Prophet described and made Ihram from." The man said: "What if I make Ihram from before that?" Malik said: "I do not agree with that." The man said: "What do you fear (for me) from doing that?" Malik said: "I fear Fitnah (evil calamity or

trial).” The man said: “*And where is the Fitnah in doing more good?*” Malik said: “*Allah said: ﴿And let those who oppose the Messenger’s way (commandments) beware, lest some Fitnah befall them or a painful torment be inflicted on them.﴾* [24:63].

﴿فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم﴾ (النور/63).

What a Fitnah it is in that you were preferred with a righteous act that the Messenger was not preferred with (or did not know about).” (Abu Shamah).

Above mentioned are some examples of the ongoing rejection, by Ulamaa, of Bid’ahs, and all thanks are to Allah.

Ahlu As-Sunnah and Ahlu Al-Bid’ah

The way of Ahlu As-Sunnah Wa Al-Jama’ah, in rejecting Bid’ahs, is derived from the Quran and the Sunnah. That is the most outspoken way. Ahlu As-Sunnah mention the Bid’ahs and they, then, invalidate them. They take, as evidence, the Quran and the Sunnah, to prove that the Sunnah must be implemented, and that Bid’ahs must be shunned. They wrote many books to refute the misguided beliefs of the Shiites, Khawarij, Jahmiyah, Mu’tazilah and the Ashai’rah. Imam Ahmad wrote a book about the Jahmiyah. Others, like Ad-Darimi, wrote about Bid’ahs. Ibn Taimiyah, ibn Al-Qayyim and ibn Abdil-Wahhab also wrote about Bid’ahs, the Quburiyah (grave revering) and about Sufis. There are many books that specialize on refuting Bid’ahs like **Al-I’tisam**, by Imam Al-Shatibi, **Minhaj As-Sunnah** and a large part of **Iqtidhaa’ As-Sirat Al-Mustaqeem**, by ibn Taimiyah, **Inkar Al-Hawadith**, by ibn Waddah’, **Al-Hawadith Wa Al-Bidaa’**, by At-Tartooshi, and **Al-Ba’ith Al-Hathith**, by Abu Shamah.

Many contemporary writers refuted Bid'ahs too. Of those writers, Ali Mah'futh wrote Al-Ibdaa', As-Sunan was written by Al-Shuqairi, and Ibn Baz wrote Al-Tah'thir Mina Al-Bidaa'. Many scholars are still rejecting and refuting Bid'ahs through newspapers, magazines, radio programs, Friday speeches, lectures and lessons. This effort has a great impact on other Muslims in that it makes them aware of Bid'ahs and oppose those who commit them.



Chapter 4

Kinds of Bid'ahs Today

Bid'ahs today are many because of the long time that passed since the Message was revealed, the lesser amount of knowledge available and the large number of those who call to Bid'ahs and what opposes the Sunnah. Imitating the Kuffar is also widespread, as in the Hadith: "*You will follow the ways of those who were before you* (Jews and Christians)." [At-Tirmithi].

Types of Bid'ahs Today

- 1 -- Celebrating the Prophet's birthday.
- 2 -- Revering certain places, personal effects or the dead.
- 3 -- Bid'ahs in worship and in what brings one closer to Allah.

1 -- Celebrating the Prophet's Birthday (Al-Mawlid)

This is an imitation of the Christians, in that some Muslims celebrate what they call "the Prophet's birthday." Many ignorant Muslims, and some who are supposed to be of knowledge, celebrate the Prophet's birthday in the month of Rabii' Al-Awwal of every year. Some celebrate in the mosques and some conduct the celebration in designated places or their homes. Many ignorant people attend such celebrations. They conduct this celebration in imitation of Christians, who celebrate Jesus' birthday. This celebration is a Bid'ah and an act of imitation of the Christians. It also contains many acts of Shirk and evil, like saying poems that praise the Prophet more

than is permitted. Those poems, sometimes, call upon the Prophet for help and sustenance and invoke him, instead of Allah. The Prophet prohibited Muslims from undeserved praise for him. He said, what translated means: "***Do not praise me like the Christians who praised the Son of Mary. I am only a slave (of Allah), so say the slave of Allah and His Messenger.***" [Al-Bukhari & Muslim].

Undeserved praise means to praise the Prophet for more than what he is. Some even think that the Prophet attends their celebration. Many sing altogether in one group. Many use drums or other kinds of Bid'ahs. Intermingling between men and women may occur, and that leads to Fitnah and even indecent acts. Even if this celebration does not contain these evils but only eating and feeling joy, it is still an innovated Bid'ah, "***And every innovation is a Bid'ah, and every Bid'ah is a sin.***" This celebration is a way that leads to more Bid'ahs to be tolerated and committed, as the case for other celebrations.

We say that this is a Bid'ah because this celebration has no basis in the Quran, the Sunnah or what the righteous generations and As-Salaf used to do. This celebration was invented in the fourth century of Hijrah. The Fatimites Shiites innovated it. Imam Taj Ad-Din Al-Fak'hani said: "***Many People ask about celebrating what they call Al-Mawlid (Prophet's birthday) that is held on Rabii' Al-Awwal, does it have a basis in the religion? They seek a clear answer to this question. I say, while asking for Allah's help, that this Mawlid does not have any proof in the Book, the Sunnah or was related to any of the righteous scholars of the Ummah (nation). Those scholars are our example in religion, and those who wish to follow the righteous way. This celebration is a Bid'ah that the evil ones innovated. This a desire that the greedy ones get rich because of it.***"

Ibn Taimiyah said: *“Also, what many people do (Al-Mawlid, the Prophet’s birthday), is due to imitating the Christians in their celebrating Jesus’ birthday or a claimed love for the Prophet. These are the reasons behind it. To celebrate the Prophet’s birthday, even when many scholars dispute the date, is an innovated act the Salaf (righteous ancestors) did not do. If this was a good act, then the Salaf would have done it before us. They had more love and reverence for the Prophet. They were more concerned of what is right in deed, and in being better followers of the Prophet. Loving and revering the Prophet comes through obeying and following him, implementing his Sunnah in public or in secrecy, spreading his Message and performing Jihad with the tongue, deed and heart. This was the way of the righteous generation of Al-Muhajireen and Al-Ansar (the companions) and those who followed their lead.”*

Many scholars, of old and new, wrote about this Bid’ah. It is a Bid’ah in itself that also contains imitating the Kuffar. This may also lead to celebrating birthdays of scholars, leaders and righteous people. This may lead to many other Bid’ahs.

2 -- Revering (Tabarruk) Certain Places and Relics

Tabarruk means to ask for blessing. Blessing means that a thing is preserved and protected and that it increases in goodness. This can only be asked of Allah. He is the One who sends down Barakah and preserves it. The created cannot create Barakah, let alone give it and preserve it for others. To seek Barakah, in any matter, from certain people or places is prohibited and considered Shirk. It is Shirk if one thinks that Barakah can be reached if he visits or touches a thing. It is a way to Shirk if one thinks that Allah grants Barakah to those who visit or touch such places. The companions used to seek

the Barakah of Allah by the Prophet's hair and his personal affects. This special status is only for the Prophet, and only during his lifetime. The companions did not seek Barakah in the Prophet's room or grave after his death. Also, they never visited the places where the Prophet used to sit or pray, for Barakah. They did not visit the graves of the righteous, nor did they seek Barakah in Abu Bakr, Umar or other righteous people, dead or alive. They did not visit the cave of Hira' (in Makkah), Mount Sinai of Moses (Al-Tur), or other sites, to pray and make Du'aa on them. They did not visit the sites where prophets are claimed to be buried. Nor did they visit monuments on prophets' graves. Where the Prophet used to pray in Madinah was not kissed or touched for Barakah, nor such places in Makkah. If the places where the Prophet touched, stepped or prayed at is impermissible for Muslims to touch or kiss, then how about the places where other than the Prophet used to visit or pray? To kiss, revere or touch such places is a matter known to the Ulama (scholars) to be impermissible and not of Islam.

3 -- Bid'ahs in Matters of Worship

Bid'ahs in matters of worship are numerous today. Worship is a matter that can only be revealed (Tawqifiyah). No worship can be enacted, that has no proof in the religion. What does not have proof is a Bid'ah. The Prophet said, what translated means: "*Whoever does what is not of our matter (religion, then the innovation), is rejected.*" [Muslim].

There are many acts of worship that are Bid'ahs. To say Niyyah (intention), in a loud voice, in preparation for prayer, is a type of this Bid'ah. Some say: "*I intend to pray for Allah such and such Rakaa's.*" This is a Bid'ah because it is not of the Sunnah. Allah said, what translated means: **﴿Say:**

“Will you inform Allah about your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.” ﴿49:16﴾.

﴿قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (المجرات/16).

The intention is a matter of the heart, not the tongue. Every person should say the Thikr (supplication) on his own, and in secrecy.

Also, a type of Bid’ah, in worship, is to recite Surat Al-Fatiha [1:1-7] in times of celebration or death. Also, Bid’ahs are the following: Conducting eulogies (in special places or graveyards), making food by families of the dead and hiring people to recite Quran if death comes to someone, claiming that this act benefits the dead. Also, celebrating Al-Israa and Al-Mi’raj (ascension of the Prophet to Heaven) and the Hijrah is a Bid’ah. All these acts and celebrations are not valid in Shari’ah. Also Bid’ah is what some people do in the lunar month of Rajab; they go to Makkah for Umrah and pray or fast. Rajab is an ordinary month. There are no special Umrah, prayers, fast or sacrifices in Rajab. Sufi Thikr are all Bid’ahs and innovations, for they are different from the permissible Thikr (supplication). To specify prayer during the night of middle Sha’baan and fasting during the day of the 15th of Sha’baan is also a Bid’ah. Nothing of the above was done by the Prophet.

Major types of Bid’ah are the following: Building monuments on graves, making the graves as mosques, visiting graves for Barakah and calling the dead for help. There are other types of Bid’ahs, like women whose habit is to visit graves. The Prophet cursed women who regularly visit graves and those who build mosques or monuments around graves.

Summary

Bid'ah is a way that leads to Kufr. It is a change in the religion that Allah did not permit. Bid'ah is worse than major sins. The sinner commits the sin knowing that it is a sin. He may later repent from it. The one who performs Bid'ah does so thinking that it is permissible and that it will bring him closer to Allah, and so he does not repent from it. Bid'ah destroys the Sunnah. Bid'ah leads to rejecting the Sunnah, and whoever performs the Sunnah. Bid'ah takes one away from Allah, brings about His Punishment and Anger and leads to corruption of the heart.

How to Deal With Bid'ahs

It is impermissible to visit people of Bid'ahs (Al-Mubtadi'ah) or to sit with them, unless to advise them. Associating with Al-Mubtadi'ah may lead to spreading their Bid'ahs to others. Muslims must be warned of the danger of Bid'ahs, if one cannot prevent them physically. Muslim scholars and Rulers must stop Al-Mubtadi'ah because their threat to Islam is great. We must know that Kafir countries encourage Al-Mubtadi'ah to spread their Bid'ahs. They seek the corruption and then the destruction of Islam by helping Al-Mubtadi'ah. We ask Allah the All-Mighty to give victory to His religion, raise His flag and to defeat His enemies.

إنطلاقاً من قول الله عز وجل ﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾، وقياماً بأمر الدعوة إلى الله وفق منهج أهل السنة والجماعة كما فهمه السلف الصالح، فقد تأسست دار التراث الإسلامي في سنة 1412هـ الموافق 1991م بمدينة ميامي - ولاية فلوريدا الأمريكية، وهي مؤسسة إسلامية مستقلة تسعى بحول الله وقوته إلى تحقيق أهداف الدعوة السلفية بصفة عامة وتعريف غير المسلمين بالدين الإسلامي ودعوتهم للدخول فيه بصفة خاصة.

The *Daar* of Islamic Heritage (DIH) is a non-profit organization established in the year of the Flight 1412, corresponding to the year 1991, in Miami, Florida. Our objectives are:

- To project a clear image of the religion of Islam in accordance with the *Qur'ān*, and *Sunnah* as understood by *As-Salaf As-Saalih* (our pious predecessors).
- To warn Muslims of all types of *Shirk* (Association), and *Bid'ah* (innovation) in religion, and fabricated weak *hadeeths* which mar the beauty of Islam.
- To refute advent tenets and ideologies such as atheism, communism, and sectarianism.
- To propagate Islam amongst non-Muslims.

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