

What is Bida't?

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Bismillah Hir Rahmaan Nir Raheem

CHAPTER ONE 1

1.THE WORD BIDAT AS MENTIONED IN THE HOLY QURAN

The literar meaning of 'Bidat' (in the dictionan) is innovation, novelt' . In the following lines we see where in the Holy Quran this word has been used, and the meaning with which ills associated: Sa s the Holy Quran:

قل ما كنت بدعا من الرسل

Qul ma kuntu Bid'am minar Rusuli

Say you 1m not a noel prophet (XLVI:9) and it says:

بديع السموات الارض

Badi'us samawaati wal ard

“The Originator of the Heavens and the Earth.” (II: 117)

and it says:

ورهبانية ابتدعوها ما كتبناها عليهم

Warahbaaniyyatan ibtadaooha ma katabnaha alaihim And as for adopting monasticism they invented it into the religion on their own accord, we prescribed it not for them.” (LVII: 27)

In these Ayahs from the Holy Quran the word Bid'at has been used in its literary meaning.

Imame Nawavi defined Bid'at as the following:

البدعة كل شيء عمل على غير مثال سابق

All acts and belief practiced without prior examples is Bid'at. ('Sharhu sahi muslim Vol. O6Page No. 465) According to shariah Bid'at is that belief or action which was not in practice during the blessed visible era of Rasoolullah Sallahu Alaihi Wasallarn but was introduced after him.

This acknowledges the fact that Bid'at is of two kinds ,

A) BID'AT I'TIQAADI (Innovation of Belief)

B) BID'AT AMALI (Innovation of action)

An in depth review of the above two kinds is as follows;

Bid' at I'tiqaadi (Innovation of Belief)

Is that belief (which is in contradiction with the Holy Quran and Sunnah) which found its way into Islam after the blessed visible era of the holy Prophet (*sallalahu Alaihi wa sallam Mirqat, the explanation of Mishkaat vol 01 ,page no. 178*) Christianity, Judaism, Zoroastensm and Polytheism (worshippers of fire) are not Bid'at I'tiqaadi as these beliefs existed before and during the blessed visible era and also because they do not claim themselves to be Muslims whereas the Jabriyya, Qadriyya, Batiniyya, Bahaism, Qadyanism etc. are Bid' at I 'tiqaadi (innovation of belief) because they came into being after the blessed visible era and also claim themselves to be Muslims. (See **Endbliss Bliss**, Vol. 2. Waqf Iklah Publications, for a brief history of some of these sects).

BID'AT-E- HASANA and its evidence from the Holy Quran. Allah Ta'ala says in the Holy Quran:

رجعلنا فى قلوب الذين اتبعوه رافة ورحمة ورهبانة ابتدعوها ما كتبنا عليهم
الا ابتغاء رضوان الله فما رعوها حق رعايتها

And we placed compassion and mercy in the hearts of his followers and as for adopting monasticism, they invented it into the religion on their own accord. We prescribed it not for them. Yes, this innovation they created for seeking the pleasure of Allah, but they observed it not as it was to be observed. (LV11-27)

And then He says;

فاتيئنا الذين آمنوا منهم اجرهم

“So We gave those of them who believe their rewards.” (LVII: 27)

This signifies that the believers of Hazrat Isa (*Alaihi salaam*) invented Bid'at Hasana, i.e. Monasticism. and Allah Ta'ala praised and also rewarded them those who did not foster it (Monasticism) with right observance were punished.

فما رعوها حق رعايتها

“But they observed it not as it was to be observed” (LVII: 27)

Note that those who invented this Bid'at *are* not punished but those who did not observe it rightly were reprimanded. Thus proves that Bid'at-e-Hasana is a good thing and has an incentive for reward.

(extra Note)(An act that is not essential (according to shariah) would become essential if one imposes it on himself. For example if one imposes to pray 100 rakat's nafil namaz, daily it will become wajib for him. (Ref: for detail) Thafseerathul Ahmadeeiyah pg. 169 and 533. Besides, this can be referred in any book of fiqh under the headings of minnat and nazr. The following are two hadiths regarding this. Narrated Abdullah Bin Amr Al alasi, The holy Prophet Sallallahu Alaihi Wasallam said to me, O Abdullah have I not been informed that you fast daily during the day time and offer prayers every night during the night. Abdullah replied. O Allah's prophet, the prophet Sallallahu Alaihi Wasallam said, do not do that, fast for few days and give it up for few days. Offer prayers and also sleep at night as your body has a right on you, and your wife has a right on you and your guest has a right on you and it is sufficient for you to fast three days in a month as a reward of a good deed it multiplied ten times, so it will be like fasting throughout the year. "I insisted (on fasting and so I was given a hard instruction, "I said. O Allah's prophet I have power. The prophet Sallallahu Alaihi Wasallam said fast like the fasting of the prophet Dawood Alaihis salam and don't fast more than that. I said, how was the fasting of the prophet of Allah Dawood Alaihis Salam. He said half of the year.

Afterwards, when Abdullah became old, he used to say, 'it would have been better for me if I had accepted the permission of the prophet (which he gave me i.e. to fast only three days a month) **Bukhari, vol. 01 pg. 265**

The best deed (act of worship) in the sight of Allah is that which is done regularly.

Narrated Hazrat Aisha Raliyallahu Anha; Once the prophet Sallahu Alaihi Wasallam came while a woman was sitting with me he said, who is she. I replied, she is so and so and told him about her (excessive) praying. He said, disapprovingly, do (good) deeds which is within your capacity (without being over taxed) as Allah does not get tired (of giving

rewards) but. (surely) you will get tired and the best deed (act of worship) in the sight of Allah is that which is done regularly. **Bukhari Vol. 01 pg. 11)**

The first Hadith of **Miskhaat-ul-Masabih (pg.27)** under Babul-I'tisaam is

من احداث في امرنا هذا ما ليس منه فهو رد

'whoever introduces a new belief which is not in harmony with the principles of our religion is rejected. “ We have translated the word “Ma” in the Hadith as ‘belief’ because another name for religion is belief and not as actions as actions are subsidiary and take the secondary place. Let’s take an example: A person who does not pray the daily Salaah will be sinful but not as a disbelievers (Kafir). while a person whose beliefs are in contradiction with the hehefs of the *Ahle Sunnat Wal Jamaat* will either be of the misguided (stray) oner or a disbeliever This shows that were time word Bid’at is mentioned it means innovation in belief and not action.

The same book **Miskhat** under Bab-ul Imaan says that when Hazrath Abdullah bin Umar (*radi Allahu anhum*a) was told that some person had given him Salaams, he said, “*I have had news that he (the person who has given Salaams) has become a Bid’ati, if it is so then don’t return him my Salaams.* ‘ How did he become a Bidati? It is said that he had become a Qadriyya. Such a person is called a Bid’ati.

Qadriyya is that sect which believes that man has got full power to do whatever he wishes and that he himself creates his actions. They also disbelieve in destiny (taqdeer). While the *Ahle Sunnath Wal Jamath* believe that man opts (intends) for a thing and Allah Taala creates it. The Creator of everything, including mans actions, is Allahu Ta’ala.

Durr-e-Mukhtar (Babul-Imaamat) says, *It is Makruh to pray behind an Imam who is a Bid’ati. Bid ‘at is that belief (I’tiqadi) which contradicts*

with what has been conveyed to us from Rasulallah (salla laahu Alaihi wa sallam).

This signifies that beliefs are Bid'ats and wherever the Hadiths have mentioned about punishments for Bid'atis, these punishments are meant for those who practice Bid'at in beliefs, i.e. those beliefs which are in contradiction with *Ahle Sunnath Wal Jamaat*. A Hadith says,

من وثق صاحب بدعة فقد اعان على هدم الاسلام

'He who respected those people who commit Bid'ats has helped in demolishing Islam'. **Mishkat, pg. 31**

1.2.2 BID'AT AMALI (INNOVATION OF ACTION)

Is that action which came into practice after the blessed visible era of Rasulallah (*sallal laahu Alaihi wa sallam*) be it secular or religious, in the eye of the Sahaaba Kiraam or after it. **Mirqat Babul-I'tisaam** says,

وفي الشرع احداث ما يكن في عهد رسول الله صلى الله عليه وسلم

*'In the Shari 'at, Bid 'at is that innovation which did not exist there in the blessed era of Rasulallah ('sallal laahu Alaihi wa sallam). 'The book, **Ashi'atul Lam'at** under the same chapter says, 'Bidat is that which came into being after the blessed era of Rasulallah (sallal lahu Alaihi wa sallam).*

Hence, from the above definitions of Bid'at we see that a Bid'at Amali (innovated action) can be religious or secular but it has to be after the blessed era of the Holy Prophet (*'sallal laahu Alaihi wa sallam*) and i.e. even that action which was introduced into Islam in the age of the respected Sahaba will be considered a Bidat.

NOTE: If the innovation was brought into practice in the era of the Sahaba then we should not call it Bidat but Sunnat of the Sahaba as it is respectful to call it so, though it is Bidat (Hasana). Because the word Bidat is mostly understood to mean Bidat-e-Saiyya (vile innovation). Hazrath Umar (*radi Allahu anhu*) in the time of his Caliphate, called the people to perform Tarawih prayers in congregation (Jamaat), whereas it used to be prayed individually in the time of the Holy Prophet (*sallallahu Alaihi wa sallam*) and commented on seeing the Jamaath. 'This is a very nice Bidat.' Mirkat vol. 01 pg 179. **Full Hadiths is mentioned in Bukhari Shariff Vol. 01 pg.269**

BidatAmali (innovated action) is classified in two:

A. Bid'at-e-Hasana (Praiseworthy Innovation)

B. Bid'at-e-Sai'yya (offensive innovation)

A.BID'AT-E-HASANA

Is that action which does not contradict with the Holy Quran and the Sunnah and was brought into practice after the era of the Holy Prophet (*sallal laahu Alaihi wasallam*) for example, to construct religious institutions, to print the Holy Quran in the press, to hold gatherings of Maulid, to eat nice food and to put on attractive clothes etc. Bid'at-e-Hasana is not only permissible (Ja'iz) but at times it can be appreciable (Mustahab) and even essential (Wajib) as you will see later on.

B. BID'AT-E-SAI'YYA Is that action which was not in practice in the blessed visible era of the Holy Prophet (*sallal laahu Alaihi wasallam*) and which contradicts with the Holy Quran and the Sunnah, for example, to say the Khutba of Eid or Jum'a in a language other than Arabic etc.

Bid'at-e-Sai'yya can be Makruh Tanzhi or Makruh Tahrimi or even Haraam. The first volume of **Ashi'atul Lam'at** (Babul I'tisaam) says about Bid'at Hasana and Sai'yya under the Hadith:

كل بدعة ضلالة

“Every Bid ‘at is a delusion (‘misleading,)” that any Bid’at which is in accordance with the principles, the pillars of Islamic Law and the Sunnah and has been deduced analogically from the Quran or Sunnah is Bid’at-e-Hasana and that which is in contrasts to the above definition is Bid’at-e-Sai’yaa.

A Hadith in Miskhat under Babul-I’lm says:

من سن في الإسلام سنة حسنة فله اجرها واجر من عمل بها من بعده من غير ان ينقص من اجورهم شيء، ومن سن سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير ان ينقص من اوزارهم شيء، رواه مسلم مشكوة

He who sets a good precedent in Islam, there is reward for him for this (act of goodness,) and a reward for him also who acts according to it subsequently, without any deduction from their rewards and he who sets in Islam an evil precedent there is upon him the burden of that, and the burden of him also who acts upon it subsequently, without any deduction from their burdens. ‘ Pg 33. From this Hadith we see that to introduce a nice way in Islam which is in accordance with the Holy Quran and Sunnah will induce rewards and to do vice versa will provoke punishment.

In the preface of the book, **Shami**, under Faza’il Irnam Abu Hanifa (*radi Aliahu anhu*), it says: The scholars say these Ahadith are the pillars of Islam and that is whoever introduces a bad way in Islam, he will get the burden of the sins of all those who act upon it and whoever introduces a nice way he will get reward of all those who act upon it till the Day of Judgement. **Shami Vol. 01 pg. 43**

An offensive Bid’at is that which contradicts with the Sunnah. **Mishkat** Babul I’tisaam says: (“Whoever introduces something in our religion, which is not, of it (i.e. not in accordance with it,) is rejected.” The book

Ashi'atul Lam'at under the commentary of the same Hadith says, *“It means that thing which is not in accordance with Islam or which will alternate the religion. “Pg. 421.*

A Hadith in **Miskhat** Babul I'tisaam in the third chapter says,

قال العلماء، هذه الاحاديث من قواعد الاسلام وهو ان كل من ابدع شيئا من الشر كان عليه وزر من التندى به في ذلك فعمل

*“No people introduce a Bid 'at but a Sunnat of its kind is erased from them, so to hold on to Sunnat is better than introducing a Bid 'at. “Under the commentary of this Hadith, the book **Ashi'atul Lam'at** says, “So if by introducing a Bid 'at a Sunnat is removed from among the people, then surely holding fast to the Sunnat will lead to the annihilation of ever't' Bid at. “ Vol.01 pg. 476*

NOTE: By this Hadith and its commentary we come to know that an offensive Bid'at is that which will annihilate a Sunnat. For example, it is Sunnat to say the Friday or Eid Khutba in Arabic, but if someone says that it in some other language then it is Bid'at-e-Sai'yya because he has obliterated the Sunnat of saying it in Arabic. Hence, to hold gatherings of Maulid Shareef wherein the Holy Prophet (*sallal laahu Alaihi wa sallam,*) is praised is not Bid'at because no Sunnat has been erased because of it. Likewise you may compare other things like Fatiha, Khatam Shareef, Isaal-e-Thawab, etc. with this principle and see for yourself if they are Bidats or not. The difference between an offensive Bid'at and appreciable Bid'at should be well understood because this is where many get confused.

CHAPTER TWO

2.1 TYPES OF BID'AT AND THEIR STATUS IN THE SHARI'AH

We have seen that Bidat is of two kinds, *viz.* Bidat Hasana (appreciable innovation) and Bidat Saiyya (offensive innovation).

Bid'at Hasana is divided in three categories:

- A. **Bid'at Ja'iz (permissible)**
- B. **Bid'at Mustahab (appreciable)**
- C. **Bid'at Wajib (essential)**

Bid'at Sai'yva is categorized in two:

- A. **Bid'at Makruh (abominable)**
- B. **Bid'at Haraam (prohibited)**

In substantiation, we present the words of the book *Mirqat Babul I'tisaam bil Kitaab was Sunnah* (vol. 01 pg. 178 —9) : Bid'at is either Wajib, for example to learn Nahv (Arabic syntax) and to gather the principles of Fiqh, etc. or it is Haraam for example, the introduction of new beliefs like the sects Jabriyya, Qadriyya, etc. or it is Mustahab for example, to construct religious institutions and every good thing which was not there in the first era of the Islamic century or to make congregation in the Tarawih prayers etc. or it is Makruh for example, to vie in the decoration of mosques (with the intention of ostentatious pomp and pride) or it is Ja'iz for example, to shake hands after the (Fajr) prayers or to partake of nice food and drink, etc.

The book **Shami** (First Vol.) *Kitaabus Salaat* (pg. 414), *Babul Imamat* says: *“It is Makruh to perform Salaah behind an Imam who perpetrates a Bid 'at which is Haraam, but otherwise Bid'at is sometimes wajib, for example, to furnish proof in defense of Islam (against stray sects) and to learn the knowledge of Nahv (Syntax) and it is sometimes Mustahab, for*

example, to construct caravansaries and madras's and all those favourable things which were not there in the first era, and sometimes it is Makruh for example to vie in the decoration of mosques with a sense of pride and sometimes it is Mubah (Ja 'iz), for example, to partake in nice food and drink and wear nice clothes'. The book Jam-e-us-Sagheer says the same thing.

It is now clearly understood that Bid'ats is of five categories and every Bid'at is not Haraam.

2.2 DEFINITION OF THE CATEGORIES OF BID'AT AND THEIR CHARACTERISTICS

We have seen that a Bid'at which does not contradict with the Holy Quran and Sunnah is Bid'at Hasana and that which contradicts with the Holy Quran and Sunah or leads to an annihilation of a Sunnah is Bid'at Saiyya.

Bid'at is divided into five categories and the characteristics of each is given below.

A. BID'AT JA'IZ:

Is that action which the Shari'at did not prohibit and which is done without expecting any reward or punishment for it. For example, partaking in a variety of delicious dishes or wearing nice and attractive clothing, etc.

A. BID'AT MUSTAHAB:

Is that act which is not prohibited in shariah and is done with anticipation for earning reward, for example to pray the Milad-un-Nabi (*sallal laahu alihi wasallam,*) or to pray Fatiha for the souls of deceased Muslims, etc. If is done with the intention of gaining rewards, he will

gain reward for it, and if one does not do it, he will not be reprimanded for omitting it.

Mirqat Bab-ul I'tisaam says, “*Hazrat Abdullah ibnu Mas'ood (radi Allahu anhu) has narrated from the Holy Prophet (sallal lahu alaihi wa sallam) said that,*

مَا رَأَى الْمُؤْمِنُونَ حَسَنًا فَهِيَ عِنْدَ اللَّهِ حَسَنٌ وَفِي حَدِيثٍ مَرْفُوعٍ
لَا تَجْتَمِعُ أُمَّتِي عَلَى الضَّلَالَةِ

‘What the Muslims consider as good then it is also considered as good by Allah. Another Hadith, which is Marfu ‘says, My Ummah will not agree upon a thing that is misleading. Vol.01 pg.179” In the beginning of **Miskhat** there is a Hadith,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِأَمْرٍ مَا نَوَى

‘Verily actions depend upon intention, and a man will get whatever he intends for.’”

The book of Fiqh **Darr-e-Mukhtaar** (Vol 1 pg.92) under the chapter of Mustahab of Ablutions says,

A mustahab action is that action ,which the Holy Prophet (Sallal lahu alaihi wa sallam) at times did and at times omitted and also that which the Muslims preceding us thought to be good.”

The book Shami (VoL 5 pg. 230) under the chapter of Qurbani says,

فَانِ النِّيَّةُ تَصِيرُ الْعَادَاتِ عِبَادَاتِ

“Verily good intentions change habits into worship.” It is also written similarly in the book **Mirqat** under the chapter of Intentions.

From these Hadiths and quotes from different books of Fiqh we come to know that whatever permissible action done with an intention of anticipating rewards or that which the Muslims consider as reward earning is also considered as rewarding in the Judgement of Allah Taala. Muslims are witnesses of Allah Taala and whatever they witness to be good is good and whatever they witness to be evil is evil.

C. BID'AT E- WAJIBA:

Is that new action which has not been prohibited in the Shari'at but to omit it will lead to critical complications in the religion. For example, to put the expressions (I'raab) in the Holy Quran such as Fatha (Zabar), Kasra (Zer) and Dhamma (Pesh), to construct madressas for teaching the Holy Quran and Hadith and to learn and teach the knowledge of nahv (Arabic syntax), etc. are all Bid'at Wajib. Let's take an example of the complication that the Muslims will face if one of these things was to be omitted. Supposing the expressions of the Holy Quran were to be erased, then millions of Muslims who are not familiar with the Arabic syntax (Nahv - the learning of which is also Bid'at Wajib) will not be able to read the Holy Book correctly and will be sinful for reading it incorrectly.

D. BID'AT-E MAKRUHA:

Is that innovation the performing of which will lead to the annihilation of a Sunnah. If a Ghaiyr Mu'akkidah Sunnah is annihilated then it is Makruh Tanzhi and if a Mu'akkidah Sunnah is annihilated then it is Makruh Tahrimi. For example, to pray the Eid Khutba in a language other than Arabic, etc. is Bid'at Makruh Tahrimi.

E. BID'AT HARAAM:

Is that innovation which will lead to the annihilation of a Wajib.

2.3 BID'ATS IN OUR DAILY RELIGIOUS ACTIVITIES

We will now see that no worship in Islam is void of Bid'at-e-Hasana.

IMAAN:

Een Muslim child is taught Imaan-e-Mujmal and Imaan-e-Mufassal whereas no such categories or names for Imaan were in practice in the blessed visible era of the Holy Prophet (*Sallaa lahu alaihi wa sallam*) or the three blessed generations after him.

By the three blessed generations we mean the ages of the Sahaba, the Tabeeen and the Tabe Tabeeen.

KALIMAH:

Every Muslim memorizes six Kalimahs. These six Kalimahs their enumeration and their sequence that, this is the first Kalimah, this the second etc. are all Bidats which were not there in the commencing period of Islam.

QURAN:

To divide the Holy Quran into thirty Paras (sections) and to divide the Paras into Rukus, to put the I'raab (expressions such as Zabbar, Zer, Pesh) in the Holy Quran and to have the Holy Book printed by offset in the press are Bidats which could not be traced in the commencing era of Islam.

HADITH:

To collect the Hadith in book form and state the chain or narrators and to characterize the Hadiths by saying this is Sahih, this is Hassan or Da'if, Muaddaal or Mudallas, etc. and to establish the commands with the help of Hadith such as Makruh, Mustahab, etc. are all appreciable Bidats which were not in practice in the blessed era of Rasulullah (*sallal laahu alaihi wa sallam*)

PRINCIPLES OF HADITH (USUL-E-HADITH):

This whole branch of knowledge along with its rules is itself Bid'at Hasana. Even its name.

FIQH:

Now a day all the matters in our daily life depend upon this knowledge because it contains the rules and commands for everything which may come across our lives, but this field of knowledge also is Bidat (Hasana).

USUL-E FIQH AND I'LM-E-KALAAM:

These two branches of knowledge too, along with their principles and injunctions are all Bid'at (Hasana).

HAJJ:

To perform Hajj by travelling in aeroplanes, ships, cars, lorries, buses and to go to the field of Arafaat by car or bus are all Bidats because such conveniences had not been invented in that age. When Bidat has been introduced in such things as Imaan and Kalimah then how will we succeed in abstaining from it. So we will have to agree that all Bid'ats are not Haraam and only those Bidats are Haraam, which contradict the Kitaab and Sunnah.

BID'AT IN WORDLY AFFAIRS:

Now a days we see around us such new inventions that could not be found in the first three centuries of Islam and we got so much accustomed to them that life would be very difficult without them. Everyone is compelled to use these things such as trains, cars, aeroplanes, watches, electricity, and hundreds of other things, without which we cannot imagine how life would be. But all these things are Bidats and cannot be traced back to the blessed era of Rasulullah (*sallallahu alaihi wasallam*) or the Sahaba.

2.4 EXPOSTULATIONS ON THE DEFINITION AND CATEGORISATION OF BID'AT - THE DEFINITION OF BID'AT AMALI (INNOVATED ACTION)

Is that action which came into practice after the blessed era of Rasulullah (*sallal laahu alaihi wasallam*), be it in the religious field or secular. If it was innovated in the age of the respected Sahaba even then it will be considered to be a Bid'at. We will not call that action innovated in the time of the respected Sahaba a Bid'at, but in the terminology of the Shari'at it is called Sunnah of the Sahaba. Because mostly the Bid'at is used to mean Bid'at Sai'yaa (vile innovation) and it is not respectful to assign such a word towards the respected Sahaba. This is the definition of Bid'at.

SALAAT:

It is Bid'at-e-Hasana to intend for praying Salaat by proclaiming the intention by tongue or to pray the 20 Rakaah Tarawih prayer in congregation during the Holy Month of Ramadaan.

There are two well known objections regarding this definition and we will answer them one by one.

CHAPTER THREE

3.1 TWO OBJECTIONS RAISED ON THE DEFINITION OF BID'AT

3.1.1 FIRST OBJECTION

Bid'at is that innovation in religious matters which was brought into practice after the blessed era of Rasulullah (*Sallallahu alaihi wa sallam*) and if any novelty is introduced in worldly matters it will not be called a Bidat. So Maulid, Fatiha are Bid'ats (because they are considered as religious activities) and things such as telegrams, telephones and other

inventions will not be called Bid'ats because they have nothing to do with religion. The Hadith says, "Who so ever innovates a new thing in our religion is rejected." The word "in our religion" in the Hadith proves that any new thing which is introduced in religion will be Bid'at and not that which is secular. And Bid'at in religious matters is Haraam, and lastly, there is nothing like Bid'at-e-Hasana because the Hadith says that all types of innovations are rejected.

ANSWER TO FIRST OBJECTION

Bid'at is not confined to matters concerning religion only because the Sahih Hadiths and the sayings of the Ulama, Fuqaaha and Muhadditheen are against this. A Bid'at is that innovation which came into practice after the blessed era of the Prophet (*sallallaahu alaihi wasallam*) be it worldly or religious. A Hadith in the book Miskhat (Babul I'tisaam) says,

كل محدثة بدعة

"Every new thing is a Bid'at. "There is no restriction of Bid'at being religious or worldly and we have also quoted the statements from the books **Ashi'atul Lam'aat** and **Mirqat** in the preceding pages which say that Bid'at is not restricted to religious matters only.

The chapter, "Types of Bid'at and their Status in Shari'at," in this book, we have quoted from the books **Mirqat and Shami** that to partake of good food and drink and to wear nice clothes is Bid'at Ja'iz. These are world affairs but they have been mentioned as Bid'ats which are pennissible (Jaiz), therefore this restriction of Bid'at to matters religious only is wrong and baseless.

Let us, for a moment, suppose that Bid'at is restricted to religious matters only. Now what can be called a religious matter? The answer

will be that thing which induces Thawaab (Reward). Mustahab, Nafil, Wajib, Fardh, etc. are all religious affairs which are done to gain reward and any worldly action done with a good intention will surely induce reward. It is said in a Hadith that 'to meet a Muslim brother with a cheerful face is equal to giving Sadaqa (charity) in Allah's way. Likewise, it is rewarding to foster one's children with a good intention. A Hadith says. "Even that morsel of food you put in your wife's mouth is rewarding." Therefore, a Muslim's every action, be it religious or secular is rewarding if it is done with the intention of pleasing Allah Ta'ala.

We will now list a few things, which were not present during the blessed era of Rasulullah (*Sallallahu alaihi wa asallam*) but were innovated afterwards and made part and parcel of religion.

- i. Construction of Madrassa's.
- ii. Dividing the Quran into thirty parts
- iii. Marking the expressions on the Holy Quran. viz. fatha, Kasra, Dharnma (Zabbar, Zer, Pesh)
- iv, Printing the Holy Book and other religious books in the press,
- v. The compilation of I'lm-e-Hadith and Fiqh

All the above mentioned things are Bid'ats which were not in the blessed era of Rasulullah (*sallal laahu alaihi wasallam*) but are considered religious. Those who say that Maulid and Fatiha are Bid'ats because those religious affairs which were innovated after the blessed era of the Holy Prophet (*sallal laahu alaihi wasallam*) should have a look at the above list and show us which of these two things are not included in the religion and which was there in the blessed era?

The Hadith: *“Who so ever invents a new thing in our religion is rejected”* which you have presented in your objection means that whoever innovates a new belief or whoever innovates a new action which is in contradiction with the Kitaab and Sunnah will be rejected.

In the last part of the objection, you say that all Bid'ats are Haraam and there is nothing like Bidat'-e-Hasana. Such a statement contradicts with the Hadith which says that: *“Whoever sets a good precedent in Islam will be rewarded and whoever sets a bad precedent in Islam will be punished.”*

We have also quoted from the books **Shami and Mirqaat** that Bid'at is of five categories, viz. Ja'iz, Wajib, Mustahab, Makruh and haraam. According to your statement, we will have to omit many things which are known to be part and parcel of religion but were innovated after the blessed era of Rasulullah (*sallal laahu alaihi wasallam*) such as the Masaa'ils of Fiqh, the four Madhabs, viz. Hanafi, Shafi, Maliki, Hanbali, the Tariqas, viz. Nashbandiyya, Qaderiyya, Chistiyya, Shuhruwardiyya, Alwiyya, etc. the denominations of the Sufiyyaalkraam; the categorisation of the six Kalimahs, Imaan-e-Mujmal, Imaan-e-Mufassal; the division of the Holy Quran into 33 parts; the compilation of the knowledge of Hadith and the categorisation of Hadiths. i.e. Sahih. Da'if, Hassan, Mu'addal, etc.; the construction of madressa and arrangement of their syllabuses: and to set a course for achieving the degree of Aalim and Qari and to present certificates on the completion of the course to the respective students etc. will all be Haraam according to your statement that all Bidats are Haraam and there is nothing like Bidat-e-Hasana.

In fact, there is no act of Shari'at or Tariqat which is void of Bid'at. Then how much will you try to avoid such a Haraam (as you say) when it is surrounding 'our whole religious activity. So you will have to take back your word and agree that all Bidats are not Haraam but only those which contradict with the Kitaab and Sunnah.

3.1.2 SECOND OBJECTION

i. Those things which are innovated in the time of the Sahaba. the Tabe'een and TabeTabe'een are not Bid' ats but they are Sunnats. A Hadith in the book Mishkat (Babul I'tisaam) says, *"It is necessary upon you to cling on to my Sunnat and the Sunnat of the Rightly-Guided Caliphs."* In this Hadith the actions of the Rightly- Guided Caliphs have been mentioned as Sunnat and we have been commanded to follow them, so their actions cannot be called a Bid' at but they are Sunnat.

ii. The book **Mishkat** (Babu Faz'ailis Sahaba) has the Hadith which says, *"The best of my Ummah is my people, then those next to them, then those next to them, then there would come a people whose evidence will precede their oaths and their oaths will precede their evidence."* (i.e. they will not be trustworthy). From this we see that the best three generations are those of the Sahaba, then the Tabe'een and then the Tabe Tabe'een. So whatever was innovated in these three generations is Sunnat and whatever was innovated after them is Bid'at.

iii. *"My Ummah will be divided into seventy-three groups, all of them will be in Hell, except one."* The respected Sahaba enquired of the group which will be in Paradise, the reply Came, *"That upon which land my Sahaba are."* From this we see that to follow the respected Sahaba will lead to salvation and that is why their innovations are not Bid' ats but Sunnats.

iv. The book **Mishkaat** (Babu Fazailis Sahaba) has the Hadith, which says, *"My Sahaha are like stars whomsoever you follow you will be rightly guided."* Even from this we see that to follow the respected Sahaba will lead one to the right guidance, thus the actions innovated in their age will not be called Bid'ats but Sunnats because a Bid'at is deluding and misleading and the respected Sahaba are the most rightly guided and have been protected from delusion.

ANSWER TO SECOND OBJECTION

Even this objection is baseless. We defined Bid'at at quoting from the books **Mirqaat and Ashi'atul Lam'aat** that it is that innovation which came after the blessed era of the Prophet (*sallal laahu alaihi wasallam*) and not in the age of the Sahaba or the Tabe'een.

Secondly, in the book *Mishkat*, Babu Qiyami Shahr-Ramadaan, it is written that Hazrat Umar (*radi Allahu anhu*) ordered for the congregation in Tarawih prayers during his Caliphate and on seeing the congregation remarked, *This is a very nice Bidat*. Hazrat Umar (*'radi Allahu anhu*) called his own action a nice Bid'at.

Thirdly, to pray the Tarawih prayers individually is Sunnat and to form a regular congregation in these prayers is Bidat-e-Hasana as we have quoted in the preceding pages.

Fourthly, the second volume of **Bukhari Shareef** (Kitabu Faza'il-il-Quran; Bab Jam'il Quran V.02.Pg.745) says that when Hazrat Abu Bakr (*'radi Allahu anhu*) ordered Hazrat Zaid bin Thabit (*radi Ahlahu anhu*) to collect the verses of the Holy Quran and compile them in a" book form, he replied,

كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهُ خَيْرٌ

"How will you do such a thing which the Holy Prophet (sallal laahu alaihi wasallam) did not do?" Hazrat Abu Bakr (*radi Allahu anhu,*) said, *"By Allah this is a good project."* Hazrat Zaid's (*radi Allahu anhu*) conversation shows that he thought the compilation of the Holy Quran was a Bid'at but Hazrat Abu Bakr's (*radi Allahu anhu*) reply was that though to compile the Holy Quran is a Bid'at, but it is a nice Bid'at shows that the innovations of the Sahaba are Bid'at Hasana.

i. In the objection, this Hadith is quoted,

ii. *فعلیکم بسنتی وسنة الخلفاء الراشدين المهديين*

“It is necessary upon you to cling to my Sunnat and the Sunnat of the Rightly- Guided Caliphs.” The acts and the statements of the Rightly Guided Caliphs have been mentioned as Sunnat in this Hadith. But ‘Sunnat’ here means “tariqa (mode, manner)”, likewise the Hadith which says, *“who so ever sets a good Sunnah in Islam will be rewarded for it...”* shows that “Sunnah” means “a mode.” Even the Holy Quran says:

سنة الله التي قد خلت من قبل

“This is Allah’s method which bath ever taken course from before (Surah Al-Fatah ayat no. 23).” and

سنة من قد ارسلنا قبلك من رسلنا ولا تجد لستتنا تحويلا

“Tradition of those whom we sent before you as messenger and you would not find our law changing.”

The Sunnat of Allah Taala here means the method of Allah Taala likewise the Sunnai of Ambiya means the method and mode of the Ambiya.

Under the same Hadith., *“It is necessary upon you to cling to my Sunnah and the Sunnah of the Khulafa-e-Rashideen.* The book **Ashi’atul Lam’ aat** says: *“The Sunnah of the Rightly-Guided Caliphs is actually the sunnah of the Holy Prophet (sallal laahu alaihi wasallam), but because it was not common in the Holy Prophet (sallal laahu alaihi wasallam) time and came to be known in the time of the Khulafa-e-Rashideen, it is called the S’unnat of Khulafa -e-Rashideen.*

Hence, the Sunnat of the Khulafae-Rashideen is that which is actually the Sunnat of the Holy Prophet (*sallal laahu alaihi wasallam*) but was not widespread in his blessed time and the Khulafa-e-Rashideen were the ones to circulate it and make it known so it is was called the Sunnat of the Khulafa-e-Rashideen.

Fifthly, the Muhadditheen and the Fuqaha have said that the works of the Khulafae-Rashideen are appended to the Sunnat, i.e they are not Sunnat but are contiguous to the Sunnat. I-lad the deeds of the Khulafa-e-Rashideen been Sunnat. the Scholars would not have mentioned the word 'contiguous to Sunnat.'

ii. The Hadith, "*The best of my Ummah is my generation then those next to them, then those next to them...*" shows that in these three generations more good deeds will be committed and the people will be more righteous than the generation to follow. It doesn't mean that any innovation invented in this age will become a Sunnat! Secondly, there is no mention of Sunnat in this Hadith. If it is as you say then the misguided sects such as the Jabriyya and the Qadriyya were innovated in this period and even the martyrdom of Hazrat Imam Hussain (*radi Allhu anhu*) and the oppressions of Hajjaz occurred in this period, then would you say (Allah forbid!) that all these acts are Sunnat?

iii. The Hadith, *ستفترق امتي على ثلاث وسبعين ملة*

iv. '*My Ummah will be divided into seventy-three sects...*' and the Hadith, *اصحابي كالنجوم بايهم اقتديتم اهتديتم*

v. '*My Sahaba are like stars, whom so ever you follow you will be guided,*' shows that by following the respected Sahaba one is rightly guided and to disagree with them leads one astray. And this is what even Muslim believes. But even these Hadith do not prove that even deed of the respected Sahaba is a Sunnat of the Shariat. It could be Bidat Hasana. And those Bidat Hasana innovated by the blessed Sahaba

should be followed by every Muslim. A Hadith in the book **Mishkat Babul I'tisaam** says,

vi. اتبعوا سواد الاعظم فانه من شد شد في النار

vii. *'Adhere to the Sawaad-e-Azam (great majority). Whoever isolates from it, isolates himself to Hell, and also that thing which the Muslims see as good is considered good by Allah Ta'ala also,'* and also

من فارق الجماعة شبر افقد خلع ربة الاسلام من عنقه

viii. *"whoever drifts a span away from the majority will have lifted the rope of Islam from his neck."*

Allah Ta'ala says in the Holy Quran:

ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وسانت مغيرا

"and follows a way other than the way of the muslims we shall leave him on his own condition and shall cause to enter hell and what is an evil place of returning.(IV:115)

From these Ayats and Hadiths we see that it is the duty of every Muslim to stick to the path followed by the majority of the Muslim mass (Sawaad-e-Azam) and whoever drifts away from it will have drifted himself towards Hell.

But it is not necessary that every new thing innovated by the Muslims is a Sunnat. It will be a Bid'at - Bid' at Hasana (Sound innovation).

Just as the innovations of the Sahaba are called Sunnat-e-Sahaba, likewise the innovations of the Salaf-e-Saliheen should be called Sunnat of the Salaf (approved mode of the Salaf).

3.2 CONCLUSION

Those people who say that every Bidat is Haraam should understand the meaning of this universally accepted principle that **الأصل في الأشياء الإباحة** the origin of everything is Mubah (permissible), (Al- Ashbah wannazair pg. 133) i.e. everything is permissible unless a Hukm (command) has come in its prohibition which will make it Haraam. Every novelty is not prohibited on the grounds that it is something new but the prohibition comes if the novelty is in contradiction with the Holy Quran or the Sunnat.

The Ayats of the Holy Quran along with hadith and the statements of the Fuqaha (Jurisprudents) have approved of this principle. The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ أَن تَبَدَّلَ لَكُمْ تَشْرُوكًا وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلِ الْقُرْآنُ عَلَيْكُمْ عَفَا اللَّهُ عَنْهَا

“O believers ask not such thing which if disclosed to you may displease you and if you will ask while the Quran is descending then they would be disclosed to you. Allah has already pardoned them. (Al maida ayat no. 101)

From this blessed Ayat we see that all those things about which no command or prohibition has come have been pardoned. That is *why* the Holy Quran says regarding those women with whom Nikah is prohibited:

واحل لكم ما وراء ذلكم

“And the remaining besides those arc lawful for you.” (Annisa Ayat 24)and it says,

وقد فعل لكم ما حم عليكم

“And he has explained to you in detail what is forbidden to you. (Al Anaam ayat 119)

We see that all things in general are permissable except those which have been forbidden in the Holy Quran and hadith. A Hadith in **Mishkat**, Babu Adabi-Ttaaam pg. 367, says,

الحلال ما احل الله في كتابه والحرام ما حرم الله في كتابه وما سكت عنه فهو مما عفى عنه

“Permitted is that which Allah Ta’ala has made permissible in His Book, and prohibited is that which Allah Ta’ala has prohibited in His Book and that about which nothing has been mentioned is pardoned.” From this Hadith we see that things are of three categories. Firstly, that which is permissible and its permissibility has been established from the Holy Quran. Secondly, that which is impermissible and its impermissibility is established in the Holy Quran. Thirdly, that about which the Holy Quran is silent and these are pardoned.

The book **Shami** (Vol. 1. KitabutTaharat under the definition of Sunnat vol. 01 pg. 78) says:

المختار ان الاصل الاباحة عند الجمهور من الحنفية والشافعية

‘According to the Hanafis and the Shafi ‘is this is the accepted principle that the origin of every action is permissible’. Even in the books of Tafseer such as I **Khazin**, **Ruhool Bayan** and **Khaza’inul Irfaan** it is written the same that the origin of everything is permissible unless it has been made impermissible by the Holy Quran.

Some people ask this question - “Show us where it is written that Maulid Shareef is permissible or that the Holy Prophet (sallal laahu alaihi wasallam) ever performed the Maulid or the respected Sahaba or the Thbe ‘een performed it?” This question is deceiving and misleading. It

is upon those who say that maulid is Haraam to show us which Ayat or Hadith has prohibited Maulid and to bring us the evidence which supports their words.

How can they say something to be Haraam and that too, Maulid Shareef wherein the praises of the Beloved Prophet (*sallal laahu alaihi wasallam*) are sung and his blessed biography and actions are mentioned to freshen the minds and give calmness to the soul when Allah Ta'ala has not made it Haraam nor has any hadith come in it's prohibition?

The Holy Quran's silence on this subject and the Hadith not having anything against it indicate that Maulid Shareef is permissable. Allah Ta'ala says in the Holy Quran:

قل لا اجد في ما اوحى الى محرما على طاعم يطعمه الا ان يكون ميتة

“Say: I find not in what has been revealed to me any meal forbidden to any cater but that it be a dead body (Al-anam ayat no. 145)and He says:

قل من حرم زينة الله التي اخرج لعباده من الطيبات والرزق

“Say you who has forbidden the adornment of Allah which he has brought forth for his bondmen and the pure foods? (Al Araff- ayat no.32)

This proves that not to get any indication towards a thing's impermissibility is enough as evidence for it to be permissible.

END