

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 44 – Definition of Innovation, Another Division of Innovation, The Innovators are of Two Types, Be Careful of Innovation in the Religion

By Shaykh Ahmed al-Wasaabee

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The shaykh began with the Khutbatul Haajah.

### DEFINITION OF INNOVATION (TA'REEF AL-BID'AH)

#### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

**al-Bid'ah (Innovation):** It is every belief or saying or action which came about after the death of the Prophet (صلى الله عليه وسلم) with the intention of worship and seeking nearness to Allaah, without any evidence for it from the Book or from the Sunnah or from the actions of the Salaf.

**The Categories of Innovation are Five (Aqsaam al-Bid'ah Khamsah), and All of them are Misguidance, and Some are Worse than Others:**

**1 - Bid'ah I'tiqadiyyah (Innovation of Belief):** It is every belief opposing the Book and the Sunnah, like one who believes that al-Aqtaab, al-Abdaal, and al-Aghwaath have control of the universe or that they possess the knowledge of the unseen, and this is disbelief.

**2 - Bid'ah Lafdhiyyah (Innovation of Speech):** It is every saying which a person utters intended as worship and it is in opposition to the Book and the Sunnah, such as the one who makes remembrance of Allaah by only mentioning His Name ((Allaah)), or by mentioning ((Huwa [Him])). See Majmoo' al-Fataawaa of Shaykhul-Islam Ibn Taymiyyah 10/226-229.

**3 - Bid'ah 'Amaliyyah (Innovation of Action):** It is every movement, which originates from a person intended as worship, in opposition to the Book and the Sunnah, like the one who dances while he is making remembrance (Dhikr) [of Allaah].

**4 - Bid'ah Maaliyyah (Innovation of Wealth):** It is every item of wealth, which is spent as worship on things which are in opposition to the Book and the Sunnah, such as the spending for the building of domes on graves and the making of tombs upon the graves.

**5 - Bid'ah Tarkiiyyah (Innovation of Abandoning):** It is everything that is abandoned from the Deen or the permissible (Mubaah) and lawful [things], intended as worship, such as the one who leaves marriage or leaves eating meat intending worship, piety and self-denial.

#### EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

These five categories of innovation, along with the examples mentioned for each of them, all of them can be found in the Soofiyyah. Regarding the first category, a group of Soofiyyah believe that a certain group of people control the affairs of the universe and that they know the unseen, and this is a known belief amongst certain groups of the Soofiyyah. And they also believe that when these people die, then other people follow and inherit from them the power of controlling the universe and possessing knowledge of the unseen. Regarding the second category, and the example that was mentioned was the saying of the Name of Allaah (subhaanahu wa ta'aalaa) by itself, and also the saying of Huwa (Him) as Adhkaar (words of remembrance), then these are also characteristics which are well known to be found amongst the Soofiyyah in their groups of remembrance. Regarding the third category, the Shaykh mentioned that when the Soofiyyah make remembrance of Allaah, they dance. And they also beat the drums and make music, and they do all of this in the Masaajid. Regarding the fourth category, and the example which was mentioned was the building of domes and tombs upon the graves, and the Shaykh mentioned that this is from the blind-following in the footsteps of the Jews and Christians:

Narrated 'Aa'ishah (radiyAllaahu 'anhaa) that Umm Habeebah and Umm Salamah mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said: **((If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection))**. Reported by al-Bukhaaree, no. 420.

So Shaykh Ahmed mentioned that with this you find the Soofiyyah, of today and of the past, following in the footsteps of the Jews and the Christians and building upon the graves. And this is a path to Shirk Akbar (greater association), as Shaykh Ahmed mentioned from eyewitness reports of the worship that is directed to other than Allaah (subhaanahu wa ta'aalaa) at these graves upon which are built tombs and domes. Regarding the last and fifth category, it is found amongst some of the Soofiyyah that they punish themselves on a cold day or cold night by wearing a very thin piece of clothing. And they also make vows to Allaah upon themselves that they will not eat meat, or drink milk, or other things which are allowable and sanctioned in the Deen of al-Isllaam.

Narrated Anas ibn Maalik (radiyAllaahu 'anhu) who said: "A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allaah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allaah's Messenger came to them and said: **((Are you the same people who said so-and-so? By Allaah, I am more submissive to Allaah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my Sunnah in Religion, is not from me (not one of my followers))**." Narrated by al-Bukhaaree, no. 4731.

So whoever believes that he can do more actions and deeds than the Prophet (صلى الله عليه وسلم), then he is misguided and he is wrong in his belief. For verily, no one can compare to the actions of the Prophet (صلى الله عليه وسلم), from his establishing the prayer, and his fasting, and his establishing the call to al-Isllaam, and other than these.

## **ANOTHER DIVISION OF INNOVATION (TAQSEEM AAKHIR LIL-BID'AH)**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

#### **al-Bid'ah Qismaan (Innovation is of Two Types):**

- 1 – Kubraa (Major).
- 2 – Sughraa (Lesser).

And if you wish then say:

- 1 – Mukaffirah (of Disbelief).
- 2 – Mufassiqah (of Sin).

See Hadee as-Saaree of al-Haafidh Ibn Hajar (rahimahullaah) page 385.

And if you wish then say:

- 1 – Expels one from the Religion.
- 2 – Does not expel one from the Religion.

- As for the Major innovation (al-Bid'ah al-Kubraa), then it is of disbelief (al-Mukaffirah) as it expels from the Religion: And it is the one by which the one who does it reaches to the extent of disbelief, like the one who practices the legislation of communism, or the Ba'thiyyah, or 'Arab nationalism, or other than these from the legislations of disbelief.
- As for the Lesser innovation (al-Bid'ah as-Sughraa), then it is of sin (al-Mufassiqah) and it does not expel one from the Religion: And it is the one by which the one who does it does not reach to the extent of disbelief, like making the remembrance [of Allaah] in unified voices.

### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

These different divisions and categories, they are different terminologies, but their meanings are one and the same. So the summary is that innovation is of two types, the first of which is the major innovation, and it is of disbelief, and it expels one from the Religion. And the second is minor innovation, and this is of sin and it does not expel one from the Religion of al-Islam.

Then Shaykh Ahmed mentioned some of the sects that fall under the first category of major innovation, and from them are the Raafidhah, and some amongst them say that 'Alee ibn Abee Taalib is Allaah and they worship him, and believe that he has attributes which are exclusive to Allaah (subhaanahu wa ta'aalaa) alone. And from them are the Baatiniyyah, and from them are some of the extreme groups of the Soofiyyah, such as the Ittihaadiyyah and the Hulooliyyah. So the Shaykh mentioned that if these groups are found in a particular land, then the prayer behind these people is not acceptable due to the fact that they are disbelievers.

## **THE INNOVATORS ARE OF TWO TYPES (AL-MUBTADI'OON QISMAAN)**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:**

- 1 – Du’aaah Ilaa Bid’atihim (Caller to the innovation).
- 2 – Ghayr Du’aaah Ilayhaa (Those who do not call to it).

See Hadee as-Saaree of al-Haafidh Ibn Hajar (rahimahullaah) page 385.

#### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

Shaykh Ahmed mentioned that the majority of the scholars are upon this division of the people of innovation: those who call to their innovation and those who do not call to their innovation. And it is mandatory upon us that we take caution from both categories. And the first category of people are more hazardous to the general people than the second category. And even the second category, those who do not call to their innovation, then caution must still be taken from them, for verily a person can be fooled by a particular persons’ statements and actions, because even though he may not be calling to his innovation directly and explicitly, but his actions and deeds are calling to his innovation, and this is very harmful to the slaves of Allaah, and they must take caution from this.

And from the way of the Salaf was that they used to have complete caution from all types of people of innovation.

From Sa’eed ibn ‘Aamir who said: “I heard Ismaa’eel [i.e. Ibn Khaarijah] narrate, saying: “Two men from the people of the innovated sects came to Muhammad Ibn Seereen and said: “O Aboo Bakr we want to narrate something to you.” He said: “No.” They said: “Then may we recite an Aayah from Allaah’s book to you?” He said: “No, not even half of an Aayah!” He said: “Either you two get up and leave or I will get up.” So the two men stood up and left. So one of the people said: “What harm would it do to you for him to recite an Aayah?” He said: “I hated that he should recite an Aayah and that they would distort it and then it would enter my heart.” Reported in *Sharh Usool I’tiqaad Ahlis-Sunnah wal-Jamaa’ah* of Imaam al-Laalikaa’ee, no. 242.

So Shaykh Ahmed mentioned that Ibn Seereen (rahimahullaah) was scared that something might fall into his heart from the beautiful words of that person of innovation, even though he was not calling to his innovation. So the way of the Salaf is that the people of innovation, the Ahlul-Bid’ah, are not to be sat with, and they are not to be listened to, and Allaah (subhaanahu wa ta’aalaa) has made Ahlus-Sunnah wal-Jamaa’ah in sufficiency, and there is no need for the people of innovation, whether they are calling to their innovation or are not calling to it.

And from the people are those who say concerning the people of innovation that we take from them [i.e. the Ahlul-Bid’ah] that which is good, and we leave off the evil that is with them. And Shaykh Ahmed (hafidhahullaah) mentioned that this is a false statement, and it is an incorrect statement. And what is correct is that we do not take from the people of innovation in entirety. And there are great dangers in this [i.e. this false statement that we take the good and leave the bad], and the Shaykh mentioned a story that one of the early Salaf wanted to marry a woman who was known to be from a sect of the Khawaarij. And he hoped that by marrying her he might win her over to the Sunnah, but when he did marry her, it turned out that in fact she had pulled him to the beliefs of the Khawaarij.

## BE CAREFUL OF INNOVATION IN THE RELIGION (IHDHARU AL-BIDA' FEE AD-DEEN)

### TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

1 – From ‘Aa’ishah (radiyAllaahu ‘anhaa) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((Whoever introduces into this affair of ours that which is not from it will have it rejected))**. Reported by al-Bukhaaree, no. 2550 and Muslim, no. 1718 and in a narration from Muslim: **((Whoever does a deed that is not ordered by us will have it rejected))**.

2 – From Jaabir ibn ‘Abdullaah (radiyAllaahu ‘anhumaa) who said: When Allaah’s Messenger (صلى الله عليه وسلم) used to give a sermon he would say: **(( ... Verily the best speech is the Book of Allaah, and the best guidance is the guidance of Muhammad, and the worst of the affairs are the newly invented matters [and every newly invented matter is an innovation] and every innovation is misguidance [and every misguidance is in the Fire]))**. Reported by Muslim in al-Jumu’ah, no. 867 (2/592), and an-Nisaa’ee in al-‘Eedayn, chapter (22) 3/188-189, and the two additions are found with him.

**Reflect, O Muslim brother:** Upon these two Noble Prophetic authentic Ahaadeeth which have been taken from the Prophetic lamp. If you were to study them carefully then you will find them a cure for you, *inshaaAllaah*, from every innovation introduced to the Religion of Allaah. This is because the Messenger of Allaah (صلى الله عليه وسلم) ruled that every innovation was misguidance and he did not say some of them, rather he said: **((Kullu [Every]))**, and ((Every)), O brother is from the words which apply in generality and totality.

And similarly is his (صلى الله عليه وسلم) saying: **((Whoever does a deed that is not ordered by us will have it rejected))**.

That is to say that it is not accepted, and he did not say: According to the intention (Niyah) of the one who did it, rather he ruled it to be: ((Radd [Rejected])).

So if someone were to say to you that: ‘Not every innovation is misguidance, and not every action introduced to the Religion is rejected,’ then say to him: “Who is more knowledgeable, you or the Messenger of Allaah (صلى الله عليه وسلم)?” and “Who is more fearful of Allaah, you or the Messenger of Allaah (صلى الله عليه وسلم)?” So if he agrees with the meaning of these two Hadeeths and he believes in them, and acts upon what is in them then no problem.

But if he does not cease to be persistent upon his saying that: ‘Not every innovation is misguidance, and not every newly invented matter is rejected,’ then say to him: “Verily the Messenger (صلى الله عليه وسلم) said on one hand: **((Every innovation is misguidance))** and he said: **((Whoever does a deed that is not ordered by us will have it rejected))**, and you on the other hand say: Not every innovation is misguidance, and not every newly invented action is rejected.” Then say to him: “This is from you, in opposition to the Messenger (صلى الله عليه وسلم)!”

And remind him of the saying of Allaah (ta’aalaa):

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا

*And whoever contradicts and opposes the Messenger (Muhammad (صلى الله عليه وسلم)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisaa' 4:115)*

O Allaah, allow us to die upon the Book and the Sunnah and protect us from all innovations, O Lord of the Worlds.

### **Faa'idah (Benefit):**

**al-'Allaamah Ibnul-Qayyim (rahimahullaahu ta'aalaa) said** in his book *Madaarij as-Saalikeen*: 1/224:

( For verily innovations grow with the small innovations, and they lead up to greater innovations until they take a person out of the Religion, just like a hair is taken out of a dough of bread. And the evils of innovations, no one knows them except the people of fine insight and knowledge, and as for the people of blindness, then they are misguided in the darkness of blindness:

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

*And he for whom Allaah has not appointed light, for him there is no light. (An-Noor 24:40).*

### **EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):**

The Deen of Allaah is complete:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion. (Al-Maa'idah 5:3)*

So it is upon every Muslim that he places himself in his statements and his actions and in his beliefs upon the Book and the Sunnah, and if he finds them to be in agreement to the Book and the Sunnah upon the understanding of the Salaf-us-Saalih, then left him praise Allaah (subhaanahu wa ta'aalaa). And if he does not find them in accordance with the Book and the Sunnah, then it is upon him to base his Religion upon certain proof, and not be satisfied with thinking that what he is upon is good.

### **Q&A**

1. What is the punishment that should be established on a Saahir (magician/sorcerer), when the Saahir puts magic on someone else, so how should we deal with them in our situation, knowing that we live in the lands of disbelief?

**Ans:** A person who is known for sorcery and is considered to be a sorcerer, then caution and awareness is to be taken from him, and he is to be warned about. And as far as the legal punishment of the sorcerer, which is death, then this is carried out by the Muslim rulers. And with knowledge that this question is coming from the lands of disbelief, then the legal punishment cannot be carried out.

2. There are doubts being spread that Shaykhul-Islam Ibn Taymiyyah (rahimahullaah) said that Allaah has eyes and He has ears, like our eyes and like our ears. So how do we respond to this?

**Ans:** This is a lie against Shaykhul-Islam Ibn Taymiyyah (rahimahullaah). And Shaykhul-Islam lived at a time when the people were ignorant of their ‘Aqeedah, so he wrote and explained to them the proper ‘Aqeedah (Creed) of Ahlus-Sunnah wal-Jamaa’ah, and in doing so, he had many enemies. Some of his enemies even went to the leaders of the countries and told them that this man Shaykhul-Islam is ruining the peoples ‘Aqeedah, and they lied upon him and told the leaders that he is making similitude and comparison between Allaah and the creation of Allaah. And this is a lie upon Shaykhul-Islam, for Shaykhul-Islam has affirmed for Allaah (subhaanahu wa ta’aalaa) what He has affirmed for Himself in His Book, and Shaykhul-Islam affirmed for Allaah that He has Two Eyes, and that His Two Eyes do not in anyway resemble the eyes of the creation. As for those people who deny and negate the Attributes of Allaah (subhaanahu wa ta’aalaa), then they lied against him when he affirmed these Attributes for Allaah, and they said that Shaykhul-Islam is saying that Allaah’s Attributes are similar to the attributes of the creation. And this is clearly against what Shaykhul-Islam has called to, and this is clearly written and recorded in his books, that he did not make similitude between Allaah and His creation, rather he affirmed the Attributes which Allaah (subhaanahu wa ta’aalaa) affirmed for Himself. And Shaykh Ahmed said that the people of innovation have attributed to Shaykhul-Islam even worse accusations saying that in regards to the Hadeeth that Allaah (subhaanahu wa ta’aalaa) descends to the lowest Heaven in the last part of the night<sup>1</sup>, they have said that Shaykhul-Islam said that Allaah descends while He is riding on a donkey. And this is a clear lie against Shaykhul-Islam Ibn Taymiyyah, and they have tried to fabricate lies against him which are worse than this.

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<sup>1</sup> Abu Hurayrah (radiyAllaahu ‘anhu) reported Allaah’s Messenger (صلى الله عليه وسلم) as saying: **((Our Lord, the Blessed and the Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: “Who supplicates Me so that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?”))**. Reported by Muslim, no. 1656.