# Chapter 13
# بَابُ التَّحْذِيرِ مِنَ الْبِدَعِ
# Warning From Innovations

*Shaikhul-Islām* Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said: Al-ʿIrbād bin Sāriyah (رَضِيَ ٱللَّهُ عَنْهُ) narrated:

وَعَظَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. قُلْنَا: يَا رَسُولَ اللهِ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: أُوصِيكُمْ بِتَقْوَى اللهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ. وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

"Allah's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gave us a moving admonition that made our hearts tremble and our eyes shed tears. So, we said: **'O Allah's Messenger! It is as if it was a farewell sermon, so instruct us.'** He replied: **'I enjoin upon you to fear Allāh and be dutiful to Him; and to hear and obey the ruler even if the one in charge of you is a slave. Those who live for long among you will see great controversy and differing, so upon you is to cling to my *Sunnah* and to the Sunnah of the Rightly Guided Caliphs after me; bite on to that with your molar teeth. And beware of the newly invented matters, for indeed every innovation [in the Religion] is misguidance.'"**[1]

[1] Abu 'Īsā At-Tirmidhi said that this narration is *hasan-sahīh*. Reported also by Abu Dawūd (no. 4607), at-Tirmidhi (no. 2676), Ibn Mājah (no. 24), Ahmad in *al-Musnad* (no. 4/126), al-Hākim (nos. 328-333) and he said: 'It is

Hudhayfah Ibn al-Yamān (رَضِيَ اللَّهُ عَنْهُ) said:

كُلُّ عِبَادَةٍ لَا يَتَعَبَّدُهَا أَصْحَابُ مُحَمَّدٍ فَلَا تَتَعَبَّدُوهَا فَإِنَّ الْأَوَّلَ لَمْ يَدَعْ لِلْآخِرِ مَقَالًا فَاتَّقُوا اللَّهَ يَا مَعْشَرَ الْقُرَّاءِ وَخُذُوا طَرِيقَ مَنْ كَانَ قَبْلَكُمْ.

**"Every act of worship which was not practiced by the Companions of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then do not do it; for indeed the early ones did not leave out any speech for the later ones. So fear Allāh, O people of recitation [and knowledge]! And take the path of those who have preceded you."**[2]

# Additional Commentary[3]

Imām ash-Shātibi (d. 790AH, رَحِمَهُ اللَّهُ) wrote a chapter heading in his work *Al-Iʿtisām*[4] entitled: '**That which has been reported from the *Salaf as-Sālih* among the *Sahābah* and the *Tābiʿīn*, may Allah be pleased with them, concerning the censure of innovations and its people.'** Then he went on to narrate a body of narrations which included the following: ʿUmar Ibn al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) said:

أَيُّهَا النَّاسُ قَدْ سُنَّتْ لَكُمُ السُّنَنُ وَفُرِضَتْ لَكُمُ الْفَرَائِضُ وَتُرِكْتُمْ عَلَى الْوَاضِحَةِ إِلاَّ أَنْ تَضِلُّوا بِالنَّاسِ يَمِينًا وَشِمَالاً وَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الأُخْرَى ثُمَّ قَالَ إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ أَنْ يَقُولَ قَائِلٌ لاَ نَجِدُ حَدَّيْنِ فِى كِتَابِ اللَّهِ فَقَدْ رَجَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَرَجَمْنَا وَالَّذِى نَفْسِى بِيَدِهِ لَوْلاَ أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ بْنُ الْخَطَّابِ فِى كِتَابِ اللَّهِ تَعَالَى لَكَتَبْتُهَا الشَّيْخُ وَالشَّيْخَةُ فَارْجُمُوهُمَا الْبَتَّةَ

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*sahīh*.' Adh-Dhahabi agreed (1/95-97), and it was authenticated by al-Albānī.

[2] See al-Lālikāʾi (1/95, no. 119).

[3] By Abu Khadeejah ʿAbdul-Wāhid.

[4] *Al-Iʿtisām* (1/121), *Maktabah at-Tawheed* edition.

**"O people! The Sunnah has been laid down for you, and the obligations have been established for you, and you have been left upon clarity; yet you [still] stray with the people away to the right and the left."** Then he struck one hand against the other and said:

"Be warned from being lost and deviated away from the verse of stoning such that a person says, **'We do not find this punishment in the Book of Allāh.'** Indeed, the Messenger of Allah (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) stoned the adulterers and we will stone them. By the One in whose Hand my soul, had it not been that people would say that ʿUmar Ibn al-Khattāb has added to the Book of Allāh (سُبْحَانَهُوَتَعَالَىٰ) I would have written down, **'The grown man and the grown woman are to be stoned.'"**[5]

In a narration, Hudhayfah Ibn Yamān (رَضِيَٱللَّهُعَنْهُ) entered the Masjid and stopped at a circle of [studying] people, so he said:

يَا مَعْشَرَ الْقُرَّاءِ اسْتَقِيمُوا فَإِنَّكُمْ سَبَقْتُمْ سَبْقًا بَعِيدًا فَإِنْ أَخَذْتُمْ يَمِينًا وَشِمَالًا ضَلَلْتُمْ ضَلَالًا بَعِيدًا

**"O reciters [and learned ones]! Be steadfast upon the Straight Path for indeed you have taken a great lead, but if you divert to the right or left, you will stray far away."**[6]

Ibn Masʿūd (رَضِيَٱللَّهُعَنْهُ) said:

اتَّبِعُوا وَلَا تَبْتَدِعُوا فَقَدْ كُفِيتُمْ

[5] *Al-Muwatta* of Mālik (pp. 824, 241) with a *sahīh* chain of narration; similarly in al-Bukhārī (no. 6829).

[6] Al-Bukhārī (no. 728), Ibn Nasr in *As-Sunnah* (no. 90), Ibn Battah in *al-Ibānah* (no. 196), Ibn Waddāh in *al-Bid'ah* (no. 13), al-Harawi in *Dhammul-Kalām* (no. 483) and its *isnād* is *sahīh.*

**"Follow do not innovate for indeed you have been sufficed."**[7]

The Salaf would stay away from the People of Bidʿah and avoid their gatherings until they recanted, repented and returned to the Truth. Imām al-Baghawī (d. 535H رَحِمَهُ ٱللَّهُ) stated in *Sharhus-Sunnah* (1/227) in his commentary of the story of the three Companions, Kaʿb Ibn Mālik, Mirārah Ibn ar-Rabīʿ and Hilāl Ibn 'Umayyah (رَضِيَ ٱللَّهُ عَنْهُمْ): **"And there has already transpired the speech of the *Sahābah*, the *Tābiʿūn*, then those who followed them and from the scholars of the *Sunnah* that they united and agreed upon having enmity towards *ahlul-Bidʿah* and to boycott them."**

Al-Lālikāʾī with his chain of narration to Thābit Ibn ʿAjlān (رَحِمَهُ ٱللَّهُ), who said:

أَدْرَكْتُ أَنَسَ بْنَ مَالِكٍ وَابْنَ الْمُسَيِّبِ وَالْحَسَنَ الْبَصْرِيَّ وَسَعِيدَ بْنَ جُبَيْرٍ وَالشَّعْبِيَّ وَإِبْرَاهِيمَ النَّخَعِيَّ وَعَطَاءَ بْنَ أَبِي رَبَاحٍ وَطَاوُسًا وَمُجَاهِدًا وَعَبْدَ اللَّهِ بْنَ أَبِي مُلَيْكَةَ وَالزُّهْرِيَّ وَمَكْحُولًا وَالْقَاسِمَ أَبَا عَبْدِ الرَّحْمَنِ وَعَطَاءً الْخُرَاسَانِيَّ وَثَابِتًا الْبُنَانِيَّ وَالْحَكَمَ بْنَ عُتْبَةَ وَأَيُّوبَ السِّخْتِيَانِيَّ وَحَمَّادًا وَمُحَمَّدَ بْنَ سِيرِينَ وَأَبَا عَامِرٍ - وَكَانَ قَدْ أَدْرَكَ أَبَا بَكْرٍ الصِّدِّيقَ - وَيَزِيدَ الرَّقَاشِيَّ وَسُلَيْمَانَ بْنَ مُوسَى كُلُّهُمْ يَأْمُرُونَنِي فِي الْجَمَاعَةِ وَيَنْهَوْنَنِي عَنْ أَصْحَابِ الْأَهْوَاءِ

"I reached Anas Ibn Mālik (رَضِيَ ٱللَّهُ عَنْهُ), Saʿīd Ibn al-Musayyib (رَحِمَهُ ٱللَّهُ d. 94H), al-Hasan al-Basrī (رَحِمَهُ ٱللَّهُ d. 110H), Saʿīd Ibn Jubair (رَحِمَهُ ٱللَّهُ d. 95H), ʿĀmir Ibn Sharāḥīl ash-Shaʿbī (رَحِمَهُ ٱللَّهُ d. 104), Ibrāhīm an-Nakhaʾī (رَحِمَهُ ٱللَّهُ d. 96H), ʿAṭāʾ Ibn Abī Rabāh (رَحِمَهُ ٱللَّهُ d. 114H), Tāwūs Ibn Kaysān al-Yamānī (رَحِمَهُ ٱللَّهُ d. 106H), Mujāhid Ibn Jabr al-Makkī (رَحِمَهُ ٱللَّهُ d. 104H), ʿAbdullāh Ibn Abī Mulaikah (رَحِمَهُ ٱللَّهُ d. 117H), Muḥammad Ibn Shihāb az-Zuhrī (رَحِمَهُ ٱللَّهُ d. 124H), Makhūl Makhūl Ibn Abī Muslim ash-Shāmī

[7] *Az-Zuhd* of Wakīʿ (no. 315) and from him Ahmad in *Az-Zuhd* (2/110), Abu Khaythumah in *al-ʿIlm* (no. 54), Ibn Nasr in *as-Sunnah* (no. 81) and others. The narration is authentic through various chains of transmission.

(رَحِمَهُ ٱللَّهُ d. 112H), al-Qāsim Abū ʿAbdur-Rahmān ad-Dimashqī (رَحِمَهُ ٱللَّهُ d. 112H), ʿAtāʾ Ibn Abī Muslim al-Khurasānī (رَحِمَهُ ٱللَّهُ d. 135H), Thābit al-Bunānī (d. 127H), al-Hakam Ibn ʿUtbah (رَحِمَهُ ٱللَّهُ d. 113H), Ayyūb as-Sakhtiyānī (رَحِمَهُ ٱللَّهُ d. 131H), Hammād Ibn Salamah as-Sāʿidī (رَحِمَهُ ٱللَّهُ d. 120H), Muhammad Ibn Sīrīn (رَحِمَهُ ٱللَّهُ d. 110H), Abū ʿĀmir and he reached Abū Bakr as-Siddīq (رَضِيَ ٱللَّهُ عَنْهُ), Yazīd ar-Raqāshī (رَحِمَهُ ٱللَّهُ d. 119H), and Sulaymān Ibn Mūsā (رَحِمَهُ ٱللَّهُ d. 115H): **all of them instructed me to stick to the *Jamāʿah* and all of them prohibited (warned) me from the People of Desires."**[8]

Imām Al-Awzāʿī (d. 157 H رَحِمَهُ ٱللَّهُ) said:

اصْبِرْ نَفْسَكَ عَلَى السُّنَّةِ وَقِفْ حَيْثُ وَقَفَ القَوْمُ وَقُلْ بِمَا قَالُوا وَكُفَّ عَمَّا كَفُّوا عَنْهُ وَاسْلُكْ سَبِيلَ سَلَفِكَ الصَّالِحِ فَإِنَّهُ يَسَعُكَ مَا وَسِعَهُمْ.

"Bear patiently upon the Sunnah and stop where the people [before you stopped], and speak with what they spoke, and withhold from whatever they withheld themselves from, and traverse the Path of your righteous Salaf, for indeed you are sufficed with whatever sufficed them."[9]

ʿAbdullāh Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) said:

اِتَّبِعُوا وَلَا تَبْتَدِعُوا فَقَدْ كُفِيتُمْ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

**"Follow and do not innovate, for you have been sufficed—and every innovation is misguidance."**[10]

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[8] The scholars' full names and dates of death have been added by translator to benefit the reader.

[9] Reported by Al-Lālikā'ī in Sharhu Usool Iʿtiqād Ahlis-Sunnah wal-Jamāʿah, 1/154.

[10] Reported by Ad-Dārimī, no. 205, Ibn Waddāh. No. 17, Ibn Nasr in *As-Sunnah*, no. 28.

Abul-ʿĀliyah (d. 90 H رَحِمَهُ ٱللَّهُ) said:

عَلَيْكُمْ بِالْأَمْرِ الْأَوَّلِ الَّذِى كَانُوا عَلَيْهِ قَبْلَ أَنْ يَتَفَرَّقُوا

**"Upon you is the affair as it was in the beginning—what the people were upon before they divided."**[11]

# The Text

*Shaikhul-Islām* Muhammad Ibn Abdul-Wahhāb (رَحِمَهُ ٱللَّهُ) said:

Imām Ad-Dārimi (رَحِمَهُ ٱللَّهُ) said: al-Hakam Ibn al-Mubārak narrated to us saying: ʿAmr Ibn Yahyā informed us saying: I heard my father narrate from his father, who said:

"We were sitting at the door of ʿAbdullāh bin Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) before the *Dhuhr* prayer. So, when he came out, we would walk with him to the Masjid.

So, Abu Mūsā Al-Ashʿarī (رَضِيَ ٱللَّهُ عَنْهُ) came along and said: **'Has Abu Abdur-Rahmān (Ibn Masʿūd) come out to you yet?'** We said: **'No.'** So he sat down with us until he came out of his house. When he exited, we all stood and Abu Mūsā (رَضِيَ ٱللَّهُ عَنْهُ) said to him: 'O Abu ʿAbdur-Rahmān! I just saw in the Masjid an affair that I found to be reprehensible, but I did not see, *alhamdulillāh*, except that which was seemingly good!'

Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) said: 'What did you see?' He replied: **'If you are alive until we reach the Masjid, you will see it. I saw in the Masjid groups of people sitting in circles waiting for the Prayer. In each circle, there was a man with stones in his hand, and he said to them: 'Say *Allāhu Akbar* a hundred times.' So, they**

[11] See *Talbees Iblees* of Ibn al-Jawzī, p. 11.

**repeated *Allāhu Akbar* a hundred times. Then he said: 'Say *Lā ilāha illallāh* a hundred times.' So, they repeated *Lā ilāha illallāh* a hundred times. Then he said: 'Say *Subhānallāh* a hundred times.' So, they repeated *Subhānallāh* a hundred times.'**

Ibn Masʿūd (رَضِيَ اللَّهُ عَنْهُ) said: 'So what did you say to them?' Abu Mūsā (رَضِيَ اللَّهُ عَنْهُ) said: 'I did not say anything. I was waiting for your opinion or waiting for your command.' Ibn Masʿūd (رَضِيَ اللَّهُ عَنْهُ) said: 'Rather, you should have told them to count their sins instead and assured them that their good deeds will not be lost.'

So, then he walked on, and we walked on with him until he reached one of those circles and stopped and said: 'What is this that I see you doing?' They replied:

يَا أَبَا عَبْدِ الرَّحْمَنِ حصًا نَعُدُّ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ

'O Abu Abdur-Rahmān, these are stones with which we are counting the *Takbeer*, the *Tahleel* and the *Tasbeeh*.' He said to them:

فَعُدُّوا سَيِّئَاتِكُمْ فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ وَيْحَكُمْ يَا أُمَّةَ مُحَمَّدٍ مَا أَسْرَعَ هَلَكَتَكُمْ هَؤُلَاءِ صَحَابَةُ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ وَهَذِهِ ثِيَابُهُ لَمْ تَبْلَ وَآنِيَتُهُ لَمْ تُكْسَرْ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَعَلَى مِلَّةٍ هِيَ أَهْدَى مِنْ مِلَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ مُفْتَتِحُو بَابِ ضَلَالَةٍ

'Rather, you should count your sins! And I assure you that you will not lose any of your good deeds! Woe to you, O Ummah of Muhammad! How quickly you have hastened to your destruction! **Here are the Companions of your Prophet (ﷺ) still widespread—and here are his garments still not worn out—and his utensils that have not yet broken.** By the One in whose Hand is my soul, either you are upon a religion more guided than the

Religion of Muhammad (ﷺ) or you have opened a door of misguidance.'

They said:

وَاللَّهِ يَا أَبَا عَبْدِ الرَّحْمَنِ مَا أَرَدْنَا إِلَّا الْخَيْرَ

'By Allah, O Abu Abdur-Rahmān! We did not intend except good.'
He replied:

وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَنَّ قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ وَايْمُ اللَّهِ مَا أَدْرِى لَعَلَّ أَكْثَرَهُمْ مِنْكُمْ ثُمَّ تَوَلَّى عَنْهُمْ

**'And how many people intend good but never attain it. Indeed, Allah's Messenger (ﷺ) narrated to us that there will be a people who will recite the Qur'an, but it will not pass beyond their collarbones. I do not know, but perhaps most of them are from among you.'** Then he turned away from them."

ʿAmr bin Salamah said: "I saw most of them who were sitting in those circles fighting against us on the day of the battle of Nahrawān alongside the Khawārij."[12]

## Commentary of *al-Imām* Ibn Bāz (رَحِمَهُ ٱللَّهُ)[13]

This chapter contains a warning from innovations—and that it is obligatory upon the people of Islam to beware of them. For this reason,

[12] Reported by ad-Dārimī (no. 210), Ibn Abī Shaybah in *al-Musannaf* (no. 19736), at-Tabarānī in *al-Muʿjam al-Kabeer* (no. 8636); graded *sahīh* by al-Albānī, see *as-Saheehah* (no. 2005).

[13] Slightly edited for ease of reading and understanding.

the Prophet (ﷺ) warned against *bidʿah* and said: "Beware!" when he was admonishing them. Al-ʿIrbād Ibn Sāriyah (رضي الله عنه) said:

وَعَظَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ. قُلْنَا: يَا رَسُولَ اللهِ كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: أُوصِيكُمْ بِتَقْوَى اللهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ. وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

"Allah's Messenger (ﷺ) gave us a moving admonition that made our hearts tremble and our eyes shed tears. So, we said: **'O Allah's Messenger! It is as if it was a farewell sermon, so instruct us.'** He replied: **'I enjoin upon you to fear Allāh and be dutiful to Him; and to hear and obey the ruler even if the one in charge of you is a slave. Those who live for long among you will see great controversy and differing, so upon you is to cling to my *Sunnah* and to the Sunnah of the Rightly Guided Caliphs after me; bite on to that with your molar teeth. And beware of the newly invented matters, for indeed every innovation [in the Religion] is misguidance.'"**[14]

It is a must upon the people of Islām to cling to that which Allāh has legislated for His servants—and to beware of what the people have introduced of innovations into the Religion. And it was for this reason that Hudhayfah (رضي الله عنه) said:

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[14] Abu 'Īsā At-Tirmidhi said that this narration is *hasan-sahīh*. Reported also by Abu Dawūd (no. 4607), at-Tirmidhi (no. 2676), Ibn Mājah (no. 24), Ahmad in *al-Musnad* (no. 4/126), al-Hākim (nos. 328-333) and he said: 'It is *sahīh*.' Adh-Dhahabi agreed (1/95-97), and it was authenticated by al-Albānī.

كُلُّ عِبَادَةٍ لَا يَتَعَبَّدُهَا أَصْحَابُ مُحَمَّدٍ فَلَا تَتَعَبَّدُوهَا فَإِنَّ الْأَوَّلَ لَمْ يَدَعْ لِلْآخِرِ مَقَالًا فَاتَّقُوا اللَّهَ يَا مَعْشَرَ الْقُرَّاءِ وَخُذُوا طَرِيقَ مَنْ كَانَ قَبْلَكُمْ.

**"Every act of worship which was not practiced by the Companions of Muhammad (ﷺ) then do not do it; for indeed the early ones did not leave out any speech for the later ones. So fear Allāh, O people of recitation [and knowledge]! And take the path of those who have preceded you."**[15]

That is because the Sahābah clarified the affairs, and they asked the Prophet (ﷺ) about every affair so upon you is to submit and proceed upon his methodology.[16]

And when Ibn Masʿūd (رضي الله عنه) saw the people in the Masjid, sitting in their circles, each circle with a man calling them to glorify Allāh a hundred times by counting with stones, he said to them: '**Either you are upon a religion more guided than the Religion of Muhammad (ﷺ) or you have opened a door of**

[15] See al-Lālikāʾi (1/95, no. 119).

[16] ʿAbdullāh Ibn Masʿūd (رضي الله عنه) stated: **"Allah looked into the hearts of the servants and found the best heart of all the servants to be the heart of Muhammad (ﷺ), so He chose him for Himself and sent him with the Message. Then He looked into the hearts of the servants after the heart of Muhammad and found the hearts of his Companions to be the best of the hearts of his servants, so He made them ministers of His Prophet, fighting for His religion. So, whatever the Muslims (i.e., the Sahābah) see to be good, then with Allah, it is good—and whatever they see to be evil, then with Allah, it is evil."** Reported by Imām Ahmad in *al-Musnad* (no. 3187), graded as *hasan* by Imām al-Albānī in *ad-Daʿīfah* (no. 533).

**misguidance.'** He said to them: **'you should count your sins! And I assure you that you will not lose any of your good deeds!'**

This action of theirs was from the innovations—and it is from the affairs that divide the Muslims into sects with each saying to its followers: 'Do such-and-such and do such-and-such...'

So, giving sincere advice is obligatory—by informing them what Allāh has said and what the Messenger (ﷺ) said. As for sitting in circles and counting with stones and telling them to glorify Allāh in this manner, then it is from the innovations. For this reason, the Messenger (ﷺ) would say in his *khutbahs*:

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الأُمُورِ مُحْدَثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ

**"To proceed: The best of speech is the Book of Allāh; and the best of guidance is the guidance of Muhammad; and the worst of affairs are the newly invented matters and every innovation is misguidance."**[17]

As for what the people have invented themselves, desiring to seek nearness to Allāh then it is but innovation. So, innovation is whatever people do in seeking nearness to Allāh by those affairs which Allah has not legislated in the Revelation; that is what is called *Bidʿah*. It is obligatory to warn against it; and it is not allowed to explain it away with [futile] classifications, rather all innovations are misguidance. As for what some people claim that *Bidʿah* is categorised into five categories, then that is erroneous from those who assert it.

What is correct is that every *Bidʿah* is misguidance. And *Bidʿah* is whatever is done by the people in seeking nearness to Allāh by that

[17] Reported by Muslim (no. 867) and Ibn Mājah (no. 44).

which has not been legislated by Allāh or His Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) such as what the people were doing in the time of Ibn Masʿūd (رَضِيَٱللَّهُعَنْهُ). And likewise, through other affairs that the people have innovated such as celebrating the birthday of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ); or those who build structures and shrines over graves; those who build mosques over graves or turn graves into places of worship; or those who cement over the graves and inscribe writings upon them. All of these are innovations that the people have introduced [without proof from the Qurʾān and Sunnah] so it is obligatory to warn against these affairs.

It is a must that the believer restricts himself to that which has been legislated by Allāh and that which was taught and spread by the Companions of Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) in the affairs of Religion and worship, and to beware of increasing upon what Allāh has legislated. Allāh, the Majestic and Most High, said:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَامَ دِينًا

**"This day I have completed for you your Religion and perfected My favour upon you and I am pleased with Islam as your Religion."** (Al-Mā'idah 5:3)

Allāh (تَبَارَكَوَتَعَالَىٰ) has completed the Religion, so it is not allowed for anyone to add to it.

We ask Allah for well-being and safety. And may Allāh extol the mention of our leader, Muhammad in the highest company of Angels—likewise his family and his Companions.

End of the book.